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Biography volume 1

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THE

ENGLISH CYCLOPÆDIA.

A New Dictionary of Universal Knowledge.

CONDUCTED BY CHARLES KNIGHT.

BIOGRAPHY.—VOLUME I.

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THE
ENGLISH CYCLOPÆDIA.

BIOGRAPHY.

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

AARON.

AARON, the first high-priest of the Jews. He was the elder brother of Moses, and was, by the express appointment of Heaven, associated with that illustrious legislator in the enterprise of delivering their countrymen from Egyptian bondage, and conducting them to the promised land. Under the direction of his brother, Aaron, who was a ready and eloquent speaker, announced the command of God to Pharaoh, and attested it by the series of miracles recorded in the earlier chapters of the book of Exodus. During the sojourn in the wilderness he was far from manifesting the steady confidence and undaunted disregard of popular clamour which characterised the conduct of Moses; but, notwithstanding his timidity and weakness, in yielding to the demand of the multitude that he would make them a golden calf to worship, he was consecrated to the priesthood, of which the highest office was made hereditary in his family. Having ascended the summit of Mount Hor, in company with Moses and his eldest son Eleazar, he died there, after Moses, as commanded by God, had stripped him of his sacerdotal robes, and put them upon his son. This event happened when Aaron was in the 123rd year of his age, forty years after the departure of the Israelites from Egypt, and, according to the commonly received chronology, in the year B.C. 1451, or 2553 years from the creation of the world. The history of Aaron is to be found in the book of Exodus, and the three following books of the Pentateuch.

ABA'NO, PIETRO DI, or *Petrus Apónus*, was born in 1250 at Abano, the Roman name of which was Apónus, a village which is 5½ miles from Padua. He studied first at Padua, then went to Constantinople to learn Greek, and afterwards to Paris, where he devoted himself to mathematics and medicine. He travelled in England and Scotland, whence he was recalled to Padua, in 1303 or 1304, to take the professorship of medicine, then vacant. His reputation was very great, and his charges for attendance very high. He combined astrology with astronomy, and perhaps made some pretence to magic. At all events he was regarded as a magician, and in 1306 he was brought before the tribunal of the Inquisition as a heretic and atheist; but defended himself so well as to obtain an acquittal. In 1314 he removed to Treviso, in compliance with the invitation of the inhabitants. In 1315 another accusation was brought against him before the Inquisition; but he died before the inquiry was completed, in the year 1316, at the age of 66. His judges however continued the inquiry after his death, found him guilty, and ordered his body to be burnt. Abano wrote several works on philosophy and medicine, and made translations of ancient and Arabic medical writers. In his expositions there is little of his own observation or of original thought; but in the knowledge acquired from the works of others he was not surpassed by any physician of his time.

ABA'TI, or ABBA'TI, NICCOLO', was born at Modena in 1512. He is more frequently called Dell' Abate, but erroneously according to the showing of Tiraboschi, as his family name was Abati. Before Tiraboschi, Niccolo's surname was supposed to be unknown, and the name of Dell' Abate was given to him from the circumstance of his being less known for his own works than as the assistant of Primaticcio, who was called L'Abate by the Italians, after he was made Abbé of St. Martin near Troyes, by Francis I. of France. Abati executed in fresco the Adventures of Ulysses and other works from the designs of Primaticcio, for the palace of Fontainebleau, the decoration of which was entrusted to Primaticcio after the death of Il Rosso. Prints from the Adventures of Ulysses, by Van Thulden, were pub-

lished in Paris in 1630: the original works were destroyed with the building in 1738, to make room for a new structure.

Abati's own works however, in Modena and Bologna, were productions of the greatest merit, according to the Carracci; and in a sonnet of Agostino, which is a sort of recipe for making a great painter, he is mentioned in conclusion as combining in himself all the required excellences. There are few of Abati's works remaining, and these are chiefly frescoes; he seems to have painted comparatively little in oil. It is not known who his master was, or whether he had any other master than his father Giovanni Abati, who was an obscure painter and modeller of Modena. From a similarity in his works to the style of Correggio, some have supposed that he was a pupil of Correggio; he is also said to have studied under the sculptor Begarelli: if so he was probably well acquainted with Correggio, with whom Begarelli was intimate.

His earliest essays upon his own account were in partnership with another painter, Alberto Fontana, a practice not unusual at that period in Italy, when there was little or no distinction between artists and artisans in the manner of employing them or estimating their works. In 1537 he painted with Fontana, at Modena, some frescoes in the butchers' market, by which he obtained some reputation; and he acquired great distinction by some frescoes in the Scandiano Palace, from Ariosto and the Æneid of Virgil, which are still extant; they have been engraved by Gajani. These with some conversation-pieces and concertos in the Institute of Bologna, a Nativity of Christ under the portico of the Leoni Palace, and a large symbolical picture in the Via di San Mamolo, in the same city, are the only frescoes now extant by Abati; and his oil-pictures are likewise very scarce.

Of the works in the Institute, Zanotti has written an account—'Delle Pitture di Pellegrino Tibaldi e Niccolo Abbati,' &c., in which there are engravings of them: Malvasia also has given a laudatory description of them: they have been compared with the works of Titian. The Nativity of the Leoni Palace, which has been engraved by Gondolfi, is mentioned in the highest terms by Count Algarotti, who discovered in it "the symmetry of Raphael, the nature of Titian, and the grace of Parmegiano." Of his easel-pictures in oil the most celebrated is the Martyrdom of St. Peter and St. Paul, a large picture on wood, which was painted for the Church of the Benedictines at Modena in 1546. It is now in the Dresden Gallery, and has been engraved by Folkema for the 'Recueil d'Estampes après les plus célèbres Tableaux de la Galerie de Dresde.'

From about 1546 until 1552, when he accompanied Primaticcio to France, Abati lived in Bologna, and his Bolognese works were painted during this interval: he died in Paris in 1571.

Abati's principal faculty was painting in fresco, in which he had surprising facility. According to Vasari he never retouched his works when dry, which cannot be said of many fresco-painters; yet, says Vasari, the paintings of an entire apartment were executed with such uniformity that they appeared to be the work of a single day. Abati excelled in landscape, for his period; there is a Rape of Proserpine in the Duke of Sutherland's collection, of which the background is an extensive landscape; it was formerly in the Orleans Gallery, and was sold at the sale in this country for 160*l*.

Several of Abati's relations also distinguished themselves as painters: his brother Pietro Paolo was a clever horse and battle painter; his son Giulio Camillo, his grandson Ercole, and his great grandson Pietro Paolo the younger, were all painters of ability, especially Ercole, who

was born in Modena in 1563, and died in 1613; he executed with B. Schidone the fresco of the council-hall of Modena. (Vodriani, *Vite de' Pittori di Modera*; Tiraboschi, *Notizie de' Pittori, &c., di Modena*.)

ABAUZIT FIRMIN, born 1670, died 1767, aged 87. His family was descended from an Arabian physician, who settled at Toulouse in the 9th century. He was born at Uzès, in Languedoc, of protestant parents in good circumstances, and lost his father when he was only two years of age. In 1685, after the revocation of the Edict of Nantz, he and his brother were seized by the authorities for the purpose of being educated in the Catholic faith. After some time however his mother was enabled to effect his escape, and send him to Geneva. For this she was imprisoned, until she also contrived to escape and follow her son. Abauzit applied himself to almost every branch of human knowledge. In 1695 he visited Germany, Holland, France, and England, and gained the esteem of many eminent men, among others of Bayle and Newton. King William wished to retain him in England, but he decided to return to Geneva. There he took part in the translation of the New Testament, which appeared in 1726, and received the thanks of the clergy for his exertions. In 1727 the government of Geneva bestowed on him the rights of citizenship. He is one of the most remarkable instances on record of a combination of universality and depth of learning. Every man who talked with Abauzit on his own particular study, imagined that, whatever his general learning might be, his special attention had been reserved for that which they were discussing. Newton addressed himself to Abauzit as a proper person to decide between him and Leibnitz. Poccocke, the Oriental traveller, thought he had passed his life in the East. Rousseau imagined that he had devoted himself to the study of ancient music. In his temper he was singularly mild and enduring to excess. For a man of his attainments we have not much remaining of Abauzit. With the exception of some antiquarian papers, in Spon's 'Histoire de la Ville de Genève' and the 'Journal Helvétique,' he printed nothing himself. Some theological works were published after his death, but the greater part of his manuscripts were burnt by his heirs, whose religious opinions differed from his own, which were Unitarian. (*Biographie Universelle*.)

ABBA THULLE, king of the Pelew Islands, became known to Europeans in consequence of the wreck of the East India Company's ship *Antelope*, on the island of Oroolong, one of the group of the Pelews, on the 10th of August, 1783. The unfortunate mariners were well treated by the natives, and were soon honoured with a visit from the king. As he had never seen a white man, nor any vessel larger than a canoe, his surprise was unbounded; but it was the effect of fire-arms which most attracted his attention. It was not long before he induced Wilson, the captain of the *Antelope*, to grant him assistance in his wars with the neighbouring islanders in four several expeditions, which were generally under the command of Abba Thulle himself. The novel mode of attack of the strangers proved so effective, that on the last occasion the people of Artingall, the island against which the attack was directed, submitted without resistance to the king of Pelew. While this was going on, the rest of the *Antelope's* crew, and all at other times, were engaged in building a vessel, their own having gone to pieces, in which they hoped to be able to take passage to China; and in this work Abba Thulle, who took a great interest in it, rendered them every assistance. When the vessel was completed, he declared his intention to confide his second son, Lee Boo, to his new friends, that he might accompany them and see the wonders of Europe. On the 12th of November, 1783, the *Oroolong* (so called from the island where it was built) proceeded on its voyage, in presence of the king and a large concourse of the people of Pelew, who took an affectionate leave of their friends, and loaded them with presents. Lee Boo, after a tender parting with his father, accompanied them; but a seaman, named Blanchard, delighted with his prospects at the islands, insisted on remaining behind. Before sailing, Abba Thulle had proclaimed *Oroolong* to be 'Englishman's Land,' and it was formally taken possession of in the name of King George III. Captain Wilson brought Lee Boo to England, but he unfortunately died soon afterwards. In 1790 the East India Company resolved to send out an expedition to Pelew, with the double object of informing Abba Thulle of the death of his son, and of testifying the Company's sense of his kindness to the *Antelope's* crew, by presenting him with a quantity of live stock, and useful seeds and implements. Accordingly the 'Panther' and 'Endeavour,' commanded by Captain McCluer, and having among their officers Messrs. White and Wedgeborough, who had been with Captain Wilson, arrived at Pelew on this service. Abba Thulle received the news of the death of Lee Boo with resignation, pausing for a time, and then exclaiming only "Weel, weel, weel, a trecoy!" (Good, good, very good). A great battle had been fought since the departure of the *Oroolong*, in which the people of Pelew had defeated those of Pelelew, with the loss of Ras Kook, the king's brother, Qui Bill, his eldest son, and many persons of distinction. Abba Thulle was highly delighted with the presents, most of which he distributed among his nobles; but it soon became his great object, as before, to obtain the assistance of the English in war. After one refusal it was conceded; but the appearance alone of the dreaded strangers before the capital of Artingall was sufficient to induce the enemy to capitulate, and the great cause of the war, a small stone to which some idea of sovereignty was attached,

was given up to Abba Thulle without bloodshed. The expedition left Pelew in 1791, but returned in 1793. Abba Thulle had died in the meantime, about three months after the expedition had left Pelew, or in August, 1791. He was supposed to be nearly seventy years of age, and was succeeded by his only surviving brother, who had been till then "clow arra kooker," or, general of the troops. Abba Thulle has been called the Peter the Great of Pelew, but it would be hard to say for what reason; his thoughts ran upon war, and war only, and much of his hospitality to Wilson and his crew may be attributed to the assistance they gave him against his enemies. (Keate, *Account of the Pelew Islands*.)

ABBAS THE GREAT, or, with his full name, *Shah Abbas Bahadur Khan*, was the fifth King of the Sufi dynasty which ascended the throne of Persia in the year 1501 of our era. During the latter part of the reign of Shah Mohammed Khodabende, his father, he filled the situation of governor in the province of Khorasan; and on the death of that prince in 1586 succeeded him in the government. Khorasan had just then been occupied by the Uzbeks, and it was the first object of Shah Abbas to recover possession of it. But his efforts proved for a time ineffectual. Not being able to take Herat, the capital of Khorasan, from the Uzbeks, he was obliged to content himself with leaving a garrison at Meshed, and even this town, considered as sacred by the Shiites on account of the tomb of a celebrated Mohammedan saint, Imam Ali Reza, fell again into the hands of the enemy. About the same time the internal peace of Persia was interrupted by a revolt at Istakhar, which was however soon repressed, and terminated with the execution of the prime mover, Yakub Khan. The year 1590 was distinguished by victories in Gilan and Azerbaijan over the Turks, who had collected a considerable force on the banks of the river Kur, and threatened Persia with an invasion. The Turks lost, through this campaign, their influence in Gilan, but retained for the present possession of the fortresses of Nuhavend, Tebriz, Tiflis, and almost the whole of Azerbaijan and Georgia. During this time, one of the generals of Abbas conquered the province of Lar in the south, and the Bahrein Islands in the Persian Gulf, important on account of their pearl fishery.

The Uzbeks still remained masters of Khorasan, and, owing to their desultory mode of carrying on their attacks, many attempts at bringing them to a regular action had failed. At last however in the year 1597, they were totally defeated by the Persian troops, near Herat, and Khorasan was for a long time released from their predatory incursions.

Two English knights, Sir Anthony, and his brother Sir Robert Shirley, arrived about this time as private travellers in Persia. They were honourably received by Shah Abbas, whose confidence they soon gained to such a degree, that while Sir Robert Shirley remained in Persia, his brother Sir Anthony was sent as envoy from the Persian court to the Christian princes of Europe, to offer them the Shah's friendship, chiefly with a view to some future common undertaking against the Turks, who were then the terror of Europe. [SHIRLEY.]

Between Persia and Turkey hostilities were still carried on. Nuhavend, Tebriz, and Baghdad were taken; a Turkish army of 100,000 men was defeated by about half that number of Persians; Abbas recovered Azerbaijan, Shirwan, part of Georgia, and Armenia; and subsequently also Kurdistan, Mosul, and Diarbekir; and the Turks were ever after this victory kept in check. They formed a league with the Tartars of Kaptehak, but the united forces of both were vanquished in a battle fought between Sultanich and Tebriz, 1618, the last memorable battle that occurred during the reign of Shah Abbas. Negotiations were then commenced between Abbas and the Sultan at Constantinople; but insurrections and conflicts in the frontier provinces, fomented and secretly instigated by the Turkish government, still continued for some time.

Shah Abbas encouraged the trade of Europeans with Persia: he protected the factories which the English, the French, and the Dutch had at Gombroon; but he looked with jealousy on the flourishing establishment of the Portuguese on the small island of Ormuz, situated near the entrance of the Persian Gulf, which had been in their possession ever since 1507, when Albuquerque occupied it, and had now become the emporium of an extensive commerce with India, Persia, Arabia, and Turkey. This settlement the Persians and the English East India Company agreed to attack with joint forces. The English furnished the naval, the Persians the military, forces; and the island was taken on the 22nd April, 1622. For this service the English received part of the plunder, and a grant of half the customs at the port of Gombroon; but their hopes of further advantages for their commerce in these parts were frustrated, and the mission of Sir Dodmore Cotton from England to the Persian court, in 1627, likewise failed in procuring them.

After a reign of upwards of forty years, Shah Abbas died at Kaswin in 1628. Like most of the monarchs of the Sufi dynasty, he was excessively cruel, and hasty in awarding capital punishment, often on very slight grounds. All his sons fell victims to his suspicion and jealousy; only one grandson survived him, who succeeded him on the throne as Shah Sufi. Abbas was a zealous Shiite, and used to make frequent pilgrimages to the tomb of Imam Ali Reza, at Meshed; but he showed great tolerance to those that professed other religions, and especially to Christians. His belief in astrology was so firm that he once even vacated the throne for a short period during which it had

been predicted that danger menaced the life of the Shah. He made Isfahan the capital of the empire, and embellished that town by magnificent gardens and palaces. He favoured commerce, and rendered the communications in the interior easier by caravanserais and high-ways.

(Malcolm, *History of Persia*.)

ABBASIDES. The name of this family of sovereigns is derived from their ancestor, Abbas ben Abd-al-Motaleb, a paternal uncle of the Arabian prophet Mohammed. On account of their descent from so near a relation of the prophet, the Abbasides had, ever since the introduction of the Islam, been held in very high esteem among the Arabs, and had at an early period begun to excite the jealousy of the Ommaiades kalifs, who, after the defeat of Ali ben Abi-Taleb, the son-in-law of Mohammed (A.D. 661), occupied the throne of the Arabian empire. The Abbasides had already for some time asserted their claims to the kalifat, in preference to the reigning family, when, in 746, they formed a strong party, and commenced open hostilities against the government of the Ommaiades in the province of Khorasan. Three years afterwards (749) the Abbaside Abul-Abbas Abdallah ben Mohammed, surnamed Al-Saffah, or 'the bloodshedder,' was recognised as kalif at Kufa. A battle on the banks of the river Zab, not far from Mosul (in the same neighbourhood where, more than a thousand years before, the battle of Gaugamela had made Alexander master of the Persian empire), decided (Jan. 750) the ruin of the Ommaiades. Merwan II., the last kalif of that lineage, fled before the advancing forces of Al-Saffah from Mosul to Emesa, thence to Damascus, and finally to Egypt, where he was overtaken and killed. So great was the hatred of the victorious party against the vanquished royal family, that not less than ninety Ommaiades were doomed to a cruel and ignominious death, while even the remains of those that were already dead were taken out of their tombs, and publicly insulted. A survivor of the fallen dynasty, Abd-alrahman, a grandson of the kalif Hesham, escaped to Spain, the westernmost province of the Arabian empire. There his name procured him a favourable reception; he was saluted as king, and an Ommaiade lineage continued to reign for nearly three centuries (756-1031) over the eight Mohammedan provinces of Spain.

Al-Saffah died in 753, and was succeeded in the kalifat by his brother Al-Mansur (753-774), who removed the seat of government from Damascus to the new-built city of Baghdad. He was successful in wars with the Turcomans, and with the Grecian empire in Asia Minor; but the internal tranquillity of his reign was often disturbed by insurrections in the distant provinces. In the reign of his son, Mohdi (774-784), a Mohammedan army, under the command of the youthful Harun-al-Rashid, penetrated the Grecian provinces of Lesser Asia as far as the Hellespont. During the short reign of Mohdi's son, Hadi (784-786), an attempt at an overthrow of the Abbaside dominion was made at Medina by Hossein, a descendant of Ali ben Abi-Taleb.

Hadi was followed by the celebrated Harun-al-Rashid, a grandson of Al-Mansur, whose early military exploits have already been alluded to. When called to the throne, he soon displayed a love of justice and peace, and a zeal for literature and the arts, which corresponded to his valour as a military commander. He opened friendly communications with Charlemagne; the presents which he sent him (among others a curious sort of clock, a description of which is given by Eginhard), while they show the regard which he entertained for his great European contemporary, afford at the same time an illustration of the progress which the mechanical arts must at that time have made among the Arabs. In conducting the internal affairs of his empire, Harun was chiefly guided by his two ministers, Yahya and Jafar, of the ancient Persian family of the Barmekides, whose ancestors had through many generations, previous to the introduction of the Islam, held the hereditary office of priests at the fire-temple of Balkh. But the high degree of popularity which the Barmekides enjoyed aroused Harun's jealousy, and the rashness and cruelty with which he indulged himself in his suspicion by putting to death not only the two ministers, but almost all their relations, form an odious exception to the praise of mildness and equity with which his memory is honoured by eastern chroniclers. The epoch of his reign has, in the remembrance of Mohammedan nations, become the golden age of their dominion. The wealth and the adopted luxury of the conquered nations had given to social life that refinement, and to the court of Baghdad that splendour, of which such lively pictures are exhibited in many of the tales of the 'Arabian Nights.' Flourishing towns sprung up in every part of the empire; traffic by land and by sea increased with the luxury of the wealthy classes; and Baghdad rivalled even Constantinople in magnificence.

To wage war against the infidels was with the Arabs a matter of religion and of faith; as soon therefore as a conquered nation embraced the Mohammedan belief, it was no longer regarded as subject to the victors, but was raised to an equality with them, and formed an integral part of the same body. The different elements of the empire were thus held together by the tie of a common religion, and the language of the Koran (which the Mahomedans have always deemed it unlawful to profane by translations) became the medium of communication for the nations from the banks of the Indus to those of the Tagus and the Ebro. The supreme pontificate and the secular sovereignty, the two elements whose conflict forms the prominent feature in the history of the Christian world during the middle ages, were in

the Mohammedan empire united in the person of the kalif, who, invested with the mantle, signet, and staff of the Prophet, and bearing the title of Emir-al-Mumenin (that is, Commander of the Faithful), wielded the supreme spiritual and temporal rule without any other restriction or control besides the ordinances of the established religion. The only formal recognition of the sovereignty of the kalifs (and subsequently of all other independent Mohammedan princes) was the prerogative of having the money of the state stamped with their name, and of having their name also introduced into the public prayers at the mosques. According to the ancient Persian plan, the several provinces of the empire were governed by delegates, with military and administrative powers. But this system soon proved fatal to the kalifat; for the lieutenants in the distant parts of the empire would often revolt, and aspire to independent authority. On an expedition to Khorasan, undertaken against such a disloyal satrap, Harun died at Tus, in 808.

The throne was for some years contested between his two sons, Amin and Mamun; but in 813 Mamun came to the sole and undisturbed possession of it. His reign (813-833) forms an important epoch in the history of science and literature, the cultivation of which was conspicuously patronised by that kalif. The Arabs were avowed borrowers in science; they were chiefly indebted to the Hindoos and the Greeks; and even what they received from these nations seems often to have exceeded their comprehension. Their claims to originality of invention, and to the merit of having made real additions to the stock of our knowledge, are not great; but they are entitled to our gratitude for having kept alive and diffused the light of letters, and for having preserved a sort of scientific tradition from classical antiquity, during an age when science and literature in Europe lay buried under ignorance and barbarism. Mamun founded colleges and libraries in the principal towns of his dominions, such as Baghdad, Bassora, Kufa, and Nishapur. Syrian physicians, and Hindoo mathematicians and astronomers, lived at his court; and works on astronomy, mathematics, metaphysics, natural philosophy, and medicine, were translated from the Sanscrit and Greek into Arabic. Mamun took personally a particular interest in astronomy. He built observatories, had accurate instruments constructed, improved by their means the astronomical tables, and caused a degree of the meridian to be measured in the sandy desert between Palmyra and Racca on the Euphrates. At his command, Mohammed-ben-Musa wrote an elementary treatise on algebra, the earliest systematic work extant on that branch of mathematics, for their knowledge of which, as well as for much of their astronomy, the Arabs seem to be chiefly indebted to the Hindoos. The investigation of the structure of their own language, and the systematic development of the Mohammedan theology and jurisprudence, both founded chiefly on the Koran, afforded an opportunity of applying practically the principles of the Aristotelian philosophy.

The period of prosperity which the Arabian empire enjoyed under Harun-al-Rashid and Mamun was only of short duration. The chivalrous enthusiasm with which Mohammed had inspired his nation became soon extinguished under voluptuousness and love of enjoyment. Many provinces in the west (Spain, Fez, and Tunis) had already shaken off their allegiance to the kalifat, and the attachment of others in the East was likewise doubtful. From the north the empire was threatened by the Turks, some tribes of whom had been compelled to adopt the Mohammedan religion. Turkish youths were soon brought as mercenaries to Baghdad, and Motasem (833-842), the brother and successor of Mamun, formed of them a body-guard, which, under the reign of Vathek (842-846), Motawakkel (846-861), and Montaser (861, 862), became to the kalifat what the prætorian guards had been under the Roman emperors. Mostain (862-866) was obliged to concede to them the privilege of electing their own commander, and thus lost much of his authority at home, while the provinces of his empire were infested by invasions from the Greeks. Under his successor, Motaz (866-868), a native of Sejestan, Yakub-al-Laith, surnamed Al-Soffar (that is, the brazier), made himself master of Khorasan, Kerman, Persia proper, and Khuzistan, and united these provinces into an independent kingdom, with Nishapur for its capital, which continued in the possession of his family (the Soffarides) till 917.

The successors of Motaz were Mohtadi (868, 869), Motamed (869-892), Motaded (892-902), Moktafi (902-907), Mottader (907-932), and Kabir (932-934). Under the reign of Radhi (934-940) the disorder of the empire had reached such a height, that the kalif, in order to restore public order and tranquillity, was obliged to call Mohammed-ben-Rayek, the governor of Wasith, to Baghdad, and to confide to him, with the title of Emir-al-Omara, or Commander of the Commanders, an almost unlimited authority in the government. From this time the kalifat became a mere nominal dignity; all the efficient power was in the hands of the mighty Emir-al-Omara. After the short reign of Mottaki (940-943), Mostakfi (943, 944) came to the kalifat; but he was soon dethroned by Moizzeddaula the Buide (properly Bawaidide), who, in concert with his two brothers, had rendered himself master of a great part of Persia and Irak. Moizzeddaula conferred the kalifat, now limited to the mere pontifical dignity and to the possession of the town of Baghdad, on Mothi Lillah (946-973), and reserved to himself the powerful office of Emir-al-Omara, which continued hereditary in his family during the kalifat of Tayi-lillah (973-991), and Kadir-billah (991-1031), till the year 1036, when, in the kalifat of Ka'im-biamr-illah

(1031-1074). Baghdad was occupied by the Seljuks under Toghrul Beg, whose family retained the authority of Emir-al-Omara till 1152, while the nominal sovereignty of the kalifat passed from Kaim-basm-illah successively into the hands of Muktadi (1074-1094), Mostajer (1094-1118), Mostarshid (1118-1134), Rashid (1134, 1135), and Moktafi (1135-1160). The sovereigns of these principalities into which the Arabian empire had now dissolved itself, either still recognised the kalif at Baghdad as Imam, or Supreme Pontiff, and thus showed him a sort of spiritual allegiance, or they were Shiites, that is, partisans of the cause of Ali ben Abi-Taleb and his descendants, and as such executed the dominion of the Abbasides. Of the first kind were the Tulunides and Ikshides in Egypt and Syria, and the Tahirides, Soffarides, Saminides, and Ganevides, in Persia and Khorasan; to the second description belonged the Assassines, and the Fatimides in Africa. Muktadi's son, Mostanjed (1160-1179), was succeeded in the kalifat by Mostadhi (1179-1179), and Nasir (1179-1226), during whose reign the Tartars under Gengis Khan invaded Persia. Dahir occupied the kalifat only for a few months. His successor, Mostanser (1226-1242), offered for a time a vigorous resistance to the advance of the Tartar conquest; but his son Mostasem was defeated and killed by the Tartar Hulaku, who took Baghdad, and put an end to the government of the Abbasides.

Ahmed, a son of the kalif Dahir, fled to Egypt, where Sultan Bibars, the Mamluk (1260), recognised him as kalif. But he soon met his death at Baghdad in an attempt to establish his right to the throne of his ancestors; and Bibars conferred the title of kalif on another Abbaside, Hakem-bi-amillah, whose descendants, under the protection of the Mamluks, retained possession of the almost nominal kalifat in Egypt till 1517, when the Osman Turks conquered Egypt. Sultan Selim took the last Abbaside kalif, Motawakkel, to Constantinople, where he kept him for some time as a prisoner, but afterwards allowed him to return to Egypt, where he lived at Cairo till his death, in 1538.

ABBOT, CHARLES. [COLCHESTER, LORD.]

ABBOT, CHARLES. [TENTERDEN, LORD.]

ABBOT, GEORGE, an English prelate of the 17th century. He was born in 1602, at Guildford, in Surrey, where his father was a poor clothworker. From the grammar-school of his native town he proceeded to Balliol College, Oxford, in 1578, and in 1597 obtained his first preferment by being elected Master of University College. After this he was three times appointed Vice-Chancellor of the University. The high standing which he enjoyed has been attributed as much to the zeal with which he opposed Popery and Arminianism as to his superior ability or learning. There had already commenced between him and Laud that violent opposition of theological sentiment, which, involving them eventually in political hostility and in a contest of personal ambition, made them rivals and enemies for life. The Master of University College, however, must have been in considerable esteem for his erudition as well as for his orthodoxy, seeing that we find him in 1604 among the persons charged with the new translation of the Bible. He was one of eight to whom the whole of the New Testament, with the exception of the Epistles, was intrusted. In 1608 he was appointed chaplain in the establishment of the Earl of Dunbar, at this time the king's chief favourite. Soon after the earl was despatched to Scotland in order to commence that attempt to bring about a uniformity between the two national churches which so greatly contributed to the disastrous fate of the line of Stuart. Abbot accompanied him on this mission, and gave himself to its object with so much zeal as to secure the highest approbation and favour both from the earl and the monarch. He had in 1609 obtained the deanery of Gloucester, and in December of the same year he was made Bishop of Litchfield and Coventry. In the February following he was transferred to the see of London, and, in little more than a month afterwards, was elevated to the archbishopric of Canterbury. Abbot, although his theology was of a different complexion from that of his predecessor Bancroft, soon showed himself scarcely less inclined to stretch to their utmost extent all the powers and prerogatives of his office. In the Court of High Commission his conduct was as arbitrary and oppressive towards certain descriptions of delinquents as that of any one who had ever presided over that ecclesiastical tribunal; and he manifested the most marked disposition to set up its authority as superior to that of both the statute and the common law. It is also an accusation brought against him, that, never having held a parochial charge himself, he was apt to be inattentive and overbearing towards the inferior or working clergy. In other respects, he was active and assiduous in the performance of the duties of his high station. Before obtaining the archiepiscopal dignity, he had professed the doctrines of divine right and passive obedience in their most comprehensive and slavish form. Now, however, when circumstances placed him in opposition to the rising influence of his old adversary Laud, he came to adopt and act upon principles in politics, as well as in religion, removed as far as possible from those of that headlong zealot of arbitrary power.

The bright fortunes of Abbot were, however, clouded by an occurrence of which his enemies took signal advantage. On the 24th of July, 1622, the archbishop was engaged in a stag-hunt in Lord Zouch's park at Haringworth, in Hampshire, when a barbed arrow from his cross-bow struck one of the park-keepers, Peter Hawkins, in the fleshy part of the left arm, and occasioned the man's death in less than an

hour. The party to whom Abbot was opposed, employed every effort to turn this accident to his disadvantage, both with the public and with the king; and James, although he very sensibly remarked that "an angel might have miscarried in this sort," found it necessary to appoint a commission to consider the case of the archbishop, and to determine whether he had not, by this act of chance medley, incapacitated himself, as Laud and his partisans asserted, for discharging the duties of his office. The adjudication of the commissioners was, that nothing more than an irregularity had been committed, but that it would be necessary for the archbishop to receive the king's pardon, and also a dispensation before he could resume the exercise of his functions. These forms were accordingly gone through; but the affair gave great vexation and distress to Abbot, both from the scandal to which it subjected him, and from the feelings with which he naturally contemplated the event of which he had been unintentionally the cause. It is said that, throughout the remainder of his life, he observed a monthly fast on the day of the week which had thus stained his hand with blood; and he also settled a pension of twenty pounds for life on Hawkins's widow. After this he withdrew for some time from his attendance at the Council Board, and took no part in public affairs. The following year, however, on hearing it reported that the king intended to proclaim a toleration to the Papists, he wrote a letter to his majesty, dissuading him from that measure. He also, soon after this, strenuously opposed in parliament the projected match between the Prince of Wales and the Infanta of Spain. On the 2nd of February, 1626, Abbot crowned Charles I. in Westminster Abbey, Laud officiating as Dean of Westminster. The new reign confirmed the ascendancy of Laud and Buckingham, and left the archbishop and his politics less influence at court than ever. In these circumstances he selected and steadily persevered in that independent path in which alone he was now to find either honour or safety. In 1627, when Dr. Manwaring was brought to the bar of the House of Lords, and sentenced to be fined, admonished, suspended, and imprisoned, for a sermon in which he asserted that "the king is not bound to observe the laws of the realm concerning the subject's rights and liberties, but that his royal will and command in imposing loans and taxes, without common consent in parliament, doth oblige the subjects' conscience upon pain of eternal damnation," Abbot, in reprimanding the culprit, by order of the House, expressed in energetic terms his abhorrence of so audacious a doctrine. He also refused to license another discourse of a similar description, which had been preached at Northampton by Dr. Sibthorp, and for this he was suspended from his archiepiscopal functions, and ordered into confinement in one of his country houses. This most arbitrary and oppressive treatment was mainly the work of his vindictive enemy Laud, whose character, accordingly, the archbishop has delineated with a pen dipped in gall, in a narrative of the affair which he drew up in his own vindication, and which Rushworth has printed. It was found necessary however, soon after, to restore him to favour, and he received his summons as usual to the parliament, which assembled in March, 1628. During the rest of his life he continued the same course of opposition to the arbitrary and oppressive measures of the court. He died at his palace of Croydon, on Sunday, the 4th of August, 1633, and was buried in Trinity Church, Guildford, where a costly monument was erected to his memory. He was the founder of a well-endowed hospital, which still exists in that town; and other instances are recorded of his charity and munificence.

Archbishop Abbot is the author of several literary productions, among which are an 'Exposition on the Prophet Jonah,' published in 1600, and 'A Brief Description of the whole World,' published in 1636.

(*Biographia Britannica*; Wood, *Athenæ Oxonienses*, by Bliss; Fuller, *English Worthies*; Bayle, *Dictionnaire Critique*; Rushworth, *Collection*; Southey, *Book of the Church*.)

ABDALLATIF, or, with his full name, *Mowaffikeddin Abu Mohammed Allatif ben Yusuf ben Mohammed ben Ali ben Abi Said*, a distinguished Arabic writer, whose name has become familiar to us chiefly through an excellent description of Egypt, of which he is the author. The Baron Silvestre de Sacy has appended to his French translation of this treatise, a notice of the life of Abdallatif, taken from the bibliographical work of Ebn-Abi-Osaibia, who knew Abdallatif personally, and to a great extent quotes an account of his life written by himself.

We learn from this notice that Abdallatif was born at Baghdad in A.H. 557 (A.D. 1161). From his earliest years he received a lettered education. Agreeably to the prevailing fashion of his age and country, which considered a thorough familiarity with the copious and classical Arabic language as the indispensable groundwork for every liberal acquirement, he was led to commit to memory the Koran, the much-admired *Makamat*, or novels of Hariri, and other compositions distinguished for the purity and elegance of their diction, besides several works professedly treating on style or grammar. Next to these philological studies, he had already bestowed some attention on Mussulman jurisprudence, when the arrival at Baghdad of Ebn-al-Tateli, a naturalist from the western provinces of the Arabian empire, attracted his curiosity towards natural philosophy and alchemy, of the illusory nature of which latter pursuit he seems not till late, and after much waste of time and labour, to have convinced himself.

Damascus, the residence of Saladin, had about this time, through the liberality of that celebrated sultan, become a rallying point for learned men from all parts of the Mohammedan dominions. It is here that we find Abdallatif commencing his literary career by the publication of several works, mostly on Arabic philology. But the celebrity of several scholars then residing in Egypt, among others the Rabbi Moses Maimonides, drew him to that country to seek their personal acquaintance. A letter from Fadhel, the vizir of Saladin, introduced him at Cairo, and he was delivering lectures there while Saladin was engaged with the crusaders at Acca (St. Jean d'Acre). Soon, however, the news of Saladin's truce with the Franks (1192) induced Abdallatif to return to Syria, and he obtained from Saladin a lucrative appointment at the principal mosque of Damascus. After the death of Saladin, which took place in the next year, we find Abdallatif going back to Cairo, where he lectured on medicine and other sciences, supported for a time by Al-Aziz, the son and successor of Saladin. It was during this residence at Cairo that Abdallatif wrote his work on Egypt. But the troubles of which Egypt now became the scene, induced Abdallatif to retire to Syria, and subsequently to Asia Minor, where he seems to have lived for a long time quietly at the court of a petty prince, Alaeddin Daud, of Arzenjan. After the death of that prince (1227) he went to Aleppo, to lecture there partly on Arabic grammar, and partly on medicine and on the traditions, an important branch of Mohammedan theology and jurisprudence. Four years after this, Abdallatif set out on a pilgrimage to Mecca, and took his route through Baghdad, to present some of his works to the then reigning kalif Mostanser, when he died there in 1231.

Ebn-Abi-Osaibia has given a list of the works composed by Abdallatif, which, in the Arabic appendix to Baron de Sacy's translation, fills three closely-printed quarto pages. The description of Egypt, through which his name has become so familiar to all friends of antiquarian research in Europe, and in which he displays an accuracy of inquiry, and an unpretending simplicity of description almost approaching to the character of Herodotus, is dedicated to the kalif Nasir-edin-illah. It is divided into two books: the first treats, in six chapters, on Egypt generally, on its plants, its animals, its ancient monuments, peculiarities in the structure of Egyptian boats or vessels, and on the kind of food used by the inhabitants; the second book gives an account of the Nile, the causes of its rise, &c., and concludes with a history of Egypt during the dreadful famines of the years 1200 and 1201.

The only manuscript copy of this work, of the existence of which we are aware, is preserved in the Bodleian Library at Oxford. From this manuscript the Arabic text was edited for the first time at Tübingen, in 1787, by Paulus, and again, with a Latin translation, by Professor White, at Oxford, 1800, 4to. The French translation published by Baron de Sacy, under the title 'Relation de l'Egypte,' &c. (Paris, 1810, 4to), besides its greater fidelity, has through the copious notes added to it become one of the most important works that the scholar can consult on the geography, the history, or the antiquities of Egypt.

*ABD-EL-KADER (*Sidi-el-Hadji-Ouled-Mahiddin*), formerly Emir and Bey of Mascara, and celebrated for his protracted resistance to the French arms in Algiers, was born in the early part of 1807, in the neighbourhood of Mascara, in what is now known as the province of Oran. [ALGÉRIE, L, in GEOGRAPHICAL DIVISION OF ENG. Cyc. vol. i. col. 206.] He was the third son of a marabout, of the Arab tribe of Hashem, named Sidi-el-Hadji-Mahiddin, who had acquired great influence on account of his sanctity as well as his rank. Over the early days of Abd-el-Kader has been thrown something of the romantic colouring which would seem of right to belong to an Oriental hero, and one who has figured so conspicuously in the annals of France. He had in infancy accompanied his father in a pilgrimage to the birth-place of the prophet. From his boyhood he had been carefully trained in both the secular and sacred learning of his race. By opening manhood he had obtained the reputation of a scholar well instructed in the history and the literature of Arabia; and he had crowned his study of the Koran and its commentators by a second pilgrimage, in 1828, to Mecca, and received in consequence the title of Hadji, or saint. At the same time, so far from neglecting equestrian and military exercises, though of small stature and little physical strength, he had rendered himself remarkable even in those arts in which all his countrymen excel—the management of the horse, the lance, and the yataghan.

When the French began seriously to push their conquests into the interior of Algiers, Abd-el-Kader was living in retirement with his wife and two children, distinguished by the austerity of his manners and his strict observance of all the precepts of the Koran. But when the severe measures of the Duke of Rovigo caused a general rising of the native tribes, he joined his countrymen in arms. The father of Abd-el-Kader had for some time been exerting all his influence to effect a union of the tribes; urging them to make a great and combined effort to drive the French out of the country, as then, from the humiliated condition to which the Turks had been reduced, the Arab might again with little trouble become the ruler of the land. The confederation of the tribes was formed, and the chiefs besought Mahiddin to take the direction of it. He refused however, pleading

that his advanced age unfitted him to act as a military leader at such a juncture; but he directed them to his son as one designated by nature and education for the purpose; and he repeated to them various omens which had marked his birth and childhood, and related how during the pilgrimage to Mecca an aged fakir had solemnly announced to him that he should become Sultan of the Arabs. The tribes acquiesced, and Abd-el-Kader was proclaimed Emir at Mascara.

Accompanied by his father he at once began to preach a Holy War, and to call on the faithful to assist in the expulsion of the infidels. By the spring of 1832 Abd-el-Kader found himself at the head of 10,000 warriors. His first blow was struck in May of that year against Oran, or Warran. The assault was several times repeated with great impetuosity during three successive days, but was each time repelled with heavy loss to the Arabs. Abd-el-Kader though unsuccessful as far as the capture of Oran was concerned, acquired great reputation by his personal skill and daring, and the siege is said to have done much towards accustoming the Arabs to face artillery, from which they had previously shrunk. Before making another determined effort to dislodge the invaders, he resolved to extend the basis of his power, by persuading or compelling the tribes of the interior to acknowledge his supremacy; and after some opposition he appears to have succeeded with both Kabyles and Arabs. The French on their part were chiefly anxious to secure the cities and strongholds along the coast, and left the Emir to take his own course in the interior. So strong indeed was the desire of the French governor of Oran, General Desmichels, to obtain a respite from any further attack while carrying out this purpose, that he entered into a treaty (February 26, 1834,) with Abd-el-Kader, by which he agreed, on his acknowledging the French supremacy, to recognise him as Emir of Mascara, including the sovereignty of Oran, except such portions of the coast as were in the possession of the French. Along with the sovereignty was also ceded to him the monopoly of the commerce with the interior. This treaty was disapproved in Paris, but to Abd-el-Kader it was of great advantage, from the vast accession of consequence he derived in the eyes of the natives from this formal recognition of his sovereignty by the French authorities. But it also aroused jealousy and fear among the chiefs, and several of them refused to submit to his pretensions. By one of these, Mustapha-Ben-Ismaïl, chief of the Douaires, he was surprised in a night attack, and his forces routed; the Emir himself only escaping with extreme difficulty. Other chiefs on receiving news of this defeat also rose against him, but he quickly collected a considerable body of troops, and General Desmichels having supplied him with muskets and powder, he soon forced them to succumb.

It has been disputed whether the French or Arab general first broke the terms of the treaty. Probably each regarded it as nothing more than a convenient armistice, to be kept only as long as suited his purpose. Certain it is, that Abd-el-Kader having availed himself to the utmost of the opportunity to secure his influence over the tribes, and to put his army into an efficient state—including the training for the first time among Arabs of a regular infantry corps, and an artillery service—crossed the Shellif and entered Medayah in triumph, announcing that he was about to expel the French. General Trézel who had succeeded Desmichels, at once took the field against him. The armies met on the banks of the Sig. That of the Emir was much the more numerous; but the superior discipline of the French amply compensated for the disparity of numbers, and Abd-el-Kader, after a resistance which extorted the admiration of his enemies, was compelled to fall back. Trézel was however in no condition to pursue his success. He had lost 240 men; and the army of the Emir though defeated, was still much the larger and well kept together. Trézel decided to retreat towards Arzew; and the Emir followed him. At the Pass of Makta, where Trézel, cumbered with wounded and baggage, was at a manifest disadvantage, the Emir fell upon him in force (June 28, 1835), and it was only by the most desperate exertions, and with a loss of 500 men, that the French general was able to extricate a portion of his army. This, the first serious check which the French had suffered in Africa, produced the greatest excitement among the native population. In Paris, on the other hand, it caused much irritation, and Marshal Clausel was despatched with imperative orders to inflict a striking punishment on Abd-el-Kader. On arriving in Algiers the Marshal appointed a Bey of Oran, with a view to weaken the authority of the Emir by raising up a native rival. Clausel then marched with a considerable force upon Mascara; but the Emir caused the inhabitants to quit the city, and when Clausel entered it, December 6, 1835, he found little more than bare walls. Unable to hold the city, Clausel completed the work of ruin by setting it on fire. Abd-el-Kader now made Tremecen, or Tlemsen, on the borders of Morocco, his head-quarters; but on the approach of Clausel he was forced to evacuate it, and retreat still farther into the interior. Clausel continued his pursuit, and the Emir was again compelled to break up his camp. Soon after a large auxiliary force, including several thousand horsemen, who had come from Morocco to unite with the Emir in the Holy War, was surprised and defeated; and Clausel returned to Algiers, boasting in his bulletins that he had effectually destroyed the power of the redoubtable Emir. But Abd-el-Kader had continued to follow at a distance the movements of the French, and he now showed that he was still formidable, by attacking and

detaching, with great loss, on the 21th and 25th of April, a convoy sent under General d'Arles, with supplies and reinforcements for the garrison at Tlemcen.

The French government now despatched General Bugeaud with instructions to reduce the Emir to quiet either by treaty or by force. Bugeaud made some pacific overtures, but they were unheeded; and so he proceeded to find that his indefatigable adversary was laying the country waste before him. But Bugeaud had provided a large number of camels and mules, and an ample supply of much-needed provisions for the garrison of Tlemcen, and his convoy exceeded 6000 men. He continued his march therefore, and Abd-el-Kader still retreating, permitted him to advance unmolested as far as the pass of Sikkah; but in that strong position the Emir resolved to offer battle. Bugeaud entered the pass on the 6th of July, 1836. At first the French were thrown into confusion, but they soon rallied, and though Abd-el-Kader at the head of his infantry, which he had kept under his own command as a reserve, made the most strenuous efforts to recover the day, he was compelled to a rapid retreat, leaving behind him above 1200 killed and wounded. He did not venture again to encounter the French in the open field; and they, on their part, had found a new and formidable opponent in the Bey of Constantine, whom from his proximity it was necessary to crush without delay. In order to prevent their two opponents from making common cause, General Bugeaud was soon after sent with direct proposals to Abd-el-Kader for an arrangement. A meeting accordingly took place on the banks of the Tafna, at which, after some discussion, a treaty was drawn up with all formality, and duly signed and sealed, May 30, 1837, by which Abd-el-Kader agreed to acknowledge the sovereignty of France, and to pay a tribute of a certain quantity of corn and cattle; and, on the other hand, he was confirmed in his title of Emir, and received a considerable accession of territory, his sovereignty now being extended over the whole of Oran and Titteri, and a portion of Algiers, except certain towns, including Oran, Mustigannim, Arzew, and some others along the coast, which were to remain in the hands of the French.

Abd-el-Kader's first care, on being released from the necessity of watching the proceedings of the French army, was to receive the submission of the tribes throughout the country assigned to him. Generally they readily gave in their allegiance, but against some he found it necessary to resort to severe measures; and one tribe, that of Oued Zeitoun, he was charged by his enemies with having massacred. Marshal Vallée, the French governor-general, took umbrage at these proceedings; and in order to overawe the Emir, and to re-assure the tribes in alliance with France, established a camp of 2000 men upon the heights of Khamis. In consequence of the strong remonstrances of the marshal, who charged him with a breach of the treaty, Abd-el-Kader sent an agent to Paris, bearing rich presents to Louis Philippe and the queen, and authorised to negotiate a modification or explanatory supplement to the treaty.

Matters being thus arranged, Abd-el-Kader addressed himself to the task of organising a system of administration for his territory. He made Medayah the centre of his government, placing it under a kalif; then apportioned the country into five divisions, in each of which he placed a subordinate chief; and these divisions he again broke up into smaller sections, each of which he placed under an aghir, with immediate civil and military command; thus providing as far as possible ready means of calling out the strength of his subjects, and checking any incipient insubordination. At the same time he is said to have endeavoured in every way to encourage the practice of agriculture and the industrial arts. It is certain however that he never for a moment relaxed his military preparations.

The peace lasted little more than two years. The French had observed with constant suspicion the efforts of the Emir to strengthen his position by the erection of a chain of fortresses, and to extend his influence over the tribes not directly subject to him. With a view, as it seemed, to counteract in some measure the increasing influence of the Emir, a powerful French army, with the Duke of Orleans at its head, was marched into the interior, and the prince received with great ceremony the submission of various chiefs. This was followed by an expedition, in which the army passed through a noted defile called the Diban, or Iron Gates, through which the Turks in the height of their power had never passed without paying tribute to the Arabs. The passing of the Iron Gates made, as was intended, a profound impression on the native races, and Abd-el-Kader availed himself of this and the other proceedings of the French to arouse their fanaticism into action. He is constantly said to have recommenced hostilities without warning, but he appears to have written a letter to Marshal Vallée, announcing that he could no longer restrain his people; that the entire Mussulman race had resolved on a Holy War against the French; and that his fidelity to the Koran obliged him to take his part in it. This announcement was speedily followed by a general attack on the French outposts. The farms and colonies were ravaged and burnt, and the Arabs remained masters of all the country outside the fortifications; but they were able to effect nothing against the fortified places.

This outbreak occurred in December, 1839. Marshal Vallée, though unprepared, put his forces in motion. Abd-el-Kader met with several reverses in the ensuing campaign, but the year 1840 passed over without any material success on either side. This protracted and desultory

warfare was causing a large expenditure of men and money, and loud murmurs were raised in France against the inefficient manner in which it was conducted. The government announced that it had determined no longer to bear with Abd-el-Kader, and in December 1840 it replaced Marshal Vallée by General Bugeaud. From this time the war was carried on with the utmost vigour. A very large body of troops was sent from France, and a half-indigenous corps, the Zouaves, was raised with a view to check the active irregular Arabs by soldiers possessing all their peculiar vivacity and rapidity of motion, but more scientifically trained. Bugeaud made it his object in the campaign of 1841 to secure in succession as many as possible of the strongholds of the Emir, to detach from him by promises and threats the native tribes, and wherever any refused their adhesion to France, to destroy their crops and ravage their villages. It was a merciless, but it was an effectual course. By the end of the year the general had overrun a considerable portion of the Emir's territory, and wherever the French arms had penetrated, the country had become an ally or a waste. In the speech to the Chambers, February 1842, it was formally announced that Algiers was annexed to the French crown; and from this time the Emir was treated as a rebel.

His condition seemed indeed to have become utterly desperate. The French occupied all his cities, most of his fortresses, and four-fifths of his territory; his regular army had been nearly destroyed; and a large proportion of the tribes had submitted to the enemy. But Abd-el-Kader seemed to gain energy from despair. No longer venturing to meet the French army in a regular encounter, he constantly harassed them by rapid descents upon outposts, detachments, and convoys, and by destructive inroads upon the countries of the friendly tribes; while the rapidity and unexpectedness of his movements baffled alike precaution and pursuit. But the lines were being drawn steadily more and more closely about him. His camp of reserve was already on the edge of the desert; and the French had now an army of 100,000 men accumulated in the country, besides a large body of auxiliaries. The razzias of the French continually destroyed his resources; more than once all his presence of mind and daring, and the devotion of his followers, had scarcely sufficed to prevent him from falling into the hands of his opponents. On one occasion, in May 1843, the Duke of Orleans, at the head of a body of cavalry, had even succeeded, by a brilliant imitation of the Emir's tactics, in surprising his smala, or camp, during the absence of the great body of his Arabs. Abd-el-Kader, as usual, escaped; but with the loss of almost everything. His Arabs and Kabyles however quickly rallied around him, and he contrived to inflict in numerous desultory attacks heavy blows upon the French, who indeed during this summer lost an unusual number of officers. But he was now unable to bring more than a small force into the field at any one time; and a defeat which he suffered at Oued-Malah, and in which his most-trusted lieutenant, Kalif-ben-Allah, the One-Eyed, was killed, completed his ruin, though it did not put an end to his efforts.

Forced to take refuge within the frontier of Morocco, he set about preaching there a new outbreak of hostilities against the infidels. The emperor, if he did not directly sanction, did not oppose his proceedings; and several members of the court entered with ardour into his views. An army was soon raised; but the French declared war against Morocco, bombarded several of its coast towns, defeated its army at Islay, and before the close of 1844 had compelled the emperor to agree to use his best efforts to prevent Abd-el-Kader from again annoying the French in Algiers. Abd-el-Kader once more took to the open country. He continued for above two years longer to evade the pursuit of the French; but every effort to make head against his foes proved unavailing. The Emperor of Morocco was at last compelled by the French to put in motion an army against him, and seized his kalif, Bou Hamedi, whom he had sent to endeavour to obtain terms. Abd-el-Kader in reprisal made a night attack (November 11, 1847) upon the Moorish camp, which by a daring stratagem he succeeded in throwing into confusion. But though he achieved a momentary success, the mass of troops was too great for him to produce a permanent impression. A body of natives who attempted to prevent his retreat he had little difficulty in defeating; but when he found the French cavalry had got between him and the desert, he acknowledged that, closely pressed as he was on every other side, it would be useless to offer further resistance, and sent messengers to General Lamoricière, the French commander, offering to surrender on condition of being sent to Alexandria or St. Jean-d'Acres. Lamoricière acceded to the terms; and on the 23rd of December Abd-el-Kader yielded himself with his family into the hands of the general.

The Duc d'Aumale, governor-general of Algiers, in the despatch in which he announced to the French government the surrender of the Emir and his arrival at Algiers, says, "I have ratified the promise given by General Lamoricière, and I firmly trust the government of his majesty will add its sanction. I announced to the Emir that he must embark the next day for Oran with his family; he submitted, but not without emotion and repugnance—it is the last drop in the chalice." Not quite the last drop. The French government refused to ratify the engagement, and the Emir was transferred, with his family, a prisoner to Fort Lamalgue, at Toulon. After the revolution of February 1848, Abd-el-Kader presented a formal requisition to the republican government for the performance of the engagement

upon which he had surrendered. His request was not acceded to, but he was removed to a healthier prison, first at Pau and then at Amboise, and his confinement was rendered much less irksome. When Louis Napoleon was elected president, Abd-el-Kader renewed his claim, and though he was not immediately successful, he received the most marked attention, and became a prisoner in little more than name. Finally, in October 1852, Napoleon granted him his freedom, on condition that he gave a solemn promise not to return to Algiers or to conspire against the French power in Africa; and Brussa in Asia Minor was named as his future residence. For that place he embarked in the beginning of 1853, and there he continued to reside until June 1855, when, in consequence of the destruction of that city by an earthquake, he received permission from the French government to remove to Constantinople. In the autumn of 1855 he paid a short visit to Paris to view the Exposition, and received from the Emperor a distinguished reception. He is said to have resigned himself to his fate with true eastern calmness, but his health has been permanently broken by his reverses and his imprisonment.

Abd-el-Kader is beyond question a man of remarkable ability and force of character. He has displayed many of the evidences of great military genius, self-reliance, activity, indomitable energy, marvellous resources in defeat as well as in victory, power of wielding the wills of others and of controlling his own; and he seemed to possess much of that administrative ability which men of superior military power often exhibit. But he had a rude and uncivilised people to govern and to employ, and he had the first and most highly trained military power in Europe to contend with; and all her greatest commanders were in succession sent against him, and all her resources called into exercise, and he failed where success was hardly conceivable. But for fifteen years he maintained this unequal struggle; he has borne his reverses manfully, and his old opponents are foremost in rendering homage to his great ability, and in testifying to his honourable fulfilment of his share of the final engagement.

*ABDU-L-MEJID, reigning Sultan of Turkey, was born April 23, 1823, and was the eldest son of Mahmud II., whom he succeeded on the 1st of July, 1839. As is customary with the sons of the sultan, the early years of Abd-ul-Mejid were spent in the harem. His father is said to have desired that he should receive a European education, but the repugnance of the Mohammedan priests to such an innovation compelled him to give way. The education of Abd-ul-Mejid has therefore been necessarily very imperfect; but he has done what he could to make up for his deficiencies by surrounding himself with men of attainments, and seeking to acquire the information which he believes himself to need.

Abdu-Mejid ascended the throne at a time when the affairs of Turkey were in a very threatening condition. The reforms of his father had hardly become sufficiently consolidated to withstand the strong tide of fanaticism which was setting in against them. The battle of Nezib, June 24, 1839, which had resulted in the total defeat of the Turkish army, by that of the Pasha of Egypt, had been followed within a week by the death of the Sultan, whose determined character and unflinching will had served hitherto to keep in awe the opponents of the new order of things; and these were now, it was believed, prepared to make common cause with Mehemet Ali, whom they, in common with the great bulk of the Mohammedan race, regarded as the true representative and champion of the ancient faith. The road to Constantinople was open to the Egyptian army; the inhabitants were in a disturbed state; and the new Sultan, a lad of sixteen, was scarcely seated on his throne when the Turkish fleet, by an unparalleled act of treachery on the part of its commander, was placed in the hands of the enemy. Fortunately the Pasha refrained from striking the blow which the weakness of the Sultan seemed to invite; and the leading European powers stepped in to offer their mediation, which Abd-ul-Mejid at once accepted. Mehemet Ali refused the terms proffered, and a treaty was signed in London, July 15, 1840, in accordance with which an Anglo-Austrian fleet bombarded several of the fortified towns on the coast of Syria, and compelled Mehemet Ali to submit. The ancient dynasty was saved, and the arrangement then made between the Sultan and the Pasha has not again been disturbed.

The dangers which threatened the young Sultan from domestic treason, though fomented, as was thought, by Russian agents, were as effectually averted. On his death-bed Mahmud had sent for his son, and earnestly entreated him to pursue the course of reform which he had commenced. The adherents of the old system, on the other hand, reckoned confidently on being able, under Mahmud's feeble successor, to uproot all which the late Sultan had so long laboured to effect. An end was soon put to all suspense. A hatt-i-sheriff, solemnly published at Gulhané on the 3rd of November 1839, gave to the civil reforms of Mahmud a definite and formal shape, and added somewhat to them. This measure guaranteed to all the subjects of the Sultan, without regard to rank or religion, security for person and property; and promised to introduce a regular and impartial system of taxation, public administration of justice, the right of free transmission of property, and the removal of many of the hardships of the conscription, as well as other improvements. Convinced that there was to be no recession from the path of reform, but rather a great advance, the more determined zealots organised a powerful con-

spiracy with the view to effect an entire revolution; and by the aid of the priests set about exciting the populace by assurances that the concessions to the unbelievers were an assault upon the true faith. But the conspiracy was detected, several of the leaders were put to death, and tranquillity was gradually restored. In two or three years Abd-ul-Mejid had outlived the suspicion with which he had at first been regarded, and become, as he has since remained, exceedingly popular with all classes of his subjects. Partial revolts occurred in 1840 and subsequent years in Syria, Bosnia, and Albania; but they were suppressed without much difficulty, and in their suppression it was that Omar Pasha first displayed his remarkable military skill. The tanzimat, as the system of reform is called, has been carried out in little more than name beyond the immediate circle of the capital; but Abd-ul-Mejid has always evinced a strong desire to improve the condition of his subjects, though the general spread of rapacity and corruption among the ruling classes, and the progress of decay throughout the kingdom, have almost rendered it a hopeless task. Among the objects on which the attention of the Sultan is said to have been most fixed, is that of the extension of education in Turkey. In 1846 he established a council of education, and he at that time, or subsequently, founded a university, extended the system of primary schools, and established military, medical, and agricultural colleges. The privileges conceded to Christians by the tanzimat, the Sultan has always firmly defended; and when opportunity served he has shown his readiness to extend them. The Earl of Shaftesbury, speaking in the House of Lords, March 10, 1854, as the representative of several of the leading Protestant religious societies, bore warm testimony to the liberality with which Protestants have been, during the present Sultan's reign, on all occasions treated by the Sublime Porte; and in the almost continual disputes between the Latin and Greek churches, the Sultan appears to have endeavoured to act strictly as a mediator, or arbitrator, aiming to satisfy the wishes of each party as far as was compatible with the demands of the other. Since the commencement of the war with Russia the Porte has directed that the evidence of Christians shall be received in courts of justice, and issued other orders, which altogether have gone as far as the prejudices of his Moslem subjects would at present allow in the path of tolerance, and much farther than many Christian states have advanced. The army reforms and other changes, some of which, unquestionably, in the present state of the country, have been of very doubtful advantage, have also been steadily persevered in.

We have not dwelt on the great historic events which have occurred during the reign of Abd-ul-Mejid, they having been already fully noticed under TURKEY, in the GEOGRAPHICAL DIVISION OF THE ENGLISH CYCLOPEDIA, vol. iv., cols. 927-8. Here it may be enough to mention, that after having continually advanced step by step towards reducing Turkey to the position of a dependent state, the Emperor Nicholas of Russia availed himself, in the early part of 1853, of a difference respecting the guardianship of the 'Holy Places' to claim the protectorate over the Greek Christians in Turkey; and when this was refused by the Porte, though with every effort at conciliation compatible with the retention of sovereignty, the Russian troops were at once sent to occupy the principalities of Moldavia and Wallachia as a 'material guarantee.' War was declared by the Porte on the 5th of October, 1853, with the full accord of the governments of England and France, whose assistance had been formally invoked. In November following the Turkish fleet in the Black Sea was attacked off Sinope by an overwhelmingly superior Russian fleet and totally destroyed. Before Silistria, however, at Giurgevo, and elsewhere, the Russian army was on several occasions defeated by the Turks. In March 1854, England and France, in order to "support the sovereign rights of the Sultan," declared war against Russia, and soon after despatched armies to the assistance of the Porte. On the 14th of September, 1854, an Anglo-French army landed in the Crimea, and, after winning the battle of the Alma on the 20th, proceeded to invest Sebastopol on the 26th. The army, strengthened by very large reinforcements from France and England, by a Turkish army, and by a Sardinian contingent (that power having joined the alliance in the early part of 1855), has continued the siege up to the end of 1855; and during this time has defeated the Russians in every engagement in the open field, and, in September 1855, succeeded in compelling them to evacuate the southern side of Sebastopol, thereby inflicting on them an enormous loss of men and property. The successes of the Anglo-French fleets in the Black Sea, the Sea of Azof, and the Baltic call only for a reference. In Asia, the Turkish army met, during the early part of the campaign, with several serious reverses, and endured much suffering, chiefly, as is believed, through the incompetency and peculation of the Turkish officers. Subsequently, chiefly by the skill and energy of an English officer, General Williams, the Turkish garrison of Kars, about 12,000 strong, notwithstanding the most terrible privations, succeeded during several months in sustaining a close siege by a Russian army of 35,000 men; and repulsed, in the most brilliant manner, a grand assault made by it, causing a loss to the Russians of more than 6000 killed. Somewhat later, Omar Pasha defeated a strong Russian force which opposed his progress towards the interior. But the garrison of Kars were compelled by famine to surrender in November, 1855.

However great may be the effect of this war on the future destiny

of Turkey, it owes but little of its conduct, determination, or probable continuance to the character of the Sultan. When he appealed to such powers as France and England, and they embarked in a war of such tremendous magnitude, its management, as a necessary consequence, passed into their hands; but it may be hoped, that when it shall be brought to a satisfactory conclusion, an important result of it will be to ensure to the Sultan what the Western Powers declared to be a leading object of their interference—his rights as a sovereign within his own territory; due security being taken for the establishment of those equal rights which have been promised to all classes of his subjects.

Abdul Mejid is described as somewhat above the middle height; slender in early manhood, but now inclining to corpulence; slightly marked with the small pox, pale, with black beard and moustache, and large black eyes. In manner he is said to be calm and mild, with an appearance of settled melancholy. The Earl of Carlisle ('Diary in Turkish and Greek Waters,' p. 62) speaking of an interview with him in 1839, says, "The impression his aspect conveys is of a man gentle, unassuming, feeble, unstrung, doomed: no energy of purpose gleamed in that passive glance; no surging of victory sat on that still brow." But this placidity of bearing at an interview, is the first lesson in etiquette which the young Turk has to learn, and through life he is always careful to maintain it; its exhibition therefore at the formal reception of a distinguished English nobleman, when there was nothing to excite passion of any kind, is certainly no evidence of feebleness of purpose. It would appear however, from what is said by those who have had opportunities of fairly estimating his character, that the Sultan is of an habitually mild disposition, and prone to leave the management of affairs to his ministers and the relatives who surround his person; but that when aroused he can display sufficient energy and decision of purpose. The refusal to surrender the Hungarian and Polish refugees, after the Hungarian revolution of 1848, is generally said to have been the personal act of Abdul-Mejid; and he persisted in that refusal, despite the imperious demands of Russia and the threats of Austria, until Lord Palmerston, then foreign minister, backed his support of the Sultan's resolution by moving the English fleet into the Dardanelles, and thus settled the dispute. During the continuance of the present war, so trying to the resources of his kingdom, the conduct of the Sultan has been invariably firm, frank, and honourable alike towards his subjects and the allies.

ABEL, the second son of Adam. His history is contained in the fourth chapter of Genesis, where we are informed, that, he being a keeper of sheep, while Cain was a tiller of the ground, the two brothers offered sacrifices together to the Lord; the former bringing of the fruit of the ground for that purpose, and the latter of the firstlings of his flock. The offering of Abel alone was accepted; and the preference thus shown so excited the envy of Cain, that, as they were together in the field, he rose up against his brother and slew him; thus for the first time staining the earth with human blood. Abel's offering was an act of faith. (Heb., ii. 4.) It had respect to the announcement previously made of the suffering and glory of the Saviour of the World. This obediency of faith pervaded his life. Our blessed Lord (Matt., xxiii. 25) designates him "righteous Abel," and we are told (John, viii. 12) that Cain slew his brother "because his own works were evil, and his brother's righteous."

ABEL, CHARLES FREDERICK, a native of Germany, and a pupil of Sebastian Bach, was much distinguished as a composer and performer in the middle and towards the close of the last century. He served for some years in the celebrated band of the electoral king of Poland, at Dresden; but his talents being very inadequately rewarded, he quitted that service in 1758, with only three dollars in his pocket, and reached England the following year, where he soon met with encouragement that did not end in empty praise. When the queen of George III. had her establishment fixed, Abel was appointed chamber musician on it, at a salary of 200*l.* per annum; and shortly after he united with J. Christian Bach in forming a weekly subscription concert, which for many years continued to be highly patronised and liberally supported. His chief instrument was the viol da gamba, a small violoncello with six strings, now fallen into disuse. With this he produced an effect on his auditors which scarcely any one since has been able to achieve on bowed instruments, and principally by means of his adagios, or slow movements. "His compositions," Dr. Burney tells us, "were easy and elegantly simple; for he used to say, 'I do not choose to be always struggling with difficulties, and playing with all my might.'" In nothing was he so superior to all other musicians, the historian of music adds, "as in writing and playing an *adagio*, in which the most pleasing yet learned modulation, the richest harmony, and the most elegant and polished melody were all expressed with such feeling, taste, and science, that no musical production or performance with which I was then acquainted seemed to approach nearer perfection." ('Hist. of Music,' vol. iv.) The critic however of the present day, who has comparisons of the same kind by Haydn, Mozart, Beethoven, Clementi, Dussek, Cramer, &c., fresh in his memory, will not deny the vast superiority of these latter productions. Abel—judging him by his remains—possessed more taste than imagination; more knowledge of his art, and elegance in his manner of performance, than vigour of conception. Even Dr. Burney admits that "his later productions,

compared with those of younger composers, appeared somewhat languid and monotonous." But we suspect the fact to be, that they were more accurately estimated when compared with the productions of a more advanced age. Abel was intemperate in the use of fermented liquors, and brought his life to a hasty close in the year 1787.

ABEL, NIELS HENRIK, was born August 5th, 1802, in Norway, at Findeø, in the diocese of Christiansand, of which parish his father was then minister. He was sent in 1815 to the cathedral school of Christiania, where he did not show any remarkable sign of progress, until 1818, when M. Holmboe, a newly-appointed professor of mathematics, afterwards the writer of Abel's life, and editor of his works, discovered his talent for mathematics, and aided him in pursuing those sciences beyond the elements. In July, 1821, he went to the University of Christiania, where, his father having died and left him without the means of continuing his studies, he was first maintained by a subscription of the professors, and afterwards, for two years, by a pension from the government. His earliest mathematical essay was an attempt at the old question of the solution of the equation of the fifth degree, in which, after discovering his own failure, he determined either to find a solution, or to show the impossibility of finding any; and produced his celebrated paper on the last point, of which we shall presently speak. In July, 1825, he obtained an increased pension from the government to enable him to travel. He first went to Berlin, where he formed an acquaintance with Crelle, which became an intimate friendship. The mathematical journal, now so well known, which bears the name of the latter, was commenced in 1826, and Abel was one of the earliest and principal contributors. Abel continued his travels through Germany, Italy, and Switzerland: he arrived at Paris in July, 1826, where he made acquaintance with the most distinguished French mathematicians. He returned home by way of Berlin, in January, 1827, and continued his private studies (which his journey had not interrupted) with an activity of which there is the most extraordinary evidence. In December, 1828, he went to the iron-foundries of Froland, near Arendal, where resided the family of a lady to whom he was betrothed. He was there seized with illness, in January, 1829, and died of consumption on the 6th of April of the same year. M. Holmboe gives the most direct contradiction to the statement which has several times been made, that Abel was neglected by the Swedish government, and died in extreme poverty. He was, when he died, *pro tempore* professor of mathematics, during the absence of Hansteen in Siberia, and would have succeeded to the first vacant chair. A few days after his death, a most honourable invitation arrived from the Prussian government, to remove his residence to Berlin. In the obituary published by Crelle, in his 'Journal,' he states distinctly that the large number of important memoirs which Abel had ready for publication was the immediate reason of the 'Journal' being undertaken.

The Swedish government published the works of Abel in 1839, in two volumes, 4to, and in the French language. The first volume contains all that he published himself (in 'Crelle's Journal' and elsewhere, mostly in German), translated, as just remarked. The second volume contains all that he left in manuscript, finished or unfinished. Nothing can be a severer trial to a mathematician's character than the publication of his loose papers; but, however crude the speculation, Abel is never lowered. He had read comparatively so little, that all which he has left bears the stamp of his own most original power.

The great point to which Abel turned his attention was the theory of elliptic functions. Legendre, who had devoted a large part of his life to the development of these functions, and to the formation of tables by which to use them, found himself, when his toil was just finished, completely distanced by the young Norwegian, of whom no one had ever heard. The frankness of the acknowledgment made by Legendre, and the spirited manner in which the old man set to work to incorporate the new discoveries into his own books, will never be forgotten by any biographer of Abel. It is unnecessary to specify the particular methods of the latter; all who study the subject of elliptic functions are fully aware how much is due to him.

The number of different ways in which Abel turned aside from this subject into questions of development, definite integration, &c., makes the sum total of his labours an astonishingly large quantity, if the age at which he died be considered. He appears to have fully developed in his own mind the subject of the separation of symbols of operation and quantity, not indeed to the extent of founding its results upon an algebraical theory, but to that of giving the theory a wider amount of application. He was a daring generaliser, and sometimes went too far: had he lived, he would have corrected some of his writings. And yet he appears to have been deeply impressed with the notion that a great part of mathematical analysis is rendered unsound by the employment of divergent series.

The celebrated attempt at the proof of the impossibility of representing under one formula the five roots of an equation of the fifth degree involves some rather obscure considerations. It can hardly be said to be generally admitted; perhaps it has not been generally read; for proofs of negative propositions, when complicated, are not usually of a high order of interest. Sir W. Hamilton ('Trans. R. I. A.,' vol. xviii.) has examined Abel's proof at great length, and arrives at the same conclusion, though with some degree of departure from his principle.

ABELARD, or ABAILARD, PIERRE, was born in 1079, at Palais, in Brittany. His father was a man of some rank and property, and spared no expense in the education of Abelard. He left Palais before he was twenty years of age, and went to Paris, where he became a pupil of Guillaume de Champeaux, a teacher of logic and philosophy of the highest reputation in those times. At first the favourite disciple, by degrees Abelard became the rival, and finally the antagonist of Champeaux. To escape the persecution of his former master, Abelard, at the age of 22, removed to Melun, and established himself there as a teacher, with great success. Thence he removed to Corbeil, where his labours seem to have injured his health; and he sought repose and restoration by retirement to his native place, Palais, where he remained a few years, and then returned to Paris; the controversy between the two antagonists was then renewed, and the contests continued till Champeaux's scholars deserted him; and he retired to a monastery. Abelard having paid a visit to his mother at Palais, found on his return to Paris in 1113, that Champeaux had been made bishop of Chalons-sur-Marne.

The dialectic conflicts having now ceased, Abelard commenced the study of divinity, under Anselm, at Laon. Here also the pupil became the rival of his master, and Anselm at length had him expelled from Laon, when he returned to Paris, and established a school of divinity, which was still more numerous than his former schools had been. Guizot says, "In this celebrated school were trained one pope (Celestine II.), nineteen cardinals, more than fifty bishops and archbishops, French, English, and German; and a much larger number of those men with whom popes, bishops, and cardinals, had often to contend, such as Arnold of Brescia, and many others. The number of pupils who used at that time to assemble round Abelard has been estimated at upwards of 5000."

Abelard was about thirty-five or thirty-six years of age, when he formed an acquaintance with Heloise, the niece of Fulbert, a canon in the cathedral of Paris. She was probably under twenty years of age. Abelard fell in love with Heloise, and got himself introduced into the house of Fulbert as the tutor of his niece. The result was a criminal intercourse between the two lovers, which was at length discovered by Fulbert, and Heloise was removed by Abelard to the residence of his sister in Brittany, where she gave birth to a boy.

Fulbert insisted that the wounded honour of his niece should be repaired by a marriage, to which Abelard assented willingly; but Heloise with more reluctance, probably from a fear that his prospects would be ruined, the highest dignities of the church in those days being exclusively bestowed on unmarried ecclesiastics. The marriage took place at Paris, and it was agreed to be kept secret; but Fulbert took pains to make it public, while Heloise, who resided with him, denied it; the consequence of which was that her uncle treated her with great harshness, and Abelard took her away and placed her in the convent of Argenteuil, near Paris. Fulbert, who seems to have thought that he intended to make her a nun in order to get rid of the incumbrance of a wife, vowed a cruel revenge, which he soon found means to execute. The valet having been bribed, admitted Fulbert and his party into Abelard's bed-room by night, when they performed a mutilation upon his person. The perpetrators fled, but the valet and another were taken, and were punished by putting out their eyes and the infliction of a similar mutilation. The canon Fulbert was banished from Paris, and all his property was confiscated. Abelard recovered from the wound; but as the canon law rendered him incapable of holding any ecclesiastical preferment, he entered the abbey of St. Denis as a monk, and Heloise became a nun in the convent of Argenteuil.

The abbot and monks of St. Denis were dissolute, and Abelard reproved them in a course of lectures which he delivered in a cell detached from the abbey; the monks got up a charge of heresy against a work which he wrote on the Trinity, and by a council held in 1121 at Soissons, in which he was not permitted to defend himself, the book was condemned and ordered to be burnt. Abelard had also denied that the abbey of St. Denis was founded by Dionysius of Athens, the Areopagite, as the monks asserted. This enraged the monks and abbots still more, and by a series of persecutions and threats Abelard was compelled to fly from St. Denis and place himself under the protection of the Count of Champagne. In a solitary spot of the territory of Troyes he erected a small oratory of wickerwork and thatch, and commenced giving lectures, to which numerous scholars crowded from far and near; the wickerwork was then changed into a building of stone and timber, and Abelard named it Paraclete, or the Comforter. But persecution still attending him, he left the Paraclete to become superior of the monks in the abbey of St. Gildas of Ruys, near Vannes, in Brittany.

Heloise too was not without her share of troubles. The convent of Argenteuil, of which she had been made prioress, was claimed by an abbot as belonging to his abbey, and Heloise and her nuns were ordered to leave it. Abelard gave them the oratory of the Paraclete, and there they were established, Abelard himself, after eleven years of separation from Heloise, officiating in the ceremony of consecration.

Bernard, abbot of Clairvaux, whose monastery was not far from the Paraclete, having objected to some of the forms of prayer used by Heloise and her nuns, Abelard defended them; and this led to a controversy with the abbot, who eventually accused Abelard of heresy.

Abelard appealed to a council, which was held in the year 1140, in the cathedral of Sens, in Champagne, where he defended himself. But the influence of Bernard was more powerful than the logic of Abelard; he was condemned by the assembly; but he appealed to the Pope, and set out on his journey to Rome, which however he never reached, having been induced by Peter the Venerable to remain in his monastery at Cluni, near Maçon. The Pope confirmed the sentence of the council of Sens, and Abelard was ordered to be confined, all his works to be burned, and he himself was prohibited from writing anything more. Peter the Venerable addressed a remonstrance to the Pope, Innocent II., and the sentence was suspended. During this suspension Abelard was removed to the priory of St. Marcel, near Chalons, for change of air, and there he died April 21, 1142, in the sixty-third year of his age. He was at first interred by the monks of Cluni in their monastery, but his remains were afterwards removed to the Paraclete.

Heloise lived twenty years afterwards as prioress of the Paraclete, and when she died was buried, at her own request, in Abelard's tomb. The remains of Abelard and Heloise continued undisturbed for upwards of 300 years, till in 1497 they were removed to the church of the abbey, and were afterwards shifted to other places. In 1800 they were removed to the garden of the Musée Français at Paris, and in 1817 were placed in the cemetery of Père la Chaise, where they still remain beneath their gothic tomb.

Abelard was a proficient in the scholastic learning of the times, a dexterous dialectician, and a subtle thinker. His theological works gave an impulse to the age, and though his writings are of little value now, they belong to the history of philosophy and the progress of the human mind. The disputes of that age turn largely on verbal trifles, but these disputes form part of the effort of philosophy to emancipate itself from the fetters of religious intolerance. Though Abelard possessed a large share of the learning of the times, it is probable that he knew little of Greek or Hebrew, and yet Heloise, according to his testimony, knew Latin, Greek, and Hebrew. The personal character of Abelard is best shown by his letters and those of Heloise. When he had once transgressed the bounds of his duty by his illicit commerce with Heloise, he lost all self-control, and appears a sensualist. When his misfortunes drove him from the world, he became cold and unfeeling towards the noble-minded woman, whose passion and ardent attachment show that she was capable of the most unbounded devotion to him whom she loved. The most complete edition of their works is 'Petri Abelardi et Heloisæ Conjugis ejus Opera, nunc primum edita ex MSS. Codd. Francisci Ambrosii,' Paris, 1616, 4to. M. Victor Cousin has also published 'Ouvrages Inédits d'Abailard,' Paris, 1836. There are several other editions, some of which have portions, such as the 'Letters,' translated.

(*Biographical Dictionary*, published by the Useful Knowledge Society; *Biographie Universelle*; Bayle, *Dictionary*.)

ABEN ESRA, or with his complete name, *Abraham ben Meir ben Ezra*, a celebrated Jewish scholar, was born at Toledo, probably in 1119, and died about 1194, at the age of seventy-five years. A considerable portion of his life was spent in travelling. He visited Mantua in 1145, and the island of Rhodes in 1156; in 1159 he was in England, and in 1167 at Rome. His celebrity among his contemporaries, as a scholar and as an accomplished writer of the Hebrew language, was very great. Among ourselves Aben Esra has become known chiefly through his great commentary on the Old Testament, which it seems he wrote at different periods, between the years 1140 and 1167. It has been printed in the great Rabbinical editions of the Bible, which have appeared at Venice, Bale, and Amsterdam; and there have been besides many separate editions of single parts of it. Aben Esra wrote also on mathematics, astronomy, philosophy, medicine, philology, and astrology. His treatise in verse on the game of chess, translated by Thomas Hyde (Oxford, 1667, 1694), affords us a specimen of his skill in poetic composition. For an enumeration of the works of Aben Esra, which are still preserved in manuscript in several of the libraries of Europe, see the article ABEN ESRA, by Hartmann, in Ersch and Gruber's 'Encyclopædia.'

ABENCERAGES (*Beni Serraj*), is the name given by Spanish chroniclers and romance writers to a noble family in the Arabic kingdom of Grenada, several members of which distinguished themselves during the period immediately preceding the fall of the Mohammedan empire in Spain. The history of the Abencerages is intimately connected with that of the then reigning dynasty of Grenada. In the year 1423 of our era, died Yussuf III., a wise and valiant prince. He was succeeded by his son Mohammed VII., surnamed Al-Haizari, or the Left-Handed, who followed the example and advice of his father in maintaining friendly relations with the Christian court of Castille, and with the Arab princes on the northern coast of Africa, but lost the affection of his subjects by his pride and tyranny. The discontent which soon manifested itself against the youthful monarch, was for a time kept in check by the watchfulness of his principal chamberlain, Yussuf-ben-Zerragh, then the chief of the noble family which probably derived from him the common designation of the Abencerages. But, in 1427, an open revolt broke out, which had been incited by one of the king's cousins, Mohammed-al-Zaghir. The royal palace, called the Alhambra, was invested by the conspirators. Mohammed VII., disguised as a fisherman, escaped to Africa, where the King of Fez, Mulei-ben-Fariz, kindly received him, while Mohammed-al-

Zaghar accepted the throne of Grenada. Yusuf-ben-Zerragh, with most of the Abencerages, fled from his persecutions to Castile; and some members of the family who had remained at Grenada were put to death. John II, then King of Castile, yielding to the representations and entreaties of Yusuf-ben-Zerragh, negotiated through him a treaty with the King of Tunis, to replace Mohammed VII. on the throne of Grenada. This plan succeeded. Mohammed VII., supported by his two allies, recovered his paternal dominions, and Al-Zaghar suffered death for his treason. But the friendly relations between Grenada and Castile were soon interrupted, in consequence of the refusal of Mohammed VII. to fulfil certain engagements which he had entered into with John II. Hostilities broke out, and John declared himself in favour of Yusuf-ben-Alhamar, an aspirant to the throne, who had formed a strong party in the kingdom of Grenada. Yusuf-ben-Zerragh led the troops of Mohammed VII. to encounter the united forces of his opponents. But he fell in a decisive battle, which he lost, and Yusuf-ben-Alhamar occupied Grenada, while Mohammed VII. fled to Malaga. This second interruption of Mohammed's reign was however only of short duration. He regained his throne a second time after the death of Yusuf-ben-Alhamar, which took place within six months. Fresh hostilities with Castile soon commenced. The frontier provinces of Grenada were much infested by the incursions of the Castilian commander Cazorla. A son of Yusuf-ben-Zerragh, at the head of a select band of valiant knights, drew out his troops against Cazorla, and fell in a battle (1438), in which the Castilians sustained much loss. New disturbances soon broke out in the interior of Grenada. Mohammed VII. was (in 1444) once more dethroned by one of his nephews, Osman-al-Ahnaf. But the claims of the latter to the throne were contested by another aspirant, Mohammed-ben-Ismael, who was supported by John II., and finally, in 1453, prevailed over his opponent. Soon after this, John II. was succeeded in the government of Castile by Henry IV., who was adverse to Mohammed-ben-Ismael, and renewed the hostilities, which, from this time, took a turn decidedly unfavourable to the kingdom of Grenada. The Spanish historians mention that, about this time, an attempt at a revolution was made in Grenada by the Abencerages, which had for its object to confer the crown on one of their own family, Mohammed-ben-Zerragh, and that the Castilian commander, Medina Sidonia, took advantage of these disturbances to occupy the fortress of Gibraltar. The Arabic chronicles say nothing of such an event, and the whole story appears doubtful. If there be any truth in the report, it may be, that the Abencerages made another effort to place Mohammed VII. once more upon the throne, which, from their steady attachment to the cause of that unfortunate prince, seems not improbable.

Of the feuds of the Abencerages with the Zegries, another noble Arabian family in the kingdom of Grenada, who traced their descent from the Mohammedan kings of Cordora, of the massacre of thirty-six Abencerages, caused through the perfidy of their opponents, and how the survivors of the family ultimately embraced the Christian religion, and entered the service of Ferdinand of Castile, a highly interesting story is told in the 'Guerras Civiles de Granada,' by Gines Perez de Hita, a work which professes to be a translation from an Arabic manuscript, but is of doubtful authenticity. The work properly consists of two volumes, but in most editions only the first is reprinted, and copies of the second are said to be now extremely rare even in Spain. An English translation of the first part, by Thomas Rodd, appeared under the title of 'The Civil Wars of Granada,' &c. London, 1863, 8vo.

(Code. *Historia de la Dominacion de los Arabes en España*, vol. iii.)

ABERCROMBIE, JOHN, M.D., Fellow of the Royal Colleges of Physicians and Surgeons of Edinburgh, &c., was born on the 11th of November, 1781. He was the son of the Rev. Mr. Abercrombie, for many years one of the town-ministers of Aberdeen. Abercrombie studied medicine in Edinburgh, and took his degree there on the 6th of June, 1803. He entered into practice subsequently in Edinburgh, and became a Fellow of the Royal College of Surgeons in the year 1805, thus qualifying himself to teach surgery, and taking the highest professional rank in that class. However, though he so far combined the practice of a surgeon with that of a physician even in his early career, according to a common Scottish custom, his disposition was better suited to the pursuits of the pure physician; and into these he fell altogether soon after the decease of the celebrated Dr. Gregory, in 1821. From that time Dr. Abercrombie began to occupy the most prominent position as a practising and consulting physician, not only in Edinburgh but in all Scotland, and he was often called to great distances in the country. He became a licentiate of the Royal College of Physicians in 1823, and in 1824 was admitted a Fellow of the body. While receiving subsequent honours from his colleagues, his high position in after-life also gained for him many complimentary distinctions from other quarters. In 1834 the University of Oxford marked their estimation of his character and talents by conferring on him the honorary degree of Doctor of Medicine—a somewhat rare mark of respect to the alumni of Scottish universities. In the year 1835 Dr. Abercrombie was elected Lord Rector of the venerable Marischal College of Aberdeen. Of the other honours bestowed on him by public and private bodies, we need only notice his appointment to the vice-presidency of the Royal Society of Edinburgh, and

to the office of physician in ordinary to her Majesty for Scotland. In the numerous religious and benevolent societies of Edinburgh he held a high and honourable position. Dr. Abercrombie died suddenly, on Thursday, November 14, 1844, at his house in York Place, Edinburgh. The immediate cause of his death was the bursting of the coronary artery of the heart.

The writings of Dr. Abercrombie contributed no less to the establishment and maintenance of his fame than his very useful career as a practical member of his profession. In the early part of his course he confined his literary labours to the 'Edinburgh Medical and Surgical Journal,' and other periodicals in his own department of science. His first distinct work of moment, leaving out of consideration published cases of disease and similar minor treatises, was one entitled 'Pathological and Practical Researches on Diseases of the Brain and the Spinal Cord,' Edinburgh, 1828, 8vo. In this work, which is characterised by no ordinary degree of purely scientific knowledge, he also gave an indication of the bent of his genius to the study of mind and its relations to the body. He published about the same time another professional volume, and one which elevated him still more highly among the modern cultivators of medicine, styled 'Pathological and Practical Researches on the Diseases of the Intestinal Canal, Liver, and other Viscera of the Abdomen,' Edinburgh, 1828, 8vo. He now began to throw together the medical facts accumulated in the course of his extensive experience and reading, and to examine their bearings on the various metaphysical and moral systems that have been established. The result of his labours is to be found in two works: the one entitled 'Inquiries concerning the Intellectual Powers and the Investigation of Truth,' Edinburgh, 1830, 8vo; and the other called 'The Philosophy of the Moral Feelings,' London, 1833, 8vo. The latter is in some measure a sequel to the first, and the whole composes a view of human nature intellectually and morally, in which the facts of science and the revelations of religion are shown to harmonise. Dr. Abercrombie also published several tracts or essays on religious topics, which manifest the depth of his piety and his earnestness in the promotion of the welfare of his fellow-men. In the disruption of the Scottish Established Church, in 1843, Dr. Abercrombie took part with the Free Church, of whose eldership he was, as he had been for many years in the Established Church, one of the most active and exemplary members. For range of acquirements Dr. Abercrombie perhaps stood unequalled among the Scottish physicians of his day. He earned by his writings a name that will not soon be forgotten, and he will long be remembered, as a private individual, for his piety and benevolence.

ABERCROMBY, SIR RALPH, a British general, distinguished for many gallant and important services. He was the son of George Abercromby, Esq., of Tullibodie, in Clackmannanshire, where he was born in 1738. After receiving a liberal education, he entered the army in March, 1756, as a cornet in the 3rd regiment of Dragoon Guards. By the year 1787 he had reached the rank of major-general. When the war with France broke out, in 1793, Abercromby was sent to Holland, with the local rank of lieutenant-general, in the expedition commanded by the Duke of York. His bravery during the prosperous commencement of this attempt was not more conspicuous than the humanity with which he exerted his best energies in the disastrous sequel to alleviate, as far as possible, the miseries of the sick and wounded troops, whom he was charged to conduct in their retreat.

Soon after his return to England, in April, 1795, he was made a Knight of the Bath; and in August of the same year he was sent out to the West Indies, as commander-in-chief of the forces there, and by February, 1797, he had taken in succession Grenada, Demerara, Essequibo, St. Lucia, St. Vincent, and Trinidad. He then returned to Europe, having been previously raised to the rank of lieutenant-general, and on reaching England he received the command of the Scots Greys, and the appointment of lieutenant-governor of the Isle of Wight. In 1798, on the breaking out of the rebellion in Ireland, Sir Ralph proceeded thither as commander-in-chief; but after a short time he was transferred to the chief military command in Scotland, and the governorship of Fort Augustus and Fort George. He was soon however called again to active service abroad, on occasion of the second expedition sent against the French in Holland, in August, 1799, with the conduct of which he was entrusted before the arrival of the Duke of York. It proved, as is well known, equally unfortunate with the former; but it did not the less afford many opportunities to General Abercromby of displaying his activity, intrepidity, and high military talent. In 1801 he was employed to command the English forces despatched for the relief of Egypt; and, in spite of the utmost exertions of the French to prevent his design, he effected the landing of his troops, on the 8th of March, at Aboukir, though not without the loss of 2000 men. A few days after, the enemy made a general attack upon the invading forces, as they lay encamped near Alexandria, but were speedily repulsed. On the 21st was fought, on the same ground, the more obstinate and sanguinary engagement, usually designated the battle of Alexandria, in which the French were again driven back at all points. Sir Ralph was unhurt and severely wounded at an early period of the action, by one of the enemy, whom notwithstanding he disarmed, delivering his sword to Sir Sidney Smith, whom he soon after met. Then remounting his

horse, he concealed his situation from those about him till long after the action was over, when he fainted through weakness and loss of blood. The injuries which he had received, and which he thus nobly bore in silence, were past the skill of surgery: he was immediately conveyed to the ship of the Admiral, Lord Keith, and there lingered till the 28th, when he expired. His body was interred in the burial-ground of the Commandery of the Grand Master, under the walls of the Castle of St. Elmo, near the town of La Valetta, in Malta. A monument has since been erected to his memory, by order of the House of Commons, in St. Paul's Cathedral. Sir Ralph Abercromby, whose private character was as excellent as his public merits were great, left four sons. His widow was created Baroness Abercromby, with remainder to her issue male by her late husband. A pension of 2000*l.* a year was also settled upon Lady Abercromby and the three succeeding inheritors of the title, of whom the present baron is the last.

***ABERDEEN, GEORGE HAMILTON GORDON, EARL OF**, was born January 28, 1784, and succeeded to the title on the death of his grandfather in 1802: he was created Viscount Gordon in the peerage of the United Kingdom in 1814, and it is by this title that he sits in the House of Lords. After completing his education, the Earl of Aberdeen spent some time in travelling. Both in Greece and Italy he paid considerable attention to the study of the remains of antiquity; and he was one of the original members of the Athenian Club. These circumstances gave the point, such as it was, to Lord Byron's notice, in his 'Hours of Idleness,' of "the travell'd thane Athenian Aberdeen." The result of the earl's antiquarian pursuits was given to the world in an 'Introduction' to Wilkins's translation of Vitruvius's 'Civil Architecture,' 1812; and this 'Introduction' having been revised and extended, his lordship published as a distinct work in 1822 under the title of 'An Inquiry into the Principles of Beauty in Grecian Architecture.' In 1813 the earl was sent to Vienna on a special mission, and he was instrumental in obtaining the adhesion of Austria to the alliance against France, the preliminary treaty for which he signed as the representative of England, at Töplitz, in October of that year. As the English Ambassador-Extraordinary to the Emperor Francis I., he shared in the negotiations which preceded and followed the return of Napoleon to France from Elba. Subsequently to his retirement from the embassy, the Earl of Aberdeen was known in politics as a steady adherent of the tory party, and on the formation of the Duke of Wellington's first administration in January, 1828, the earl accepted the office of Secretary of State for Foreign Affairs, which he held till the resignation of the ministry in November, 1830. His first act in office was to express his disapproval of the policy which led to the destruction of the Turkish fleet at Navarino; and the passage in the king's speech (January 29, 1828), which termed that an "untoward event," and expressed the determination of the government to uphold the independence of Turkey, has been generally attributed to him. In this his first term of office it fell to the lot of the earl to assist in establishing the independence of Greece, and to acknowledge the "constitutional monarchy" of France as the result of the revolution of 1830: and the prompt and frank recognition of both of these measures did much to secure the good-will of those countries. In the short-lived administration of Sir Robert Peel (November 1834 to April 1835) the Earl of Aberdeen held the office of Colonial Secretary. When Sir Robert Peel was restored to office, September 1841, the Earl of Aberdeen again received the appointment of Foreign Secretary, and continued to hold it until the defeat of the ministry in July 1846. His administration of foreign affairs may be said generally to have been marked by a cautious pacific policy, but at the same time there is no other evidence than the heated language of political opponents to show that he was ever neglectful of the honour and dignity of the country. In the dispute with the United States on the Oregon question he took a firm yet conciliatory position, and the credit of the satisfactory settlement, of what at one time threatened to be a serious difficulty, is due to him. At a very early period, as is shown by his despatch to Lord Heytesbury, the English ambassador at St. Petersburg, dated Oct. 31, 1829, the Earl of Aberdeen had suspected if he had not clearly penetrated the designs of the Emperor Nicholas upon Turkey; and it was probably with a view more effectually to counteract those designs, that he laboured, during his possession of office, to strengthen as much as possible the alliance with Austria. From his long connection with Sir Robert Peel, the Earl of Aberdeen had come to be regarded not merely as the exponent of that statesman's views on foreign policy, but as, next to the Duke of Wellington, his chief supporter and representative in the House of Lords; and on the death of Sir Robert, the earl was selected as the president of the great public meeting of his friends and admirers held at Willis's Rooms, July 23, 1850. From this time the Earl of Aberdeen may be regarded as virtually the head of what was known as the Peel party; and on the defeat of the Derby ministry, in December 1852, he was entrusted with the formation of the new administration. This he effected by inducing a number of the leaders of the whigs to unite with his own followers, thus forming a coalition ministry which lasted rather more than two years, and is likely to remain long a theme of as much controversy as other coalition ministries, whose acts and policy have so often exercised the pens and tongues of political writers and debaters. As

at every other period of his political life, the earl was as prime minister earnestly bent on the maintenance of peace; yet, despite of his best efforts, "the country drifted into war," and a war, the magnitude of which few probably better appreciated than himself. But Lord Aberdeen, even after war was officially declared, clung to an early restoration of peace, and rested for that purpose on his favourite expedient of the Austrian alliance, more than was probably wise or justifiable—at any rate more than the public liked to see; and this, with the general feeling that the war was not being prosecuted with the vigour which its importance and the character of the country demanded, deprived the Aberdeen ministry of all support, except from their immediate followers; so that when the earl resolved to treat Mr. Roebuck's motion (January 29, 1855) for an inquiry into the state of the army before Sebastopol, as a vote of want of confidence, and Lord John Russell seceded from the Cabinet, the motion was carried by a majority greater probably than ever before defeated the most unpopular ministry. The earl at once resigned, and has not during the remainder of 1855 taken any prominent part in public affairs. The war overturned all the earl's calculations, and arrested most of those measures of social and political improvement, which he had taken an early opportunity of announcing as the basis of his system of policy. Yet his administration will be remembered as having effected an important change in the government of India; largely and beneficially modified the exclusive system of Oxford University; carried several measures tending to improve the condition of the people; extended still further the principles of free trade; and laid the foundation of a better system of admission to, and improved management of the civil service of the country.

The Earl of Aberdeen has never been eminent as an orator. His influence in the House of Lords has been due to his high personal character, administrative ability, and social position. With foreign potentates, with whom he has been brought into contact as a minister, he has always been a favourite. Since the publication of his work on Grecian architecture, the Earl of Aberdeen has not publicly evinced any partiality for literature or its practitioners; and his government is rather badly distinguished by his having appropriated to decayed members of aristocratic families the larger portion of the fund previously set apart for the reward of persons eminent in literature and science. His lordship, however, holds various honorary offices usually bestowed on the patrons of intellectual pursuits: he is Chancellor of King's College, Aberdeen, President of the British Institution, and a governor of Harrow School and the Charterhouse; and for some years he was President of the Society of Antiquaries.

ABERNETHY, JOHN, a distinguished surgeon, born in the year 1763-4, either at the town of Abernethy in Scotland, or at that of Derry in Ireland, for each claims the honour of having been the place of his birth. He died at Enfield, after a protracted illness, on the 18th of April, 1831, in the sixty-seventh year of his age. In early youth he removed from the place of his birth, and resided with his parents in London, in which city his father was a merchant. He received the elements of grammatical and classical instruction at a day-school in Lothbury, and also attended school at Wolverhampton. At the usual age he was apprenticed to Sir Charles Blick, surgeon to St. Bartholomew's Hospital, under whom, and especially in the wards of that hospital, he had ample opportunities of acquiring a thorough knowledge of his profession, of which he availed himself with diligence. Competent judges, who observed at this early period the qualities of his mind and his habits of study, predicted that he would one day acquire fame, if not fortune. Though he appeared before the public early as an author, and though his very first works stamped him as a man of genius, endowed with a philosophical and original mind, yet he did not rise into reputation nor acquire practice with rapidity. In 1786 he succeeded Mr. Pott as assistant-surgeon to St. Bartholomew's Hospital, and shortly afterwards took the place of that gentleman as lecturer on anatomy and surgery. For a considerable time he had but few pupils, and he was at first by no means a good lecturer, his delivery being attended with a more than ordinary degree of hesitation. On the death of Sir Charles Blick, his former master, he was elected surgeon in his room; and subsequently St. Bartholomew's Hospital obtained under him a reputation which it had never before acquired. On the 9th of January, 1800, Abernethy married Miss Ann Threlfall.

Abernethy was a pupil of John Hunter, and the earnestness and delight with which, at an early age, he received the lessons of this his great master, were indications of the soundness of his own judgment. It was from this profound and original thinker, who exercised an extraordinary influence over the understanding, tastes, and pursuits of his young pupil, that Abernethy derived that ardent love of physiology, by the application of which to surgery he was destined to convert a rude art into a beautiful science. He made himself thoroughly acquainted with anatomy, but it was that he might be admitted into the then new world of physiology; he studied structure, but it was that he might understand function; and the moment he had obtained a clear insight into these two sciences, he saw the applications of which they were capable to the treatment of disease. From that moment he looked with contempt on the empiricism then almost universal in surgery; he ridiculed its jargon; he exposed the narrowness of its principles, if it be at all allowable to designate by

such a term the ignorant dogmas which alone regulated the practice of the surgeon. But he did not content himself with deriding what truly deserved contempt; he laid the foundation of, and mainly contributed to build up a new edifice. By the diligent study of nature, and by continual reflection on what he saw, and, as he himself expressed it, the concatenation of what he saw, he reduced to order what he found a chaos. Hitherto the surgeon had looked upon the class of diseases which it was his part to treat, diseases which almost always have a local seat, as diseases which have also a local origin, and consequently as diseases which are to be cured by local applications. To Abernethy belongs the great merit of first perceiving, in its full extent, the utter incompatibility of this notion with the true phenomena of disease, and the inertness, or, when it ceased to be inert, the mischievousness of the treatment that grew out of it. In a work abounding with acute and original observation, and exhibiting comprehensive and philosophical views, entitled, 'The Constitutional Origin and Treatment of Local Diseases,' he lays down and establishes this great principle:—That local diseases are symptoms of a disordered constitution, not primary and independent maladies; and that they are to be cured by remedies calculated to make a salutary impression on the general frame, not by topical dressing, nor any mere manipulations of surgery. This single principle changed the aspect of the entire field of surgery, and elevated it from a manual art into the rank of a science. And to this first principle he added a second, the range of which is perhaps somewhat less extensive, but the practical importance of which is scarcely inferior to that of the first—namely, that this disordered state of the constitution either originates from, or is rigorously allied with derangements of the stomach and bowels, and that it can only be reached by remedies which first exercise a curative influence upon these organs. The benefit daily and hourly conferred upon mankind by the elucidation and establishment of these two principles, both by the prevention and the mitigation of disease and suffering, it were vain to attempt to estimate, and it is not easy to pay to their author the debt of gratitude which is his due.

Further, the same philosophical view of the structure and functions of the human frame, which enabled this acute physiologist so greatly to improve the theory and practice of surgery, suggested, and at the same time armed him with the courage to perform, two operations in surgery bolder than any that had ever before been achieved, and the reputation of which has since been attended with splendid success—namely, the tying the carotid and the external iliac arteries. The announcement of the performance of these capital operations at once established his reputation as a surgeon, and increased the esteem of the English school throughout Europe.

Great however as was the reputation which this distinguished man acquired as an anatomist, physiologist, and surgeon, it is probable that he owed his celebrity chiefly to his success as a teacher. Gifted with the genius to master and extend his science, he was endowed with the still rarer capacity of communicating to others in a clear, succinct, impressive, and fascinating manner, whatever he himself knew. Easy and fluent, yet not inelegant—abounding with illustration and anecdote, yet methodical—logical, yet often witty, and occasionally humorous almost to coarseness—seldom impassioned, yet always impressive, and never allowing the attention of his audience to flag for a single moment,—it was rare, indeed, that he failed to convince whoever heard him, and as rare that he failed to make whoever was convinced a decided partisan. Nevertheless, a highly competent witness, speaking apparently from a careful and mature examination of the impression made upon his own mind by the prelections of his master, gives the following account, which, if true, is decidedly unfavourable as to the ultimate result of the mode and spirit of his lecturing. "He so eloquently expounded some of the highest truths," says Dr. Latham; "he so nicely disentangled the perplexities of many abstruse subjects; he made that so easy which was before so difficult,—that every man who heard him feels perhaps to this day that for some important portion of his knowledge he is indebted to Mr. Abernethy. But he reserved all his enthusiasm for his peculiar doctrine; he so reasoned it, so acted it, and so dramatised it (those who have heard him will know what I mean); and then in his own droll way he so disparaged the more laborious searchers after truth, calling them contemptuously 'the Doctors,' and so disported himself with ridicule of every system but his own, that we accepted the doctrine in all its fulness. We should have been ashamed to do otherwise. We accepted it with acclamation, and voted ourselves by acclamation the profoundest of medical philosophers, at the easy rate of one half hour's instruction. The great Lord Chatham, it is said, had such power of inspiring self-complacency in the minds of other men, that no man was ever a quarter of an hour in his company without believing that Lord Chatham was the first man in the world, and himself the second; and so it was with us poor pupils and Mr. Abernethy. We never left his lecture-room without thinking him the prince of pathologists, and ourselves only just one degree below him."

If this were, indeed, the ordinary result, then it must be admitted that the excellence of Mr. Abernethy, as a teacher, was, after all, but of a secondary order. He only teaches well who sends his pupil away thirsting after truth, determined to search for it, feeling that he has a clear conception of the manner in which he is to get at it, and

at all events in no mood to be satisfied with anything but the entire truth.

The private character of Mr. Abernethy was blameless. He was highly honourable in all his transactions, and incapable of duplicity, meanness, artifice, or servility. His manners in the domestic circle were gentle, and even playful; he gave to those about him a large portion of what his heart really abounded with—tenderness and affection; and on his part he was tenderly beloved by his children and by all the members of his family. In public, and more especially to his patients, his manners were coarse, capricious, churlish, and sometimes even brutal. It would not be difficult to account for this anomaly were there any use in pursuing the investigation: his conduct in this respect merits unqualified censure.

For a list of the various Tracts published by Mr. Abernethy, see Watt's 'Bibliotheca Britannica.' A collected Edition of his Surgical Works appeared in 1815, 2 vols. 8vo. ('Memoirs of Abernethy,' by George Macilwain. 2 vols. 8vo. London, 1853.)

ABINGER, LORD. *James Scarlett* was a native of Jamaica, where his family was wealthy and of long standing. He was the second son of Robert Scarlett, Esq., and was born in or about the year 1769. His mother's name was Elizabeth Anglin. The family estates went, it may be presumed, to the eldest son; a third son, who also remained at home, and followed the profession of the law in Jamaica, became Sir William Anglin Scarlett, and Chief Justice of Jamaica, and died there, after having held that office for many years. James was at an early age sent to England. Having finished his elementary education, he was, about the year 1786, entered a Fellow Commoner at Trinity College, Cambridge; and he was also, a year or two after, admitted a student of the Inner Temple. He took his degree of B.A. in 1790; was called to the bar 8th July, 1791; and graduated M.A. in 1794. His success at the bar was very decided from the first, and every year added to his reputation and his emoluments. It was soon discovered that, from whatever cause, no young barrister gained so large a proportion of verdicts. Even while he was still a junior counsel, he was very frequently entrusted with the sole conduct of important cases. At last, in 1816, he received a silk gown; and from that date he was recognised as the leader of his circuit (the Northern), and as occupying also a foremost place in Westminster Hall.

He had made an attempt to be returned to parliament for the borough of Lewes at the general election in October, 1812, but was defeated by Mr. George Shiffner, who was brought in, as second member, by a majority of 164 to 154; and he failed also in a second attempt on the same borough when a vacancy was occasioned in 1816 by the death of the other member, Mr. T. R. Kemp, being then defeated by Sir John Shelley. He was first introduced to the House of Commons in 1818, as one of the members for the city of Peterborough, under the patronage of Earl Fitzwilliam. He did not however make a figure in parliament corresponding to his eminence at the bar; nor was he a frequent speaker, although he supported both Sir Samuel Romilly and Sir James Macintosh in their efforts to mitigate the severity of the criminal law, and also occasionally took part in debates on financial subjects.

He was returned again for Peterborough at the general election in 1820; but he resigned his seat in 1822 to stand for the University of Cambridge, when, however, he was left at the bottom of the poll. Upon this he was re-elected for Peterborough, but not till after a contest with Mr. Samuel Wells. Up to this time he had been considered as distinctly belonging to the Whig party, although to the most moderate section of it; but his opinions gradually assumed more of a Conservative complexion, and when the new Tory or mixed administration of Canning came into power in April, 1827, Mr. Scarlett, having been again returned for Peterborough at the general election in the preceding year, accepted the office of attorney-general. He was at the same time knighted. Having been once more returned for Peterborough he retained his place throughout the administration of Lord Goderich; was succeeded by Sir Charles Wetherell when the Duke of Wellington became premier in January, 1828; but was reinstated in May, 1829, upon the dismissal of Sir Charles for his opposition to the Roman Catholic Emancipation Bill; and, having been returned for Maldon at the general election in 1830, he remained attorney-general till the accession to office of the Whigs in November of that year, when he was succeeded by Mr. (afterwards Lord) Denman.

At the general election in May, 1831, Sir James Scarlett was returned to parliament for Cookermouth. At the next, which took place after the passing of the Reform Bill, in December, 1832, he was returned, after a contest, for Norwich, along with Lord Stormont (now Earl of Mansfield). When this parliament was dissolved in December, 1834, on Sir Robert Peel being appointed premier, Sir James Scarlett was made Chief Baron, and a peer by the title of Baron Abinger, of Abinger, in the county of Surrey, and of the city of Norwich.

Lord Abinger died of a sudden attack of illness at Bury St. Edmunds, while on the circuit, on the 7th of April, 1844. He had been twice married; first in August, 1792, to the third daughter of Peter Campbell, Esq., of Kilmorey, in Argyleshire, who died in March, 1829; secondly, in September, 1843, to Elizabeth, daughter of Lee Steere Steere, Esq., of Jays, Surrey, and widow of the Rev. H. J. Ridley, of Ockley. By his first wife he had three sons and two daughters. His eldest son succeeded to his title and estates; his eldest daughter, the

wife of Lord Campbell, was created a peeress in 1836 by the title of Baroness Stratheden.

Lord Abinger was a skilful and dexterous rather than an eloquent advocate, and while on the bench he was more distinguished for the clearness with which he summed up a case to a jury than for the profoundness or subtlety of his legal views. Yet he was considered also a sound and good lawyer. In the great art of gaining verdicts he was unrivalled; and no practitioner at the bar had ever before received so large a sum in fees in any year as he drew in the height of his practice. His conduct as attorney-general under the Tories in 1829, when he filed a number of criminal informations against the opposition newspapers, naturally exposed him to some severe animadversions from those who still continued attached to the more democratic political creed which he had originally been accustomed to profess.

(*Genl. Mag.* for June, 1844.)

ABINGTON, FRANCES, was born in 1731, or, according to some, in 1738. Her maiden name was Barton, and her father, although of respectable descent, is said to have been only a common soldier. Early in life she obtained her livelihood by running on errands, and one of her places happening to be at a French milliner's, she soon contrived to pick up the language. She was afterwards a flower-girl in St. James's Park, London. Her first appearance on the stage was as Miranda in the 'Busy Body,' at the Haymarket Theatre, on August 21st, 1755. Not making much impression on the public, she went to Dublin, previously to which she was married to Mr. Abington, who had become known to her as her music-master, and from whom she separated in a few months. At Dublin she made her first step to fame, as Kitty, in 'High Life below Stairs,' which was brought out for the benefit of Tate Wilkinson, who has left an animated account of her great success. The more fashionable theatre in Crow-street was soon deserted for the obscure house in Smock Alley; the head-dress that Mrs. Abington wore was copied by every milliner, and the "Abington cap" in a few days figured in every shop window, and on the head of every lady who had any pretensions to fashion. Mrs. Abington continued a first-rate favourite at both the Dublin theatres until her return to England, in 1765, when she was warmly welcomed by Garrick. In a few seasons, by the retirement of Mrs. Pritchard and Mrs. Clive, the field was left open to her, and she quickly became the first comic actress of her day; a station which she long retained. Her last public appearance was on the 12th of April, 1799. She died at her house in Pall Mall, London, 4th March, 1815. She left a legacy to each of the theatrical funds.

ABLANCOURT, PERROT NICOLAS D', one of the most esteemed French translators of the classic authors in the 17th century, was born at Chalons-sur-Marne, in Champagne (now in the department of Marne), in 1606, and died at Ablancourt in November, 1664. Ablancourt commenced his career at the bar, but quitted it almost immediately for literary pursuits; and at the same time abandoned the Protestant creed, in which he had been brought up. He returned however to his first belief; for six years afterwards he studied with the deepest attention, under the learned Stuart for three years, at the end of which time he abjured the Roman faith, and immediately after retired into Holland, to be near the learned Saumaise, and enjoy the society of that famous scholar; perhaps also to let the scandal of his second abjuration die away. From Holland he repaired to England, and thence to Paris, where he became intimately acquainted with Patru, one of the most celebrated writers and distinguished lawyers of that day, and also with other eminent literary characters. In 1637 he was received a member of the French Academy, and gave his whole attention to the translation of the works of Tacitus; but being soon obliged to quit Paris on account of the war which broke out, he went to reside at his seat at Ablancourt, in Champagne, for the remainder of his life, with the exception of the time he spent in Paris during the printing of his works. Of his numerous translations, those most known are, the whole of Tacitus, of which there have been ten editions; four orations of Cicero; Cæsar; the Wars of Alexander, by Arrian—the most esteemed of his translations as regards the style; Thucydides; the Anabasis of Xenophon; and an imitation, rather than a translation, of Lucian. During his life he appears to have been held in general estimation as a translator, but his versions are very far from accurate, and are now obsolete.

In 1662 Colbert proposed him to Louis XIV. as the historian of his reign, but Louis would not have a Protestant to commemorate its events. However, he did not deprive him of his pension of 120*l.* per annum, which had been granted to him as historiographer. Ablancourt's life was written by his friend Patru.

ABRAHAM (originally *Abram*), the great ancestor and founder of the Jewish nation, and the first depository of the divine promises in favour of the chosen people. He was the son of Terah, the eighth in descent from Shem, the eldest son of Noah, and was born probably at Ur, a town of Chaldaea, about 2000 years before the Christian era. His history occupies about a fourth part of the book of Genesis, namely, from the 11th to the 25th chapters inclusive. Having married Sarah (originally Sarai), the daughter of his brother Haran, he accompanied his father and his nephew Lot to Haran, where Terah died; and then, at the command of God, taking Lot along with him, he left Haran, and proceeded towards the south till he reached the plain of Moreh, in Canaan. The epoch of the commencement of this

journey, which happened when he was 75 years old, is called by chronologists the Call of Abraham. Soon after, a famine forced the patriarch to make a journey into Egypt, from which country, when he had returned to the place of his abode in Canaan, he found that the increase of his own flocks, and those of his nephew, made it necessary that they should choose separate settlements; and accordingly, by mutual consent, Lot withdrew towards the east, and established himself among the cities in the plain of Jordan, while Abraham removed to the plain of Mamre, in Hebron. He had reached his 99th year, and his wife (who had been hitherto barren) her 89th, when God appeared to him, and declared that there should yet spring from them a great nation—a promise which was confirmed by the birth of Isaac the following year. The severe trial of Abraham's faith, in the command given him to sacrifice this beloved son, so beautifully related in the 22nd chapter of Genesis, is familiar to every reader. Some time before this he had given another striking proof of his submission to the divine will and his implicit reliance on the promises of God, in his dismissal of his son Ishmael, whom he had by Hagar, the Egyptian bondswoman, on the assurance of his Heavenly Father, that of him too would he make a nation, because he was the patriarch's seed. The Arabs claim to have sprung from Ishmael, as did the Hebrews from Isaac. After the death of Sarah, at the age of 127, Abraham married Keturah, and by her had six other sons. The venerable patriarch died at the age of 175, and was buried, by Isaac and Ishmael, in the tomb which contained his first wife in Mamre.

ABU-BEKR, properly called *Abdallah-Atik-ben-Abi-Kohafah*, but better known under the name of *Abu-Bekr* (that is, 'Father of the Maiden,' in allusion to his daughter Ayesah, whom the Arabian prophet married very young), was the first kalif or successor of Mohammed in the government of the new empire founded by him. Mohammed died in A.D. 632, without leaving any male issue. The succession to the sovereignty was at first contested between his father-in-law, Abu-Bekr, and Ali-ben-Abi-Taleb, his cousin-german, who was also, through marriage with the prophet's daughter Fatima, his son-in-law. Between the two rivals themselves the dispute was settled without an appeal to arms. Abu-Bekr prevailed, and Ali, though disappointed, submitted to the authority of his successful opponent. But among the Mohammedans the respective claims of the two competitors became a point of perpetual controversy, and gave rise to the great division of the whole Mohammedan community into Sunnites and Shiites; the former asserting the right of Abu-Bekr and his two successors, Omar and Othman, while the Shiites condemn these three kalifs as unlawful intruders, and maintain the exclusive right of Ali-ben-Abi-Taleb and his lineal descendants to the commandship over the Faithful. [ALI-BEN-ABI-TALEB.]

After the death of Mohammed, only the three important towns of Mecca, Medina, and Tayef declared themselves for Abu-Bekr. It was the first and principal object of the newly-appointed sovereign to establish his authority in the other parts of Arabia, especially in the countries of Yemen, Tehama, Oman, and Bahrain. In reducing to obedience these refractory provinces, Abu-Bekr was powerfully supported by Omar, afterwards his successor, and especially by Khaled-ben-Walid, a military commander of extraordinary courage and presence of mind. Besides this rebellion of some of its members, the Mohammedan state had to encounter other difficulties from several new pretenders to prophetship. Mosailamah seems to have been the most formidable of these enemies of the Islam. He was however defeated by Khaled, and killed in a battle near Akrah. This conflict is memorable on another account. The precepts promulgated at different times by Mohammed had till then been in a great measure preserved by oral tradition, or handed about in fragments written on palm-leaves, or pieces of parchment. Many of the personal associates of Mohammed, who were from memory familiar with his doctrine, fell in the war with Mosailamah; and Abu-Bekr, in order to obviate any future uncertainty about the genuine text of the ordinances, caused all the fragments to be collected, the passages remembered by heart to be written out, and the whole to be embodied in the volume known under the title of the Koran.

Abu-Bekr, anxious to increase the Mohammedan dominions, dispatched Khaled into Irak, where he subdued several of the frontier provinces along the Euphrates. Two other commanders, Yezid-ben-Abi-Sofyan and Abu-Obeidah, entered Syria and defeated the troops of the Grecian emperor Heraclius. After a decisive victory over a Greek army of 70,000 men, near Ajnadin, the capture of Damascus by the united forces of Abu-Obeidah and Khaled established the dominion of the Arabs over Syria, and in fact over the whole country between the Euphrates and the Mediterranean.

On the day of the capture of Damascus (August 23rd, 634) Abu-Bekr died, at the age of 63 years. Not one of his three sons, Abdallah, Abd-al-rahman, and Mohammed, survived him; and in his will he appointed Omar as his successor. Eastern writers praise the simplicity of his habits and manners, and his disregard of wealth and the luxuries or even comforts of life. Every Friday he distributed all the surplus of his income among such persons as he thought deserving of it. His short reign, of little more than two years, forms an eventful epoch in the history of Mohammedanism; and oriental authors have vied with one another in recording details about the early conquests of the armies of the Faithful. The volume of the great Arabic

chronicle of Tabari, edited and translated by Koegarten (Greifswald, 1831, 4to), is entirely occupied with only the earlier part of Abul-Fakr's reign; the latter part, or the history of the conquests of Irak and Syria, still remains unpublished. A highly interesting account of the siege and capture of Damascus, derived chiefly from the Arabic chronicle of Wakedi, may be found in Oockley's 'History of the Saracens.'

ABULFARAGIUS (properly *Mar Gregorius Abulfaraj*, also called *Gregorius Barhebraeus*), was an oriental writer of much celebrity, who lived in the 13th century of our era. He was born in 1226, at Malatia, or Melitè, a town situated near the western bank of the Euphrates in Lesser Asia, where his father, Aaron, followed the profession of a physician. Though the offspring of a Jewish family, he embraced the Christian belief, to which, notwithstanding a surmise to the contrary, he continued faithful till his death. Abulfaraj studied theology, philosophy, and medicine. He spent the greater part of his life in Syria. At the early age of twenty he was appointed bishop of Guba, and subsequently of Aleppo. In 1266 he was elected Primate of all the Jacobite Christians in the East. He died at Meragha in Azerbaijan, in 1294.

Abulfaraj was the author of a great number of Arabic and Syriac works, but the composition through which his name has become best known among us is a universal history, written in Syriac, but translated by the author himself into Arabic, to which he has given the title of 'History of the Dynasties.' It is divided into ten sections: the first of which gives some account of the patriarchs; the second, of the Jewish commonwealth under the judges; and the third, of the Jews under the kings; the fourth contains the history of the Chaldeans; the fifth, of the Persians; the sixth, of the Greeks; the seventh, of the Romans; the eighth, of the Christian Grecian empire; the ninth, of the Mohammedan Arabs; and the tenth, of the Mogols. In the early part of the work many errors are observable, into which the author has fallen through his ignorance of the classical languages and literature. Though written by a Christian, this work is held in high esteem among Jews and Mohammedans in the East. To us its chief interest consists in the curious details which it contains concerning the history of science among the Arabs, particularly under the three Abbassid kalifa, Mansur, Harun-al-Raschid, and Mamun. An edition of the Arabic text of the 'Dynasties,' accompanied with a Latin translation, was published by Edward Pococke, at Oxford, in 1693, 4to.; the Syriac text, likewise with a Latin version, was edited by Bruns and Kirsch, at Leipzig, in 1789, 4to.

ABUL-FAZL, son of Sheikh Mobarik, was the vizir of the celebrated Mogul emperor Akbar, who reigned from A.D. 1555 to 1605. In 1602, when returning from an expedition to the Deccan, he was murdered in the district of Nurwar by banditti, and, it was suspected, by the contrivance of Akbar's son Selim, who afterwards succeeded his father on the throne, under the name of Jehangir. The extensive and valuable works which Abul-Fazl found leisure to write, have insured him a conspicuous place among the best authors, as well as among the most enlightened statesmen, of the East. His principal work is the 'Akbar-Nameh,' which exists as yet only in manuscript, and contains a history of the reign of the sovereign whom he served, and to whom he was most devotedly attached; this history Abul-Fazl carried down till very near the time of his own death, and it was afterwards continued by Sheikh Enaïetullah in a supplement, entitled 'Takmilah-i-Akbar-Nameh.' But the work which has most contributed to make his name familiar to us is the 'Ayn-i-Akbari,' or Institutes of Akbar, a statistical and political description of the Mogul empire, and of the several branches of its administration. Abul-Fazl was a friend to the oppressed Hindoos. In his Persian prose translation of the great Sanscrit heroic poem, the 'Mahabharata,' Abul-Fazl has left us a curious and valuable monument of the persevering diligence which a Mohammedan statesman deemed it worth his while to bestow on the literature of the conquered nation, in the government of which he was called to assist by his counsels. Another of his works, less interesting to us, though much esteemed in the East on account of its refined and florid style, is the 'Ayari-Danish,' or Touchstone of Intellect, a Persian translation from the Arabic of the well known fables of Æsop, or Pilpay.

ABUL-FEIDA, or, with his full name, *Emad-eddin Abulfeda Ismail-ben-Abi*, was the descendant of a collateral branch of the Ayubite dynasty, which Saladin (Salah-ed-Deen) in 1192 appointed to the sovereignty of the three towns, Hamah, Maarrah, and Barin, in Syria, and which continued to hold that dignity even after the Bahrite Mamluks under Azz-eddin Itek, had in 1254 put an end to the Ayubite dominion over Syria and Egypt. Abulfeda was born in 1275 at Damascus, whether his family had fled before the Mogols, who then threatened Syria with an invasion, but were successfully repelled by the Bahrite sultan Ibarak. Mohammed ben-Bassel, once sent as ambassador to the German emperor Frederick II., is mentioned as having been one of his teachers. He began at an early age to display a warlike disposition, and to join in the expeditions against the remains of the Christian kingdom founded in Syria by the Crusaders. In 1295 he was present at the siege of Markeb; in 1299 at that of Tripoli; and in 1291 at the taking of Akka (St. Jean d'Acree); at a later period (1299) he accompanied his cousin, Modhaffar then the reigning prince

of Hamah, on an expedition against the Mogols. After the death of Modhaffar, in 1299, the Bahrite sultan Nasir declared the fief which the Ayubites held under him to have become extinct, and assigned a small pension for their maintenance. When however, ten years afterwards, Sultan Nasir became personally acquainted with Abulfeda, he not only restored to him (1310) the former dignity of his family, but soon after, as an acknowledgement for his services, raised him to the rank of malik, or king. In 1316 Abulfeda was obliged to give up the town of Maarrah and its territory to the Arab Emir Mohammed-Ben-Ism, who demanded this boon as a reward for his defection from the Mogols; but he retained Barin and Hamah, and with his troops often rendered military services to Sultan Nasir. He continued on the most friendly terms with Nasir till he died in 1331. The numerous works which he has left behind attest the extent and variety of his information. Among them we find mentioned works on medicine, Mohammedan jurisprudence, mathematics, and philosophy: those most commonly known are—a treatise on geography, entitled 'Takwim-al-boldan,' or 'Disposition of the Countries;' and an historical work called 'Mukhtasar fi akhbar al-bashar,' that is, 'A Compendium of the History of Mankind.' The geographical treatise consists of an introduction and twenty-eight sections on particular countries, each containing, first, a table, showing the latitudes and longitudes of the most remarkable places, and afterwards detailed statistical and topographical notices respecting them. In the description of such places as he had not seen himself, he takes care to name the authorities from whom he draws his information. The descriptions of single countries have been edited by Gravius, Reiske, Rommel, Kœhler, Michaelis, and others. The historical work is a chronicle after the usual comprehensive plan of oriental works of this kind. Its main object is the history of Mohammed, and of the Arabian empire, which it carries down as far as the year 1328. The earlier centuries of the Mohammedan power are but briefly treated. Farther on the narrative becomes fuller and richer in interesting details. For the history of the Crusades it is one of the most important oriental sources which we possess. The latter part of the work, or the history of Mohammedanism, was translated by Reiske, and edited with the Arabic text by Adler, at Copenhagen, in five volumes, 4to, 1789-1794; an edition and translation of the ante-Islamitic part has been published by Fleischer, Leipzig, 1831, 4to.

ABYDE'NUS ('Αβυδώνης), a Greek historian who wrote a history of Assyria ('Ασσυριακή), of which some fragments are preserved by Eusebius, Cyrillus, Syncellus, and Moses of Chorene. His work was valuable for chronology, and a fragment found in the Armenian translation of the Chronicon of Eusebius settles some difficulties in Assyrian history. The time at which he lived is not certain; he must however belong to a later period than Berosus, one of his authorities, who lived about B.C. 250. The fragments of his history are collected in Scaliger's work, 'De Emendatione Temporum,' and more completely in J. D. G. Richter, 'Berosi Chaldaei Historiæ quæ supersunt,' &c., Leipzig, 1825, 8vo, p. 38, &c., and p. 85, &c.

ACHARD, FRANÇOIS-CHARLES, a chemist and experimental philosopher, supposed to have been of French extraction, was born at Berlin in 1753 or 1754, and died in 1821. He was the author of various works, written in the German language, on experimental physics, chemistry, and agriculture; and he was long an active contributor to different scientific journals, particularly the 'Memoirs' of the Academy of Berlin. In 1780 he published at Berlin a work entitled 'Chymisch-Physische Schriften,' which contains a great number of experiments on the subject of the adhesion of different bodies to each other. Tables containing the results of these experiments, which seem to have been conducted with great care, may be seen in the 'Encyclopédie Méthodique (Chimie),' tom. 1., p. 469.

Achard is however chiefly known for his proposal to extract sugar from beet-root. Another Prussian chemist, Margraff, had discovered the existence of a certain portion of sugar in this root as early as 1747. He communicated his discovery to the Scientific Society at Berlin; but he himself thought it of little practical importance, as he declared he could not produce sugar under 100 francs the pound. Achard, who in this particular appears to have been somewhat of a visionary, on the contrary, described the beet-root as "one of the most bountiful gifts which the divine munificence had awarded to man upon the earth." He affirmed that not only sugar could be produced from beet-root, but tobacco, molasses, coffee, rum, arrack, vinegar, and beer. The Institute of Paris, in 1800, gave Achard the honour of a vote of thanks; but after a series of careful experiments they reported that the results were so unsatisfactory, that it would be unwise to establish any manufacture of sugar from beet-root. But Napoleon I. in 1812 succeeded in forming an imperial manufactory of sugar at Rambouillet, when his decrees had deprived France of the produce of the West Indies. The sugar made at home was sold at a great price; and consequently, after the peace, when foreign sugar was once more introduced, its cheapness put an end to the beet-root establishments. The government of France however chose to levy high duties upon the sugars of English colonies to protect those of Martinique, Guadaloupe, and Bourbon; and the tax upon English colonial sugar, being 95 francs the 100 kilogrammes, or about half a franc per pound, amounted to a prohibition. The beet-root manufacture therefore was revived, and, with some fluctuations, has continued to increase. The same duty is now levied upon beet-root sugar as upon French colonial sugar, but the consumption of

sugar in France is very limited in comparison with that of England. In 1850, 160,917,000 lbs. of beet-root sugar were made in France. The average yearly consumption in France is less than 10 lbs. for each individual; in the United Kingdom, in 1850, it exceeded 30 lbs. each. Beet-root sugar is also made extensively in Belgium, Russia, Prussia, and Germany. The improvements in the processes for the manufacture of beet-root sugar have led to attempts being made to introduce its use into the United Kingdom. A company carries on operations in Ireland on a scale of some magnitude.

ACHILLES, one of the most celebrated characters of the mythic age of Greece; a distinction due rather to his having been selected by Homer as the hero of the 'Iliad,' than to the number or wonderful nature of the exploits ascribed to him. He belongs to that intermediate period between truth and fiction, during which it is generally hard to say how much is real, how much imaginary. In the circumstances of his life however, as they are told by Homer, there is scarcely anything impossible, or even improbable, allowing for poetical embellishment.

The story of Achilles, as we find it in Homer, is soon told. He was the son of Peleus, king of Phthia, and the adjoining parts of Thessaly, and of Thetis, a sea-goddess, daughter of Nereus. He was educated by Phœnix, a refugee at his father's court. From his mother he learned that his fate was to gain renown before Troy, and die early; or to enjoy a long but inglorious life. He chose the former alternative, and joined the Grecian army, in which he was pre-eminent in valour, strength, swiftness, and beauty. During the first nine years of the Trojan war we have no minute detail of his actions; in the tenth year a quarrel broke out between him and the general-in-chief, Agamemnon, which led him to withdraw entirely from the contest. The Trojans, who before scarcely ventured without their walls, now waged battle in the plain, till they reduced the Greeks to extreme distress. The Greek council of war sent its most influential members to soothe the anger of Achilles, but without effect. He allowed his friend and companion Patroclus, however, clothed in the celestial arms which Hephaestus (Vulcan) gave his father, Peleus, to lead the Myrmidons, his followers, out to battle. Patroclus was slain, and stripped of these arms by Hector. Rage and grief induced Achilles to return to battle. Thetis procured from Hephaestus a fresh suit of armour for her son, who at the close of a day of slaughter killed Hector, and dragged him at his chariot-wheels to the camp. Here ends the history of Achilles, so far as it is derived from Homer, except that we may infer, from a passage in the last book of the 'Odyssey,' that he was slain in battle under the walls of Troy. But the genuineness of the last book of the 'Odyssey' has, on good grounds, been disputed by some excellent ancient and modern critics.

By later authors a variety of fable is mixed up with this simple narrative. Thetis is said to have dipped him, while an infant, in the Styx, which rendered him invulnerable except in the heel, by which she held him, and he was killed at last by a wound in the heel. The centaur Chiron is made his tutor instead of Phœnix, and feeds him upon the marrow of lions and other wild beasts, to improve his strength and courage. From this singular instructor he learned music and a number of sciences, even before the age of nine years; at which time Thetis, anxious to prevent him going to Troy, removed him, disguised as a girl, to the court of Lycomedes, king of the island Scyros. Here he became the father of Neoptolemus, or Pyrrhus, by the king's daughter, Deidamia, rather precociously; for he had not been a year on the island when Ulysses was sent by the confederate Greeks to seek him, in consequence of an oracle which declared that Troy could not be taken without the help of Achilles. Ulysses arrived at the island, discovered him among the females of Lycomedes's household, and carried him away to join the army. He was betrothed to Iphigenia, daughter of Agamemnon. The manner of his death is variously told. Some make him fall in battle; others say that he was treacherously slain in a temple, on the occasion of his nuptials with Polyxena, daughter of Priam; but it is generally agreed that he was killed by Paris, Apollo directing the arrow. He was entombed on the promontory of Sigæum, and a mighty barrow raised over his remains, which still rivets the attention of travellers; though it must always remain doubtful to whose memory this mound of earth was really raised. Here Alexander of Macedon celebrated splendid games in honour of the hero whom he affected to emulate.

ACHILLES TATIUS, a Greek astronomer, who lived probably in the first half of the 4th century of our era, and wrote a treatise on the sphere. There is still extant a fragment of Achilles Tatius, entitled 'An Introduction to the Phenomena of Aratus;' it may be seen in the 'Uranologion' of Petavius. Suidas confounds this Achilles Tatius with another, called by him Achilles Statius, who wrote a Greek romance, 'The History of Leucippe and Clitophon.' This Achilles was a native of Alexandria, and must have been later than Heliodorus, whose romance he imitated. He probably wrote near the close of the 5th century. His romance is in eight books, and is preferred by some of the earlier critics to that of Heliodorus. This latter, however, appears to us one of the most tedious stories that ever was written. The Greek romance writers give us no vivid picture of their own times, but a distorted image of earlier forms of society, without any of the spirit of historic truth. (Schoell, *Hist. Greek Litt. ; Foreign Quarterly Review*, No. 9.)

ACOSTA, JOSEPH D', a Spanish writer of the 16th century. He was born at Medina del Campo in Leon, about the year 1539; and, before attaining the age of fourteen, entered the Society of the Jesuits, to which his four elder brothers already belonged. He was remarkable for his rapid progress both in literature and science; and on finishing his course, he became professor of theology at Oran. In 1571 he went as a missionary to South America, and became eventually provincial of his order at Peru. During his residence in South America, till 1588, he wrote an account of that continent, which was published at Seville, in 4to, in 1590, under the title of 'Historia Natural y Moral de las Indias.' This work, which is highly esteemed as an authority on the early condition of South America, has been translated into French, Italian, German, Dutch, and English. There is a Latin translation of the work in Part IX. of De Bry's 'Collectiones Peregrinationum in Indiam.' Acosta, after his return to his native country, became a great favourite of Philip II., and had successively the dignities of Visitor of his order for Arragon and Andalusia, Superior of Valladolid, and Rector of the University of Salamanca. He died February 15th, 1600. Besides the work we have mentioned, he is the author of another on the same subject, published in 1589 in Latin, under the title of 'De Natura Novi Orbis Libri Duo,' which was translated by himself into Spanish, and inserted in his History. He is also the author of several theological treatises; and, among the rest, of a volume of sermons, in Latin. (Moreri; *Biog. Univ.*; Robertson, *America*; *Biblioth. Scriptor. Soc. Jesu, a Ribadeneira Allegambe, et Sotello.*)

ACTON, JOSEPH, the prime minister of the court of Naples for several years, was the son of an Irish gentleman who practised medicine at Besançon, in France. He was born in 1737. He was originally in the French naval service; but subsequently obtained the command of a frigate from Leopold, Duke of Tuscany. In an unsuccessful expedition against Algiers, in 1774, in which the government of Tuscany co-operated with that of Spain, Acton commanded the Tuscan vessels; and by his gallant conduct succeeded in saving 3000 or 4000 Spanish soldiers, who must otherwise have perished. His good conduct here was the cause of his advancement. He was recommended to the service of the King of Naples. His intriguing disposition secured him the favour of the King and Queen of Naples; and he was successively minister of the navy, of war, of finance, and ultimately became prime minister. In his policy he was constantly opposed to the French party in Italy. Many of the persecutions for political opinions, and the violations of justice, which occurred at Naples subsequent to the period of the French invasion in 1799, are ascribed to the power or the influence of Acton. He is said to have died in obscurity in Sicily, in 1808.

ADAIR, SIR ROBERT, was the son of Robert Adair, sergeant-surgeon to George III., by a daughter of the second Earl of Albemarle, through whom he became connected with many families of political influence. He was born in London on May 24, 1763, and was educated at Westminster school, whence he proceeded to Göttingen to complete his studies. On his return in 1780 he became acquainted with Mr. Fox, took his side in politics, and wrote a pamphlet or two, one of which, a letter to Mr. Burke, brought on him the ridicule of Canning in the Anti-Jacobin. But in February 1806, when Fox succeeded to power, he was sent as minister to Vienna, where he conducted himself ably, and of which mission he published a memoir in 1845; and in 1808, Canning, when in office, though he had ridiculed his appointment to Vienna, selected him for a special mission to the Porte, with Mr. Canning (now Lord Stratford de Redcliffe) and Mr. Morier as assistants, where he negotiated the treaty of the Dardanelles, concluded in 1809, and of this mission he has also published an account. On its successful termination he was made a Knight Grand Cross of the Order of the Bath. In April 1809 he was appointed ambassador at Constantinople, which office he held till 1811. In July 1831 he was despatched by Earl Grey on a special mission to Belgium, where Prince Leopold, recently elected to the throne of that kingdom, was besieged in Liege by the Dutch troops under William Prince of Orange. Sir Robert urged Prince Leopold to fly; but he declined, saying, that "flight ought not to be the first act of his reign; he was ready to fight, but would allow him to negotiate," and Sir Robert, fastening a handkerchief to a ramrod, sought the hostile army, and in an interview with Prince William, succeeded in gaining his connivance for Leopold to withdraw to Malines, whither he accompanied him. In this port he remained till 1835, when he retired with the rank of privy councillor, and a pension of 2000*l.* per annum. He died on October 3, 1855, after a short illness. Sir Robert had represented Appleby in 1802, and Camelford in 1806 and 1807. In 1805 he had married Angelique Gabrielle, daughter of the Marquis of Hazincourt, but left no issue. Sir Robert possessed a wide range of information, and his views with regard to Russia have been remarkably confirmed by recent events.

ADAM, the first man, and progenitor of the human race, whom God formed of the dust of the ground, on the sixth and last day of the creation, as related in the first and second chapters of Genesis. The whole of the authentic history of Adam is contained in the first five chapters of that book. His loss of the state of innocence and felicity which he originally enjoyed, is commonly known by the name of 'The Fall.' It was after this event, and his expulsion from the

Garden of Eden, or the terrestrial Paradise, that his eldest son Cain was born. His second son was Abel, and his third Seth, or Sheth, who was born when he was 130 years old. He is also stated to have had other sons and daughters, whose names are not given. He died at the age of 930, and therefore, according to the commonly received computation, in the year 3074 before the birth of Christ. Many fables have been invented, and idle questions raised, by the rabbinical writers and others, respecting Adam, for which there is no warrant whatever in Scripture. The reader who may be curious to see some of these may consult the articles in Bayle, and in Calmet's 'Dictionary of the Bible.' The word Adam means 'to be red,' and it is supposed that in allusion to the signification of this Hebrew verb, the earth out of which Adam was made was called 'Adamah;' while others think that the name 'Adam' contains an allusion to the reddish colour of a healthy person. See the use of the word 'adom' in the 'Song of Solomon,' v. 10. According to Ludolf, 'Adamah,' in the Ethiopic, means 'beautiful, elegant,' &c.; denoting man to be the chief work of God. In the New Testament the expressions "the last Adam," "the second man," are used to designate our Saviour, as the head of the new creation, in the kingdom of heaven.

ADAM, ALEXANDER, LL.D., an eminent teacher of Latin, who was born in June, 1741, at Coats of Burgie, in the parish of Rafford, Morayshire, Scotland. Having acquired the ordinary knowledge of Latin in the parish school, he proceeded to Aberdeen, in the hope of obtaining one of the bursaries which are open for annual competition at King's College. Disappointed in this expectation, he entered himself at the University of Edinburgh in the winter of 1758. His difficulties and privations while attending college were very great; but although sometimes reduced to such destitution as not to know where to obtain a mouthful of bread, he manfully persevered till he gained the reputation of being one of the best scholars in the University. His merits were at length rewarded by his appointment, in 1761, to the office of one of the teachers in Watson's Hospital, an institution in Edinburgh for the education and support of the sons of decayed burghesses. In 1767 he was chosen assistant to the Rector of the High School, the chief classical seminary of the city. In 1771, on the death of the Rector, Adam was elected by the magistrates as his successor; and in this honourable post he remained throughout the rest of his life. The first years of his rectorship however were somewhat stormy. In 1772 he published a little work entitled, 'The Principles of Latin and English Grammar,' and introduced it into the school as a substitute for 'Ruddiman's Grammar.' The four under-masters resisted this innovation, and, after repeated applications to the magistrates, as patrons of the school, obtained, in 1786, a prohibition against the Rector's book. It has nevertheless gone through several editions, and has been to some extent used in the other schools of Scotland. Dr. Adam also published the following works:—In 1791 a volume entitled 'Roman Antiquities,' which has gone through several editions, and been translated into German, French, and Italian; in 1794, a 'Summary of Geography and History,' also several times reprinted; in 1800, a Dictionary of Classical Biography; and, in 1805, a Latin Dictionary, under the title of 'Lexicon Lingue Latine Compendiarium,' being an abridgment of a larger work on which he had been long engaged. A second edition of this last has been published since the author's death, with very considerable alterations, both in the way of addition and of curtailment. Both this dictionary and the 'Roman Antiquities' are much used in the schools of Scotland. No person filling a public situation was more universally respected and esteemed in Scotland than Dr. Adam in his latter days. His character was one of great manliness; so much so, as to make him sometimes perhaps indiscreetly bold in the expression of whatever he felt. His political opinions were of a strongly liberal complexion; and he has been accused of not scrupling sometimes to give them vent with considerable emphasis in the presence of his class. But such was the general regard felt for him, that this charge, which, especially at the time when it was made, would have seriously injured almost any other schoolmaster, scarcely affected his influence or usefulness. He was carried off by apoplexy on the 18th of December, 1809, in his sixty-ninth year, and was honoured by his fellow-citizens with a public funeral. A memoir of his life was published in 8vo, in 1810.

Of the four works just enumerated, the most valuable and the best known is the treatise on Roman Antiquities. Few books in so small a compass contain so large a mass of useful information; and the matter, multifarious as it is, is in general well digested and arranged. The chief defect, perhaps, and it is one which pervades many parts of the work, is an inattention to the effects of time in changing the customs of the Romans. Not perceiving how the meaning of terms varied in the different ages, he has often so arranged the passages extracted by him from Latin authors on this subject, as entirely to mislead both himself and his reader. Some corrections and many additions are required in the section on the Roman year, particularly for the periods prior to the Julian correction. No little caution should be observed in reading the remarks on Roman money, a subject of especial difficulty, in which it is often more prudent to be satisfied with ignorance, than to adopt the ordinary interpretations. The value and names of the Roman coins were constantly changing, and this not consistently. Besides, the numerical notation employed by the Romans is particularly liable to corruption in the manuscripts;

and, even where the text is not corrupted, the interpretation is uncertain. With all these drawbacks, the work is of great value to all who read the history or the literature of Rome, and does great credit to Dr. Adam. It ought not to detract from his reputation that he has not anticipated the important discoveries made by the Germans since he wrote.

The treatise on classical biography is intended chiefly for the illustration of Roman history. It deserves a much more extensive circulation than we believe it possesses in England. We may say the same of Dr. Adam's Latin dictionary, notwithstanding its inconvenient arrangement, which often neglects the alphabetical order to bring together words etymologically connected. The summary of history and geography, published by Dr. Adam, has in parts great merit, but it aims at much more than can be fairly executed within the limits. We need only say that it professes to give,—1st, A summary of all history, ancient and modern, Grecian, Roman, Persian, English, French, German, Indian, American, &c. &c., with the manners and customs of these nations; 2ndly, the mythology of the Greeks; 3rdly, the geography of all ages and all countries, not excluding even the local situations of remarkable cities; 4thly, an account of the progress of astronomy and geography, from the earliest periods to the present time, with a brief account of the planetary system. Not satisfied with all this, the publishers have added an extensive index of geography, and 13 maps of little value. When we look at all that Dr. Adam did, we can fairly say, that no writer in the British Islands has ever done more to assist the young student of Latin, or, what is perhaps still more important, to connect that study with the attainment of general knowledge.

ADAM, JAMES, an architect, who is chiefly known as the partner and associate of his brother Robert, the subject of the following article. He died in 1794.

ADAM, ROBERT, was born at Kirkaldy, in Fifeshire, according to some authorities, and, according to others, at Edinburgh, in the year 1728, and was the son of William Adam, Esq., of Maryburgh, near Kirkaldy, who is said to have furnished the designs for Hopetoun House and the Royal Infirmary of Edinburgh; but whether he was himself professionally an architect or not does not appear. Robert received his literary education at the University of Edinburgh; and, from his father, William Adam, it seems most likely that he derived instruction in the principles and practice of his future profession.

When he was in his 26th year Mr. R. Adam went to Italy, and remained there several years. His contemporaries, James Stuart and Nicholas Revett, were, at the time of Adam's residence in Italy, engaged in exploring, and preparing for publication, the architectural remains of Athens; but so little was Grecian architecture known and appreciated, that he went, instead, to Spalatro in Dalmatia, to measure and delineate the ruins of the palace of Diocletian there, a structure indicating alike the decline of civilisation and the progress of barbarism. In this tour he was accompanied by Clérissseau, a French architect, whose name is connected with a work on the remains of a Roman temple at Nîmes, in Languedoc. Mr. Adam returned from the continent about the year 1762, and settled in London, and shortly after published there, in a large folio volume, engraved representations and descriptions, with attempted restorations, of the Dalmatian palace.

About the same time, 1763-4, Mr. R. Adam was appointed architect to the king. In the course of a very few years he designed, and, in conjunction with his brother James, executed a great many public and private buildings in England and in Scotland. In 1773 the brothers commenced the publication of their works, in large folio engravings, with letter-press descriptions and critical and explanatory notes, in numbers, which were continued at intervals down to 1778. The principal designs included in these are, the screen fronting the high road, and the extensive internal alterations of Sion House, a seat of the Duke of Northumberland, near Brentford in Middlesex; Lord Mansfield's mansion at Caen-Wood, or Kenwood, also in Middlesex; Luton House, in Bedfordshire, erected for Lord Bute; the screen to the Admiralty Office, London; the Register Office, Edinburgh; Shelburne House, now Lansdowne House, Berkeley-square, London; the parish church of Mistley in Essex, &c. &c. At a later period the Messrs. Adam designed the Infirmary at Glasgow, and some extensive new buildings in the University of Edinburgh, though their practice, after the year 1780, lay principally in London, where a great many of their productions still exist, and are easily recognised by any one accustomed to discriminate architectural design. Portland, Stratford, and Hamilton Places, the south and east sides of Fitzroy-square, and the buildings of the Adelphi, are the most extensive of their works. Their interest in, and connection with, this last-mentioned expensive undertaking, is intimated by the name Adelphi, which is the Greek term for 'brothers.' The Messrs. Adam were among the first, if they were not themselves the very first, to make use in London of a stucco in imitation of stone, for external architectural decorations.

The style of architecture introduced by the Messrs. Adam was peculiar to themselves, and very faulty; but there is nevertheless an air of prettiness, and some good taste in it; and the credit may certainly be claimed for its authors of having done much to improve the street architecture of London, for which species of composition their style was better adapted than for detached and insulated structures.

Mr. R. Adam did not retain the appointment of architect to the king more than four or five years, for he resigned it on being returned to parliament for the county of Kinross in 1768. This latter circumstance however does not appear to have interrupted his professional avocations, for we find that he continued to be actively engaged in business down to the period of his death, which took place in March 1792. He was buried in Westminster Abbey, in the south transept of which is a tablet to his memory.

As an architect Mr. Adam displayed an original and independent mind; for it required in his day no small degree both of originality and independence to break through the trammels which had been imposed upon architecture. This Adam did nevertheless, and though the result was that he became a mannerist, after a very peculiar and not very elevated or classical style of his own, the effect on English architecture was on the whole good. With Mr. Adam we believe originated the idea of giving to a number of unimportant private edifices the appearance of one imposing structure, by external architectural arrangements; and he certainly has the credit of having carried this principle extensively into effect in several of the instances we have mentioned.

ADAM (Sculptors). There were three brothers of this name, who all enjoyed some reputation as sculptors in France in the early part of the last century. They were the sons of a sculptor named Jacob-Sigisbert Adam, who lived at Nancy. The eldest, Lambert-Sigisbert, was born there in 1700, and made his first appearance at Paris in 1719. After remaining in that city for four years, he gained the first prize in the Academy, and proceeded to Rome on a pension allowed him by the king. Here he spent about ten years, and among other works furnished the design which was adopted by Clement XII., one of sixteen which were presented for the intended fountain of Trevi. The offers of the French government then induced him to return to Paris. On the 25th May 1737 he was admitted a member of the Academy, and he was afterwards appointed professor in that institution. The two best known of this sculptor's productions are—a group of Neptune and Amphitrite, which he executed for the basin of Neptune at Versaille, and on which he spent five years; and a figure of St. Jerome, originally intended for the Hospital des Invalides, but now placed in the church of St. Roch at Paris. They are fair specimens of the French school of that age, which however was one of the least brilliant periods in the history of modern art. Adam published in 1754 a work entitled 'Recueil de Sculptures Antiques Grecques et Romaines.' He died in 1759. Nicolas Sebastian, the next brother, was born in 1705. He came to Paris at the age of 18, and went to Rome in 1726, where, two years after, he obtained one of the prizes at the Academy of San Luca. Having remained there for nine years, he returned to Paris; and after some time was also, like his elder brother, received into the Academy. Among the designs which he produced was one for the Mausoleum of the Cardinal de Fleury. His two principal works were a tomb for the wife of King Stanislaus of Poland, and his Prometheus chained to the Rock (which has been commonly assigned by mistake to his elder brother). For the latter work he had an offer from the King of Prussia of 30,000 francs; but he declined accepting it, on the ground that the sculpture belonged to his own sovereign, for whom it had been at first intended. He died in 1778. The third brother, François-Gaspard, was born in 1710. He made his way, like his elder brother, to Rome, and also on his return from Italy fixed his residence in Paris. He worked for some years at Berlin, in the service of the King of Prussia, and died at Paris in 1795. (*Biographie Universelle*.)

ADAMS, JOHN, a distinguished American statesman. He was born in the town of Braintree, near Boston, in Massachusetts, on the 19th October 1735, of a family which had come from England at the first settlement of the colony. At the usual age he was sent to Harvard College, in the neighbouring town of Cambridge; after leaving which, he proceeded to study the law, and was in due time called to the bar. He soon raised himself in the profession which he had thus chosen to great reputation and extensive practice. In 1765, when the first opposition of the people of America was excited by the Stamp Act, Mr. Adams took an active part in those measures of constitutional opposition which eventually forced the repeal of that obnoxious statute. An offer of the lucrative office of Advocate-General in the Court of Admiralty, made to him the following year by the Crown, with the view of detaching him from the popular cause, was instantly rejected. He was one of the select men, or state-representatives, deputed by the several towns of the province, who in 1770 met in convention at Boston, on the announcement of the intention of the British government to station a military force in that town, in order to control the populace, exasperated by the new Act imposing duties on glass, paper, tea, &c., which had been passed in 1767, and by the other measures which indicated a determination in the mother-country to maintain at least the principle of her late aggression. Soon after this however Mr. Adams gave a proof both of his intrepidity and of the moderation which was associated with his zeal, by undertaking the defence of Captain Preston and his men, who, on the 5th of March 1770 had killed several of the people of Boston in a riot—a transaction which used to pass under the name of the Boston massacre. He delivered a very powerful speech on this occasion, when the jury acquitted all the prisoners of murder, and only found two of them guilty of man-

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slaughter. To the honour of his countrymen, the part he had thus taken did not diminish his popularity or influence; and he continued, during the remaining first years of the struggle, to exert himself conspicuously in the front rank of the friends and supporters of the colonial cause. In 1773, and again in 1774, he was returned by the House of Assembly a member of the Council of the State; but on both occasions the governor, General Gage, put his negative on the nomination. The latter year however he was elected one of the four representatives from the province of Massachusetts Bay to the General Congress, which met at Philadelphia on the 26th of October, and which, among other proceedings, entered into a resolution to suspend the importation of British goods; and he was also a member of the second assembly of the same nature, held some time after, which took measures to enrol the people in an armed national militia. In 1775 he was offered the appointment of Chief Justice of his State; but this he declined, feeling that he could better serve his country in another sphere. It had already become evident to many indeed that the contest with Great Britain must finally be decided by the sword; and Adams seems to have been one of the first who adopted this conviction. He was accordingly one of the chief promoters of the Declaration of Independence, passed on the memorable 4th of July 1776. The motion was made by Mr. Lee of Virginia, and seconded by Mr. Adams; who, along with Mr. Jefferson, was appointed the sub-committee to prepare the declaration. It was actually drawn up by Mr. Jefferson. In November 1777 Mr. Adams proceeded to Paris as a Commissioner from the United States to that court; and after remaining for a short time in France returned to America, when he was elected a Member of the Convention for preparing a new constitution for Massachusetts. In 1780 he was sent by the United States as their ambassador to Holland; from which country, about the end of 1782, he proceeded to France, to co-operate with Dr. Franklin and his brother commissioners in the negotiations for peace with the mother country. In 1785 he was appointed the first ambassador from the United States to Great Britain; and he had his first audience with his Majesty in that character on the 2d of June. He remained in England till October 1787. In 1789, when Washington was elected President of the Union, Mr. Adams was elected Vice-President, and he was re-elected to the same office in 1793. In 1797, on the retirement of Washington, he was chosen President; but he failed to be re-elected on the expiration of his first term of four years, his competitor, Mr. Jefferson, who had also been opposed to him on the former occasion, having a majority of one vote. The general tone of the policy of Adams had been opposed to that of the democratic party, which was represented by Jefferson; but he does not appear to have given complete satisfaction to the other great party whose leading principles he espoused. On failing in being re-elected President, he retired from public affairs to the quiet of his country residence at Quincy; declining, although nominated, to stand candidate at the next annual election for the governorship of Massachusetts. The rest of his life he spent in retirement. For some years before his death his health had become extremely feeble, and at last little more remained of the once active and eloquent statesman than the mere breath of life. In this state he was when the morning arrived of the 4th of July, 1826, the fiftieth anniversary of the Declaration of Independence. Awakened from sleep by the ringing of bells and other rejoicings of that grand jubilee, the venerable patriot was asked if he knew the meaning of what he heard. "Oh, yes," he replied, the glow of old times seeming to return to him for a moment, "It is the glorious 4th of July!—God bless it—God bless you all!" Some time after he said,—"It is a great and glorious day,—adding, after a pause apparently of deep thought, "Jefferson yet survives." These were the last words he was heard to utter. About noon he became alarmingly ill, and at six in the evening he expired. The same day also terminated the career of Jefferson, his fellow-labourer in laying the foundations of the independence of their common country, and afterwards his successful rival. Except for a short time, however, these two distinguished men were friends throughout life. Mr. Adams was the author of a work first printed in 3 vols. 8vo., in 1787, while he was in this country, under the title of 'A Defence of the Constitution and Government of the United States,' but afterwards remodelled and reprinted in 1794, with the new title of a 'History of the Principal Republics of the World.' It is designed to serve, by an ample induction from history, as a vindication of the federal principles of the American Constitution, an attachment to which, indeed, has always been considered the distinctive characteristic of this statesman and his party.

ADAMS, JOHN, sometimes called 'the Patriarch of Pitcairn's Island.' When H.M.S. 'Bounty' was seized by a part of her crew, in April, 1789, John Adams was one of the mutineers. He had not been previously aware of the intentions of the ringleader, Christian, and was in his hammock when the mutiny broke out, where he remained until the distribution of arms among the men, when he joined the rest, and assisted in keeping watch over the officers on deck, while Captain Bligh was secured below. [BLIGH.] After Bligh and those who adhered to him had been set adrift in an open boat, the cry was raised "Huzza for Otaheite!" and the 'Bounty' shaped her course accordingly. Provisions having been obtained there, the mutineers sailed for the island of Toobooi, on which they intended to settle; but the hostility of the natives preventing this, they

returned to Otaheite. Most of the men resolved to remain at that place, but Christian foreseeing the danger, in case Fligh should reach Europe, persevered in the plan of founding a colony in some of the numerous islands of the South Seas, out of the usual track of voyagers. Eight of his companions, among whom was Adams, joined with him, and the rest offering no objection to their taking the vessel, they set sail in the 'Bounty,' carrying with them six male and ten female natives of Otaheite. Arriving at Pitcairn's Island, which is in 25° 3' 37" N. lat., 130° 8' 9" W. long., they found a fruitful soil, plenty of wood and water, and mountain fastnesses capable of defence against any numbers; and here they resolved to fix their abode. They landed their stores, and on the 23rd January, 1790, set fire to the 'Bounty,' and thus cut off all communication with the world: a village was built, and the whole land of the island was distributed among the white men. The Otaheitans were treated as slaves. Discension soon broke out among them, which commenced in consequence of the wife of one of the Otaheitans being seized by a white man, whose own wife had died. This led to a plot among the Otaheitans for the destruction of their masters, which was discovered and foiled, and two of the Otaheitans were killed. The oppression of the whites continued to be so galling, that a second attempt to destroy them was made, which resulted in the death of Christian and four of his companions. On this occasion Adams was shot through the body, and otherwise desperately wounded, but he escaped to the mountains, and only returned upon a promise of the Otaheitans to spare his life. He soon recovered of his wounds. The men of the two races were now equal in number, but the whites, by taking advantage of quarrels among the Otaheitans, and by treachery, succeeded at length in killing the Otaheitans, the last two being butchered in cold blood by Adams and another white man, on the 3rd of October, 1793. Even after this, the death of the white men was repeatedly plotted by the Otaheitan women, but without effect. During 1798, one of the men discovered a method of distilling spirit from a root, which gave rise to continual drunkenness, and was the cause of his own death. Shortly after, one of the three remaining original settlers having attempted the lives of the other two, they put him to death.

The two survivors, Adams and Young, disgusted at the scenes which they had witnessed, and reflecting deeply on their situation, resolved to effect a thorough change. During Christian's lifetime divine service had been performed only once; they now determined to introduce daily morning and evening prayers, with divine service every Sunday, and to train up the children in habits of piety and virtue. Young, who had been an officer on board the 'Bounty,' was very useful in the execution of this scheme, but he died one year after the plan was commenced. John Adams felt the death of his companion deeply, but it only confirmed him in his resolution. There were now nineteen children on the island, many of them between eight and nine years of age. His exertions were attended with great success; the Otaheitan women displayed an unexpected docility in receiving the doctrines of Christianity, and the children were so ardent in the pursuit of scriptural knowledge, that he had soon no further trouble than to answer their questions. They grew up in habits of strict morality, and became, under the guidance of Adams, a model of a well-regulated society.

In 1805 the American whaler-ship 'Topaz' accidentally touched at Pitcairn's Island; but the accounts which the captain, Folger, gave of this community attracted little attention, until in 1814 the British frigates 'Briton' and 'Tagus' also visited the island. In an interview with the captains, Adams expressed a wish to be taken to England, in order, as he expressed it, to see his native land once more, although he felt convinced he should be hanged for his share in the mutiny; and it was only on seeing the pain which his determination caused, especially to his daughter, that he gave up the design. In December, 1825, Captain Beechey, in the 'Blossom,' anchored at Pitcairn's Island, where he remained sixteen days, most of which he passed on shore with Adams. The account of Adams and his colony in the narrative of Beechey's voyage is the most complete that we possessed till the appearance of Mr. Murray's interesting little volume. A long grace was said before and after every meal by John Buffet, a seafaring man, who had recently settled on the island, and the utmost care was taken that not even a bit of bread should be eaten without prayer. On Sunday divine service was performed five times, the prayers on each occasion being exceedingly long, and the exhortation and hymns in proportion. At this time Buffet acted as a sort of chaplain, and when Captain Beechey attended, read the sermon three times over, to be certain of making an impression; but Adams himself read prayers, which were selected from the English liturgy, and included all the occasional prayers, whether appropriate or not. Captain Beechey describes the attention of the congregation as most exemplary; and says that even the smallest children showed the greatest seriousness. At sunset every evening service was also performed, and hymns sung, and again at a later hour. Marriage was strictly regulated; the ceremony was performed by Adams, who had with one ring united all the couples then on the island. His own conscience was so troubled on this point, that he requested Captain Beechey to read the service to him and the Otaheitan woman with whom he lived, and who was now old and bedridden, which was done to his great satisfaction, and the marriage duly registered by Buffet.

The islanders were exceedingly tall, strong, and muscular; the women

scarcely less so than the men, though feminine in appearance, and with considerable pretensions to beauty. They were fully occupied in attending to their crops of yams and taro-root, on which they chiefly subsisted, in fishing, repairing their houses, nets, &c., and in their religious duties. Adams spent several days on board the 'Blossom,' the wind not serving for his return to land; and among his countrymen he displayed his cheerfulness without restraint, joining with great spirit in all the songs and dances of the fore-castle. He still retained the habits of a man-of-war's-man, stroking down his bald forehead whenever addressed by an officer, and showing much embarrassment when spoken to familiarly by those whom he had of old been accustomed to consider so much above him.

On leaving the island, presents of useful articles were made to all the inhabitants, and Captain Beechey became the bearer of a request from Adams to the British government to give its aid in removing them to some larger island, as the population, then amounting to 66, had already begun to press on the means of subsistence. The proposition was favourably considered; but before any determination could be come to John Adams died, in March 1829, at the age of 69. An Englishman named Nobbs, who had recently come to the island, became his successor, and is now a regularly ordained minister. In 1854 the population amounted to 200, nearly all descendants of the original settlers, and all speaking and reading English.

There is a characteristic portrait of Adams in Beechey's 'Voyage,' with a fac-simile of his hand-writing, as attached to his own narrative of the mutiny and its consequences. The name John Adams, by which he is universally known, was an assumed one; his real name was Alexander Smith. The change was made after Captain Folger had touched at the island, in order probably to avoid recognition, although he seems never to have concealed his share in the mutiny. The incidents of his life have been frequently made the subject of dramatic representation. The subsequent history and present condition of the island are noticed in the article PITCAIRN'S ISLAND, in the GEOG. DIV. ENG. CYC.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*; Rev. E. Murray, *Pitcairn*, London, 1853.)

*ADAMS, JOHN COUCH, one of the discoverers of the planet Neptune, was born at a farm-house on the Bodmin Moors, Cornwall, about 1817. He entered at St. John's College, Cambridge, in 1839, where he soon distinguished himself in those studies which have since placed him in the foremost rank of modern astronomers. In July, 1841, he formed a design of investigating the irregularities in the motion of Uranus, and commenced his task, after taking his degree, in 1843. In September of 1845, and 1846, he communicated the results of his calculations to the astronomer royal, and in November of the latter year a paper to the Astronomical Society, entitled 'An Explanation of the Observed Irregularities in the motion of Uranus,' &c., in which the existence of the supposed remoter planet (Neptune) was mathematically demonstrated. But as Le Verrier's investigation of the same subject was first made public, he is regarded as the first discoverer. There is however no doubt that each one made his discovery perfectly ignorant of what the other was doing.

Other valuable papers by Adams are printed in the 'Memoirs of the Astronomical Society.' In 1853 he sent to the Royal Society a paper 'On the Secular Variation of the Moon's Mean Motion,' in which a question left "essentially incomplete" by Laplace is rectified. This paper appears in the 'Philosophical Transactions.'

In November, 1845, Adams was elected a Fellow of the Astronomical Society, was made Vice-President in 1848, and President in 1851. In 1848 the Royal Society gave him their highest scientific award—the Copley medal. He was elected a Fellow of that society in 1849, and was named of the Council the same year. He is a Fellow also of other scientific societies.

ADAMS, JOHN QUINCY, the eldest son of John Adams, the second President of the United States, was born in Massachusetts, June 11, 1767. Some of his early years were spent in Europe, whither he accompanied his father. In 1801 and 1802 he was minister plenipotentiary from the United States to Berlin, and during this time he travelled through Silesia, which country, its manufactures, and more particularly its educational establishments, were described by him in a series of letters addressed to his brother at Philadelphia. These letters, which were originally published in a journal called 'The Portfolio,' were collected in a volume and published in 1804. During the presidency of Jefferson, Adams was recalled from his embassy at Berlin. Upon his return he became a professor in Harvard College, and was subsequently elected a deputy to Congress for Massachusetts. Having been previously attached to the federalist party, he now allied himself to the democratic party. He was next charged with a mission to Russia, and in 1814 joined the Congress at Vienna as plenipotentiary of the United States. In 1815 he was ambassador at the Court of St. James's. In 1817 he became secretary of state for the interior; and in 1825 he succeeded Mr. Monroe as President of the Union. He was not however re-elected, his place being supplied by General Jackson. In 1830 he was elected deputy to Congress, where he distinguished himself until his death by his advocacy of the abolition of slavery. He died at Washington, February 17, 1843.

ADAMS, SAMUEL, a conspicuous actor in the American revolution. He was born at Boston on the 27th of September, 1722, and received

his education at Harvard College. On the first outbreaking in his native province of the irritation and disturbances occasioned by the Stamp Act in 1765, Adams threw himself with zeal and determination on the popular side. From that moment the forwarding and maintaining the cause of his country's independence became the business of his life. His name appears subscribed to the Declaration of Independence in 1776. After the conclusion of the war he was nominated a member of the convention for settling the constitution of Massachusetts; and he afterwards occupied a seat in the senate of that state, and presided over it for some years. In 1789 he was elected to the office of lieutenant-governor, and in 1794 to that of governor, to which he was re-elected annually till 1797, when he retired from public life. He died at Boston on the 2nd of October, 1803. Samuel Adams was one of the firmest and most active patriots of the revolution, and powerfully contributed to the happy termination of the great cause to which he devoted his life. But he was not a politician of very enlarged views; and useful as he proved in the subordinate sphere in which he acted, there can be little doubt, from many parts of his conduct, that the national struggle would hardly have been brought to the successful issue with which it was eventually crowned, if it had not been guided by wiser heads than his. He was actuated in the whole course of his political career almost exclusively by one idea or feeling—jealousy of delegated power, however guarded. "Samuel Adams," says one of his friends and admirers, "would have the state of Massachusetts govern the Union, the town of Boston govern Massachusetts, and that he should govern the town of Boston, and then the whole would not be intentionally ill-governed."

ADANSON, MICHAEL, a French naturalist of high reputation, was born at Aix in Provence, April 7, 1727. He was of Scotch extraction, but his family had become exiles in consequence of the troubles that distracted Scotland in the early part of the 18th century. At a very early age he was placed in the University of Paris, under the care of the celebrated Réaumur and of Bernard de Jussieu; and it is supposed that from these preceptors he imbibed that love of the study of natural history by which he afterwards became distinguished in so eminent a degree. His successes in carrying off the academical prizes from his competitors soon attracted attention, and Needham, the well-known microscopic observer, having upon one occasion been witness to his triumph, presented him with a microscope, accompanied, it is said, by these prophetic words—"Young man, you have studied books enough; your future path will be among the works of nature, not of man." At this time great originality of thought and a strong bias for systematic arrangement had already begun to develop itself. Emulous of the reputation of Linnæus, which had already found its way among the French, young Adanson is said, when only 14, to have sketched out not less than four methods of classifying plants. His friends had destined him for the church, but a feeling that his pursuits, and perhaps his temper, were but ill adapted to the duties of the priesthood, induced him to resolve upon seeking some other employment, in case his slender patrimony should prove insufficient for his wants.

The genius of Adanson was much too active to allow him to remain in the walks of quiet life. An opportunity occurring of visiting the country whence ivory, and gums, and frankincense were procured, he eagerly embraced the occasion, although at the expense of a considerable portion of his fortune. At that time the natural history of Africa was almost unknown, except from such of its commercial products as were brought to Europe. In 1743 he embarked for Senegal, being then 21. Five years were spent by him in this colony, during which time he succeeded in forming considerable collections in every branch of natural history. Not only were botany and zoology the objects of his attention, but he amassed a large store of meteorological observations; he made himself acquainted with the language of the native tribes, and carefully preserved their respective vocabularies; he traced the river Senegal to a considerable distance in the interior, formed charts of the country, and finally returned to Paris in 1748, rich in knowledge, but impoverished in worldly means. His 'Natural History of Senegal,' published at Paris four years afterwards, is a mass of original views, and of valuable practical information. Among other things, it contained the first attempt upon record of classifying shells according to the animals they contain, instead of their external forms alone. The opinions that Adanson had early held of the insufficiency of the classifications in natural history at that time received in Europe, had become confirmed by his discoveries in Africa. He saw that however easy and complete the systems of Linnæus and Tournefort might seem to those acquainted with the European Flora only, they were both essentially defective when applied to vegetation in a more extended manner. He perceived that the sexual system of Linnæus was founded upon incomplete and partial views. To the method of Tournefort the objections appeared fewer, and accordingly he determined to attempt a classification of his own, of which that of Tournefort might serve as the basis. This appeared in 1768, in two volumes 8vo, under the name of 'Families of Plants.' In this work Adanson particularly insisted upon the indispensable necessity of a system being so far in accordance with nature, that all those objects which most resemble each other may be classed together; he demonstrated that, to effect this, it is absolutely necessary for a system to be founded upon a consideration of all the parts of the objects which it

comprehends, and that it cannot be confined to differences in the nature of a few organs only; the artificial system of Linnæus he for that reason most justly considered inferior to the method of Tournefort. In many respects this work of Adanson's deserves the eulogium passed upon it by one of his historians, who pronounces it a production not more brilliant than profound. Unfortunately for its author, and still more for science, his views were more advanced than those of his contemporaries; his perceptions of botanical truths, however just, were of a nature not to be valued by those who had less experience or acuteness than himself; he also attempted to introduce a barbarous nomenclature, which, it must be confessed, was at variance with common sense; and what was worse than all, he had unceremoniously rejected that system of Linnæus which had become the basis of the botanical creed of almost all Europe. For these reasons, notwithstanding the high character of Adanson's 'Families of Plants,' they have scarcely had any circulation beyond France; and when, in 1789, the 'Genera Plantarum' of Jussieu made its appearance, the utility of his work generally ceased.

From this period we have little to record concerning the scientific career of Adanson. A few miscellaneous papers, a chimerical project of a vast 'Encyclopædia of Natural History' to contain 40,000 figures, and a portion of the early part of the botanical division of the 'Supplement to the French Encyclopædia,' are all that he has executed. Up to the period of the French revolution, he appears to have been chiefly occupied in amassing collections for the stupendous work he had in contemplation, and in making experiments upon vegetable physiology. That political catastrophe overwhelmed him in the ruin it brought for a time upon his country; the little that remained of his fortune was annihilated; he had the mortification to see his plantations of mulberry-trees, which had been long the object of his simple care, destroyed by a ferocious rabble; and he fell into so lamentable a state of destitution, that when, upon the establishment of the Institute of France some years after, he was invited to become one of the earliest members, he was obliged to refuse the invitation to attend "because he had no shoes." In his latter days he enjoyed a small pension from the French government; but his constitution was broken by the calamities he had undergone: a complication of maladies tormented him, a softening of the bones confined him to his bed, and on the 6th of August 1806 he was finally released from his afflictions by the hand of death, in the 80th year of his age.

As a philanthropist, his name will always be respected by every friend of civil liberty; for he was among the first to plead the cause of the slaves, and to insist upon the impolicy, as well as injustice, of forced labour. In 1753 a plan, very like that upon which the new American colony of Liberia has been established, was presented by him to the French government, for the whole of the French provinces in Africa. The ministers of such a sovereign as Louis XV. were not the men to listen favourably to a project of this nature, and it fell to the ground. Such was his love of his country, that, although his circumstances do not seem ever to have been very good, he had firmness enough to resist offers from the Emperor of Austria, Catherine of Russia, and the King of Spain, to enter into their service. Under the cruel misfortunes that attended his latter days he is represented to have exhibited great patriotism and magnanimity, which was the more to be commended because he was of an impetuous and irascible temper.

(*Bibl. Univ.*, vol. i.; Spreng, *Hist. R. Herb.*, v. ii.; Art. 'Adanson,' in *Rees's Cycl. Suppl.*)

ADDINGTON. [SIDMOUTH, LORD.]

ADDISON, JOSEPH. This eminent writer was the son of the Rev. Lancelot Addison, a clergyman of considerable learning, who eventually obtained the deanery of Lichfield, but was at the time of the birth of his son rector of the parish of Milston, near Amesbury, in Wiltshire. Here Addison was born on the 1st of May, 1672. After having been put first to a school in Amesbury taught by the Rev. Mr. Nash, and then to that of the Rev. Mr. Taylor at Salisbury, he was sent to the Charterhouse, at which seminary he first became acquainted with his afterwards celebrated friend Steele. From this school he went about the age of fifteen to Queen's College, Oxford, and removed to Magdalen College upon obtaining a scholarship two years afterwards. He is said already to have obtained considerable facility in the writing of Latin verse; and this talent, which he continued to cultivate and exercise, first brought him into reputation at the university. Several of his Latin poems, most of which were probably produced before he had attained his 26th year, were afterwards published in the second volume of the collection entitled 'Musarum Anglicanarum Analecta.' The first composition which he gave to the world in his native language was a copy of verses addressed in 1694 to Dryden, which procured him the acquaintance and patronage of that distinguished poet. He soon after published a translation in verse of part of Virgil's Fourth 'Georgic,' and he had also the honour of writing the critical discourse on the 'Georgics,' prefixed by Dryden to his translation, which appeared in 1697. But before this Addison had made himself known to one of the most enlightened and influential patrons of literature in that day, the Lord Keeper Somers, by a poem which he addressed to him on one of the campaigns of King William. He was also introduced by Congreve to the Chancellor of the Exchequer, Mr. Montague, afterwards Lord Halifax. The advantageous connections which he had thus formed seem, together with other considerations, to have

induced him to abandon his original intention of going into the church. In 1699 Lord Somers procured him a pension of 300*l.* a year from the crown, and he then set out on a tour to Italy. Here he remained till the death of King William, in the spring of 1702, deprived him of his pension, and also put an end to his expectation of being appointed to a place near the person of Prince Eugene, then commanding the imperial troops in Italy. Meanwhile he had addressed from that country his well-known political 'Letter' to Lord Halifax, which was greatly admired both in England and Italy, and was translated into Italian by the Abbate Salvini, Greek professor at Florence. Soon after his return home he also published his 'Travels,' which he dedicated to Lord Somers. His friends being out of power, he now remained for some time without employment; but at length the victory of Blenheim, in August, 1704, excited a wish in the ministers to find some poet who might adequately celebrate its glories; and the Treasurer Godolphin having mentioned the matter to Lord Halifax, the latter recommended his friend Addison as the fittest person to execute the task. He was immediately applied to, and the consequence was the production of his poem entitled 'The Campaign,' which appeared before the close of the year. Godolphin, upon seeing it when little more than half finished, was so much pleased with the performance that he immediately made the author a Commissioner of Appeals. In the following year Addison accompanied Lord Halifax to Hanover; and in 1706 he became under-secretary to Sir Charles Hodges, on the appointment of the latter as secretary of state. He continued to hold the same place under the Earl of Sunderland, by whom Sir Charles was in a few months succeeded. But although he had thus fairly entered upon a political career, he did not desert literature. His next production was his English opera, entitled 'Rosamond;' and he also assisted his friend Steele in his play of the 'Tender Husband,' not only with a prologue to the piece, but with several of its most effective scenes. In 1707 an able anonymous pamphlet appeared under the title of 'The Present State of the War, and the Necessity of an Augmentation considered,' which has since been printed among Mr. Addison's works, and was no doubt the production of his pen. In 1709 he went over to Ireland as secretary to the new Lord Lieutenant, the Marquis of Wharton; the Queen also bestowed upon him the office of Keeper of the Records in that kingdom, with an increased salary of 300*l.* He was in Ireland when the first number of 'The Tatler' appeared on the 12th of April (o.s.) in that year—the happy idea of Steele, whose connection with the publication Addison is said to have detected from an observation on Virgil which he had himself communicated to his friend. The active part which he immediately took in the conduct of this periodical work is well known. The change of ministry in 1710, by releasing him from his official duties, and allowing him to return to England, enabled him to make his contributions still more frequent. In the course of this and the following year he is also understood to have contributed several papers to the political work, 'The Whig Examiner,' which was started about this time in opposition to the famous Tory print, 'The Examiner,' in which Swift exercised his powerful pen. These papers, which are five in all, are printed among his collected works. 'The Tatler' terminated on the 2nd of January, 1711; but on the 1st of March following appeared its still more celebrated successor, 'The Spectator,' which was continued till the 6th of December, 1712, and of which during the whole of that time Addison was undoubtedly the chief support. 'The Spectator' was followed by 'The Guardian,' of which the first number was published on the 12th of March, and the 175th and last on the 1st of October, 1713; and in this also his pen was actively employed. An anonymous pamphlet directed against the commercial policy of the ministry, and bearing the title of 'The late Trial and Conviction of Count Tariff,' which appeared this year, is likewise believed to be Addison's, and has been printed among his works. The same year he acquired still greater fame than any of his former productions had brought him by his celebrated tragedy of 'Cato,' which was received with extraordinary applause, both on the stage and when it issued from the press. It was played thirty-five nights in succession—a run of popularity for which it was doubtless in part indebted to its political as well as to its poetical merits; and it was also translated soon after into French, Italian, Latin, and German. On the 18th of June, 1714, appeared the first number of a continuation of 'The Spectator,' in which Addison also assisted till its termination on the 20th of December in the same year. His elegant postical address to Sir Geoffrey Kneller on his picture of the king was also published about this time; and on the 23rd of December, 1715, soon after the breaking out of the Rebellion, he commenced a periodical publication in support of the government, under the title of 'The Freeholder,' which he continued without assistance, at the rate of two papers a week, till the 29th of June in the following year. He had now indeed for some time been again engaged in public affairs, having on the death of Queen Anne, in August 1714, been appointed their secretary by the Lords Justice; and after the coming over of the new king, having again gone to Ireland as secretary to the Lord-Lieutenant, the Earl of Sunderland. The earl was soon after recalled, and Addison was then made a Lord of Trade. In 1716 he married the Dowager Countess of Warwick, and in April the following year he was nominated one of his Majesty's principal secretaries of state. He soon however found it necessary to resign this high employment—retiring professionally on the ground of

ill health, but in reality, as has been generally understood, in consequence of his entire inaptitude both for debate in parliament and for the ordinary business of his office. His health however had also been for some time impaired by attacks of asthma, the effects of which were probably in no slight degree aggravated by a habit of over-indulgence in wine. He left office in March, 1718. It was hoped at first that his release from business would have brought about his restoration, and for some time the expected effect seemed to follow. In the course of the year 1719 he was so far recovered as to be able to engage in a somewhat acrimonious controversy with his old friend Steele on the subject of the bill for the limitation of the peerage, then under discussion in parliament, which Steele had attacked in a paper called 'The Plebeian.' Addison's defence of the measure appeared in two successive anonymous pamphlets, bearing the title of 'The Old Whig.' They are not printed among his collected works, but are undoubtedly his. He again however fell ill, and after lingering for some time, at last expired at Holland House, Kensington, on the 17th of June, 1719, when just commencing his forty-eighth year. He left a daughter by the Countess of Warwick.

Soon after Addison's death his works were collected and published in four volumes quarto by his friend Mr. Tickell, upon whom he had expressly devolved that duty. Besides the compositions already mentioned, and some translations from Ovid and other poetical pieces, this edition contains a 'Treatise on Ancient Medals,' in the form of dialogues, which is understood to have been prepared by the author many years before his death; and a portion of a work which he had commenced in defence of the Christian religion, being that which is commonly known by the name of his 'Evidences.' The comedy of 'The Drummer, or the Haunted House,' which had been published anonymously in his lifetime, with a preface by Sir Richard Steele, was soon after reprinted by Sir Richard, and declared to be Addison's.

Addison however has been charged with having been the author of a poetical translation of the first book of the 'Iliad,' which was published in 1715 by Mr. Tickell, then his private secretary; and by which it has been said he intended to aim a covert blow at the popularity and success of Pope's 'Iliad,' the first volume of which had then just issued from the press. The celebrated character of Atticus, now inserted in the 'Epistle to Dr. Arbuthnot,' is said to have been composed by Pope after this, and sent by him to his former friend. The clearest examination which this story has received will be found in a long and elaborate note in Dr. Kippis's edition of the 'Biographia Britannica,' (vol. i. p. 86, &c.) which is known to have been contributed by Sir William Blackstone. The learned judge has undoubtedly sufficiently refuted many points in the common statement; but still it is certain that a coolness did arise between Addison and Pope not long after the appearance of Tickell's book, and there is also reason to believe that their separation was not unconnected with that somewhat injudicious and ill-timed publication. As for the authorship of the translation however, it was probably Tickell's own.

Anecdotes of Addison's private life, and traits of his habits and character, have been handed down in great abundance by Spence and others. The strongest testimony has been borne by those who knew him intimately to the charms of his conversation when he felt himself free from all restraint. "He was," says Steele, "above all men in that talent called humour, and enjoyed it in such perfection that I have often reflected, after a night spent with him apart from all the world, that I had had the pleasure of conversing with an intimate acquaintance of Terence and Catullus, who had all their wit and nature, heightened with humour more exquisite and delightful than any other man ever possessed." (Preface to 'The Drummer.') Lady Mary Wortley Montague told Spence that "Addison was the best company in the world." ('Anecdotes,' p. 232.) Dr. Young's account was, that, though he was rather mute in society on some occasions, "when he began to be company, he was full of vivacity, and went on in a noble stream of thought and language, so as to chain the attention of every one to him." (p. 335.) "Addison," said Pope, "was perfect good company with intimates; and had something more charming in his conversation than I ever knew in any other man." (p. 50.) But this was only when there was no one by of whom he was afraid. "With any mixture of strangers," Pope added, "and sometimes only with one, he seemed to preserve his dignity much, with a stiff sort of silence." Young admitted that "he was not free with his superiors." Johnson quotes Lord Chesterfield as somewhere affirming that "Addison was the most timorous and awkward man that he ever knew." Coarser minds, again, from the formality and stiffness of manner in which he wrapped himself up from their inspection, were led to set him down for a mere piece of hypocrisy and cant. Mandeville, the author of the 'Fable of the Bees,' after an evening's conversation with him, characterised him as "a parson in a tye-wig;" and Tonson, who hated parsons in any kind of wigs as much as Mandeville, and who, besides, had quarrelled with Addison, and did not like him, used to say of him after he had quitted his secretaryship, "One day or other you'll see that man a bishop! I'm sure he looks that way; and, indeed, I ever thought him a priest in his heart." (Spence, p. 200.) It must be acknowledged that this caution and cowardice spoiled Addison's character in some points of great importance; he was not a man on whom his friends could rely; and the way in which he lost or offended more than one of them was not to his credit. In his conduct both to Pope

and to Steele, there was something underhand and treacherous—something of the “willing to wound, but yet afraid to strike,” which the former had imputed to him. To Gay, again, he seems to have behaved ill without having been either detected or suspected at the time. A fortnight before his death he sent Lord Warwick for Gay, who had not gone to see him for a great while; and when they met, Addison told him “that he had desired this visit to beg his pardon; that he had injured him greatly; but that if he lived he should find that he would make it up to him.” (Spence, p. 150.) Here again we see the conscientiousness of the man struggling with, and, in the end, very nobly mastering, his more ignoble propensities; for it would be a great mistake to conclude from these instances of deceit and littleness, that the regard he professed for virtue was not both real and deeply felt. The pious composure in which he died, as evinced by the anecdote of his parting interview with the young nobleman, his stepson,—first told by Dr. Young in his ‘*Conjectures on Original Composition*,’ published in 1759, though previously alluded to by Tickell in his *Elegy on Addison*—is known to most readers. Dr. Young’s words are:—“After a long and manly but vain struggle with his distemper, he dismissed his physicians, and with them all hopes of life. But with his hopes of life he dismissed not his concern for the living, but sent for a youth nearly related, and finely accomplished, but not above being the better for good impressions from a dying friend. He came; but, life now glimmering in the socket, the dying friend was silent: after a decent and proper pause, the youth said, ‘Dear Sir, you sent for me; I believe and hope that you have some commands: I shall hold them most sacred.’ May distant ages not only hear but feel the reply. Forcibly grasping the youth’s hand, he softly said, ‘See in what peace a Christian can die.’ He spoke with difficulty, and soon expired.” Lord Warwick did not long survive his step-father.

Addison’s writings present something of the same struggle of opposite principles or tendencies which we find in his character as a man, resulting likewise in the same general effect, of the absence of everything offensive combined with some qualities of high, but none perhaps of the highest excellence. Notwithstanding all the hesitation and embarrassment he is said to have shown on some occasions in the performance of his official duties, so that a common clerk would have to be called in to draw up a dispatch which could not wait for his more scrupulous selection of phraseology, he usually wrote easily and rapidly. “When he had taken his resolution,” Steele has told us, “or made his plan for what he designed to write, he would walk about a room and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated.” (Preface to ‘*The Drummer*.’) Pope told Spence however that, though he wrote very fluently, “he was sometimes very slow and scrupulous in correcting.” “He would show his verses,” said Pope, “to several friends, and would alter almost everything that any of them hinted at as wrong. He seemed to be too diffident of himself, and too much concerned about his character as a poet; or, as he worded it, ‘too solicitous for that kind of praise, which, God knows, is but a very little matter after all.’” (‘*Anecdotes*,’ p. 49.)

The literary greatness of Addison in the estimation of his contemporaries probably stood upon somewhat different grounds from those upon which it is now usually placed. In his own day he was looked upon as a dramatist and a poet of a very high order; and appears to have been not so much admired for anything else as for being the author of ‘*Cato*.’ That stately but frigid tragedy has long ceased to give the same pleasure, by its sonorous declamation and well-expressed common-places, which it seems to have afforded to our ancestors. The taste which then prevailed in poetry was the most artificial which has distinguished any age of English literature. The quality which chiefly drew admiration was a cold and monotonous polish—the warmth of genuine nature was accounted rudeness and barbarism. The return of the public mind to truer principles of judgment in such matters has been fatal both to the dramatic and to the poetical fame generally of Addison; and although his verses are still read with pleasure as the productions of an elegant and accomplished mind, they are not felt to possess any high degree of that power which we now look for in poetry. His glory is now that of one of our greatest writers in prose. Here, with his delicate sense of propriety, his lively fancy, and above all, his most original and exquisite humour, he was in his proper walk. He is the founder of a new school of popular writing; in which, like most other founders of schools, he is still unsurpassed by any who have attempted to imitate him. His ‘*Tatlers*,’ ‘*Spectators*,’ and ‘*Guardians*,’ gave us the first examples of a style possessing all the best qualities of a vehicle of general amusement and instruction; easy and familiar without coarseness, animated without extravagance, polished without unnatural labour, and from its flexibility adapted to all the varieties of the gay and the serious.

(*Biographia Britannica*; *Life* by Johnson; Spence’s *Anecdotes*; *Works* by Tickell.)

ADELUNG, JOHANN CHRISTOPH, grammarian and universal linguist, was born at Spantekon, a village near Anklam in Pomerania, on the 8th of August, 1732. He received his first education at the town school of Anklam, and at Kloster-Berge, near Magdeburg; and afterwards visited the university of Halle. In 1759 he was appointed a professor in the evangelical gymnasium at Erfurt; but he held this situation only till 1761, when, in consequence of a dispute with the

Catholic town-magistrates about a point of difference in religion, he found himself under the necessity of leaving Erfurt. Adelong now went to Leipzig, where he continued to reside till 1787. He supported himself by literary labours, and chiefly by translations of valuable works of foreign literature. The number of volumes which he thus prepared for the press and many of which he enriched with extensive additions of his own, is surprisingly great. The works by which he is best known in this country, are ‘*Deutsche Sprachlehre für Schulen*,’ Berlin, 1781, 8vo., and ‘*Umständliches Lehrgebäude der Deutschen Sprache*,’ Leipzig, 1782, 2 vols. 8vo., &c. In 1787 Adelong was called to Dresden, and appointed principal librarian to the electoral library there. Adelong died on the 10th of September, 1806.

ADOLPHUS, JOHN, was born in 1770 and died July 17, 1845. Mr. Adolphus was a barrister of high standing in the criminal courts, and at his decease was father of the Old Bailey bar. He was a keen advocate, a fluent speaker, and a good lawyer. His practice, previously very considerable, was highly increased by the manner in which he distinguished himself as leading counsel for Thistlewood and the other prisoners charged with a treasonable conspiracy in 1820, though he was retained on their behalf only a few hours before the trial. As a literary man Mr. Adolphus is best known as the author of the ‘*History of England from the Accession of George III.*,’ originally published in 3 volumes in 1805, but which he subsequently revised and greatly extended. Of this enlarged edition the seventh volume appeared just before his death, but it left the work unfinished, and the conclusion has not been published. It is a work of considerable research and very carefully executed, but it does not exhibit very high historical powers. He was also the author of ‘*Biographical Memoirs of the French Revolution*,’ ‘*Political State of the British Empire*,’ 4 vols., 1818; ‘*Memoirs of John Bannister*’; and some fugitive pieces and pamphlets.

ADONIS, the name of a personage of considerable importance in Pagan mythology, of whose story the following is a brief sketch:—Adonis, son of Myrrha, daughter of Cinyras, king of Cyprus, was born in Arabia, whither his mother had fled in consequence of certain transactions which it is not necessary to relate. Before the birth of her son she was transformed into a tree which produces the fragrant gum called by her name; this however did not hinder his being brought into the world in due season; he grew up a model of manly beauty, and was passionately beloved by Aphrodite (Venus), who quitted Olympus to dwell with him. Hunting was his favourite pursuit, until, having gone to the chase against the entreaties of his mistress, he was mortally wounded in the thigh by a wild boar. After death he was said to stand as high in the favour of Persephone (Proserpine) as before in that of Aphrodite; but the latter being inconsolable, her rival generously consented that Adonis should spend half the year with his celestial, half with his infernal mistress. The fable has been variously interpreted. One explanation makes the alternate abode of Adonis above and under the earth, typical of the burial of seed, which in due season rises above the ground for the propagation of its species; another, of the annual passage of the sun from the northern to the southern hemispheres. In the time of Pausanias, in the 2nd century of our era, there existed an ancient temple of Adonis and Aphrodite, at Amathus, in Cyprus.

The story of Adonis appears to have been introduced into Greece from Syria. According to Pausanias, Sappho sung of Adonis; and his name, with allusion to his rites, occurs in a fragment of Alcæus. But it is by the Greek poets of later date, Theocritus and Bion, and their Latin imitators, Ovid and others, that his story has been expanded, and invested with the elegance which is the peculiar character of Grecian mythology. The Adonia are mentioned by Aristophanes among the Athenian festivals, and this is, we believe, the earliest mention of them, except some notice in the poems attributed to Orpheus (the epoch of which is however too doubtful to be received as authority), and the songs attributed to Sappho and Alcæus. The rites began with mourning for the death of Adonis—(thus Ezekiel, viii. 13, “He brought me to the door of the Lord’s house . . . and behold, there sat women weeping for Thammuz”); then changed into rejoicing for his return to life and to Aphrodite; and concluded with a procession, in which the images of Adonis and Aphrodite were carried, with rich offerings, in separate couches; after which the former appears to have been thrown into the sea. (See Theocritus, ‘*Idyll*,’ xv.) In the time of Pausanias, the women of Argos, in the Peloponnesus, lamented Adonis.

In Syria we know the worship of Adonis (if, according to the received notion, he be the same personage as Thammuz) to be probably of much older date. We know, from the passage in Ezekiel already quoted, that the adoration of the latter was one of the abominations of Judah six centuries before Christ. Whatever resemblance there may have been between the early Syrian and Grecian rites, the former were far more deeply polluted by the atrocities of a brutish superstition, to which the natives of Syria were unusually prone.

Adonis (Nahr-el-Ibrahim) is also the ancient name of a river in Syria, which rises in the mountains of Lebanon. Byblos, a town near the river Adonis, was one of the chief seats of the worship above mentioned, which was intimately connected with a peculiarity incident to the river. Its waters, at a certain period of the year, assume a deep red, and were said to be discoloured by the blood of Adonis.

"Thammus came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day,
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammus yearly wounded."

'Paradise Lost,' l. 445.

The phenomenon has been observed by modern travellers, and is attributed to the rains, which bring a quantity of red earth into the stream. (See Maundrell's 'Travels.') This, which probably is the true solution, was suggested even in the time of Lucian ('De Dea Syria,' § 5).

ADRIAN. [HADRIANUS, ELIUS.]

ADRIAN I., Pope, born at Rome, succeeded Stephen III. in 772. Like his predecessor, he had to struggle against the power of the Longobards, who had invaded the Exarchate and other provinces bestowed by Pepin, king of the Franks, on the Roman see. Devastating with fire and sword Sinigaglia, Urbino, and other cities, they advanced as far as Otricoli, on the Tiber, and threatened Rome with the same fate. Desiderius, king of the Longobards, had taken under his protection the two sons of Carloman, the deceased brother of Charlemagne, and he wished Adrian to consecrate them as kings of the Franks, in opposition to their uncle. Adrian refused to do this, and hence arose the bitter enmity of Desiderius. Adrian applied to Charlemagne for assistance. The king of the Franks crossed the Alps by the way of Susa, defeated Desiderius, and overthrew the kingdom of the Longobards in Italy, in 774. Charlemagne then went to Rome, where he arrived on Easter eve, and was received by Adrian with great honour. They repaired together to the Basilica of St. Peter, where Adrian acknowledged Charles as king of Italy, and 'Patrician of Rome,' and the latter renewed the grant of the provinces bestowed on the Roman see by Pepin. Charlemagne paid another visit to Adrian at Rome in 787 when his son Pepin was christened by the Pope. In 787 the seventh general council of the church was held at Nicea, in Bithynia, where Adrian sent his legates, and in which the worship of images was confirmed, and the iconoclasts were excommunicated. In 791 there was a dreadful inundation at Rome caused by the overflowing of the Tiber, and Adrian exerted himself in supplying the inhabitants with provisions, by means of boats, which plied to the various parts of the city. He also rebuilt the walls and towers of Rome, and was liberal to the poor. He died after a long pontificate of nearly 24 years, on Christmas-day, 795. Charlemagne was much grieved at the news of his death, and wrote his epitaph in Latin verses, in which he affectionately calls him 'father.' Adrian was a man of talent and dexterity. Under him Rome began to breathe again after the continual alarms caused by the Longobards, the last of the barbarian invaders of the Western Empire. (See 'Anastasius' in Muratori's *Rerum Italicarum Scriptores*, tom. iii.)

ADRIAN II., born at Rome, succeeded Nicholas I. in the papal chair, in 867. He had been married, and had a daughter by his wife Stephanina, from whom he afterwards separated in order to live in celibacy. After his election, his wife and daughter continued to live at Rome in a separate house, when an unprincipled man, called Eleutherius, carried off the girl by violence, and on the pontiff retaking his child, forced his way into the house and murdered both mother and daughter. The murderer was tried and sentenced to death by the imperial commissioners, who still exercised the high judicature at Rome. It was during Adrian's pontificate that Photius, patriarch of Constantinople, withdrew from the Church of Rome, thus forming the schism between the Greek and Latin churches, which continues to this day. Adrian died in 872, and was succeeded by John VIII.

ADRIAN III., born at Rome, succeeded Marinus in 884, and died the following year on his journey to attend the imperial diet at Worms, after a pontificate of only fifteen months.

ADRIAN IV., an Englishman, whose name was Nicholas Breakspere, succeeded Anastasius IV., in 1154. He had been a monk, and was made Bishop of Albano by Eugenius III., who sent him as his apostle, as a legate was then called, to Denmark and Norway. On his return he was elected Pope much against his inclination. Rome was then in a very disturbed state. Arnaldo of Brescia, a monk and a disciple of Abelard, had begun to preach a reform in the church as early as 1139, but being driven out of Rome by Pope Innocent II., had taken refuge at Zurich. In 1143 however he was recalled by the Roman people, who had revolted against Innocent, and had proclaimed a Roman republic, which Arnaldo contributed to constitute. Several successive Popes, Celestin II., Lucius II., and Eugenius III. kept up a sort of desultory struggle against this popular reformer. Lucius in an affray was pelted with stones, and died of the injury received. His successor, Eugenius, was obliged to leave Rome and retire into Sabina. During the confusion that prevailed in the city, the populace plundered and afterwards pulled down the houses of many nobles, cardinals, and citizens, and committed other acts of violence. Adrian IV., after his election, placed Rome under interdict on account of these disorders, and caused all religious services to cease; which measure led the citizens to banish Arnaldo, who took refuge with some barons of Campania; and Adrian then came to

reside in the Lateran palace. Frederic of Hohenstauffen, known in Italian history by the name of Barbarossa, had lately been elected emperor by the German Diet, and was on his way to Rome to be crowned. The Pope's legates met him on the road, and among other remonstrances, requested that the heretic Arnaldo should be given up by the Viscount of Campania, in order to be tried. Frederic assented to this, and issued orders in consequence; others say that Cardinal Gerard took Arnaldo prisoner, after an obstinate resistance. He was brought to Rome, and delivered to the prefect of the city, by whose sentence he was hanged, his body burnt, and the ashes scattered to the winds, in the year 1155. Meantime Frederic approached Rome with his army, and Adrian went to meet him near Sutri, where, on the latter dismounting, Frederic refused to hold his stirrup, a ceremony on which the popes always insisted, as a mark of respect for their spiritual supremacy. The Pope, on his side, refused to salute the Emperor with the 'kiss of peace,' upon which the cardinals were terrified and ran away to Civitã Castellana. The question of the ceremonial was debated for two days, when Frederic, having ascertained that such had been the practice with his predecessors, agreed to conform to it. They met, therefore, again at Nepi, and Frederic having held the stirrup, Adrian gave him the 'osculum pacis,' and both proceeded towards Rome. Frederic with his army took possession of the Leonine city on the north bank of the Tiber, and of St. Peter's church, where he was crowned by the Pope on the following day. The Romans took no part in the ceremony, but after having held a council in the Capitol, sallied out and attacked the German soldiers unawares. A general battle took place, and continued with great slaughter on both sides, till night separated the combatants. The city continuing in a disturbed state, both the Pope and Emperor withdrew to Tivoli, whence Frederic returned towards Lombardy. Adrian went afterwards to Benevento, where he made peace with William I., king of Sicily, whom he had excommunicated; and upon their reconciliation he agreed to give him the investiture of Sicily, Calabria, and Apulia, in 1156, on condition of the latter paying a yearly tribute to the see of Rome. The Pope returned loaded with rich presents of silks, gold, and silver, and passing through Rome, went to reside at Orvieto, which was subject to the Roman see. Frederic now complained that the Pope had violated his faith, by receiving ambassadors and entering into treaties with the King of Sicily and the Greek Emperor, without his participation. He also resented the pretensions of the Pope and his legates, who seemed to assume that the imperial crown was granted as a *beneficium*, or fee of the see of Rome. Adrian, on his part, complained of the exactions of the imperial commissioners who were sent to administer justice at Rome without his participation; he maintained that the patrimony of the church should be exempt from paying *fodrum*, or feudal tribute to the Emperor; and, lastly, he claimed the restitution of the lands and revenues of Countess Matilda, of the duchy of Spoleti, and even of Corsica and Sardinia. Thus arose that spirit of bitter hostility between the popes and the house of Hohenstauffen, which lasted until the utter extinction of the latter. Adrian died in the beginning of September, 1159, in the town of Anagni, and was succeeded by Alexander III. From the above sketch it may be seen that Adrian IV. stretched the papal prerogatives as far as any of his predecessors had done, Gregory VII. not excepted. (See Fleury, *Histoire Ecclésiastique*, and Raumer, *Geschichte der Hohenstauffen und ihrer Zeit*.)

ADRIAN V., a Genoese, succeeded Innocent in 1276, and died five weeks after his election. He was succeeded by John XX.

ADRIAN VI., born at Utrecht in the Netherlands, of an obscure family, advanced himself by his talents to the post of vice-chancellor of the University of Louvain. The Emperor Maximilian chose him as preceptor to his grandson, afterwards Charles V. Ferdinand of Spain gave him the bishopric of Tortosa. After Ferdinand's death he was co-regent of Spain with Cardinal Ximenes. He was elected pope in 1522, after the death of Leo X., chiefly through the influence of Charles V. whose authority was then spreading over Italy. Adrian endeavoured to reform the numerous abuses of the court and clergy of Rome, practised a severe economy, and lived frugally. By so doing he displeased the Romans, who had been accustomed to the luxury and prodigality of Leo; and when he died, in September, 1523, after a short pontificate, the people could not conceal their joy. They styled his physician, 'the saviour of his country.' He was succeeded by Clement VII. Adrian appears to have been an honest conscientious man, who fell upon evil times, and was unequal to the difficulties which he had to encounter. He was desirous of maintaining peace, and of stopping, if possible, the schism of the Lutherans by reforming the church, but he did not live long enough to effect anything essential. Burmann published his life at Utrecht, in 1727.

ÆGINHARD. [ÆGINHARD.]

ÆLFRIC, an eminent Saxon prelate. He is said to have been the son of an Earl of Kent, but at an early age he embraced a devotional life, and assumed the habit of the Benedictines, in the monastery of Abingdon. In 963, when Athelwold, the abbot of that house, became Bishop of Winchester, he took Ælfric along with him, and made him one of the priests of his cathedral. Here he remained till 987, when he removed to Cerne Abbey. Next year he was made Abbot of St. Albans, and soon after was promoted to the bishopric of Wilton.

Finally, in 994, he was translated to the archbishopric of Canterbury, over which see he presided with great ability till his death, on the 16th of November 1005. Ælfric was one of the most learned ecclesiastics of that age, and distinguished himself throughout his life by a very praiseworthy zeal and activity in the diffusion of knowledge. The following are the principal works which have been attributed to him:—1. A Latin and Saxon Glossary, printed by Somner at Oxford, in 1659. 2. A Saxon translation of most of the historical books of the Old Testament, part of which was printed at Oxford in 1698. 3. A charge to his clergy, in articles, commonly called his Canons, which was published by Spelman in the first volume of his 'English Councils.' 4. Two volumes of Saxon Homilies, translated from the Latin fathers. 5. A Saxon Grammar in Latin. There were however other Saxon ecclesiastics of his name, and it has been doubted if all the works enumerated were the productions of the Archbishop of Canterbury.

ÆLIA'NUS. A person of this name wrote a book on the military tactics of the Greeks, which he dedicated to the Emperor Hadrian. There are several editions and translations of this work. A German translation, by A. H. Baumgärtner, appeared in his complete collection of the Greek writers on military tactics, Frankenthal and Mannheim, 4to., 1779. There is an English translation by Lord Dillon, 4to., 1814.

ÆLIA'NUS, CLAUDIUS, a Roman citizen and a native of Præneste (Palestrina), probably lived about the middle of the 3rd century of the Christian era. Like Cicero, Atticus, and many other Romans, he made himself so completely master of the Greek language as to write it with ease and correctness. There is extant a work of his in fourteen books, entitled 'Various or Miscellaneous History,' which is a compilation or collection of extracts made by the author in his extensive reading. The value of it does not consist in what the compiler has written, but in the passages of lost writers that he has been the means of preserving. An edition of this work was published at Paris in 1805, 8vo., with Heracles of Pontus and Nicolaus of Damascus, by the learned Greek Coray. There is a French translation of Ælian's work, by M. B. T. Dacier, Paris, 1772, 8vo., with notes.

Another work of Ælian's, in seventeen books, also written in Greek, is entitled 'On the Peculiarities of Animals.' Though the author cannot claim the merit of being a scientific naturalist, he has preserved a number of curious facts, collected from the works he had read. Some critics are of opinion that the two works belong to different authors. (Schoell, vol. ii. 'Greek Lit.'). J. G. Schneider published an edition of the work on animals in 1784; but the latest edition of the Greek text is by F. Jacobs, Jena. There are also twenty Greek letters extant attributed to Ælian.

ÆMILII, the name of a patrician gens, or clan, in ancient Rome, who pretended to derive their origin from Mamercus, the son of Pythagoras. Of the families included in this gens, the most distinguished were the Pauli, or Paulli, the Lepidi, and the Scauri. [LEPIDI; SCAURUS.] Among the Paulli the most worthy of notice was Lucius Æmilius Paulinus, the son of the consul bearing the same name, who fell in the battle near Cannæ (B.C. 216), after using his utmost efforts to check the rashness of his colleague. Young Æmilium was a mere boy at the death of his father, yet by his personal merits and the powerful influence of his friends he eventually attained to the highest honours in his country. His sister Æmilia was married to Publius Cornelius Scipio, the conqueror of Hannibal, who was consul for the second time B.C. 194; and this very year Æmilium, though he had held no public office, was appointed one of three commissioners to conduct a colony to Croton, in the south of Italy, a city with which he might claim some connection on the ground of his descent from the Pythagoreans. Two years after, at the age of about thirty-six, he was elected a curule ædile, in preference, if we may believe Plutarch, to twelve candidates of such merit that every one of them became afterwards consul. His ædileship was distinguished by many improvements in the city and neighbourhood of Rome. The following year, B.C. 181, he held the office of prætor, and in that capacity was governor of the south-western part of the Spanish peninsula, with a considerable force under his command. The appointment was renewed the year after, with enlarged powers, for he now bore the title of Proconsul, and was accompanied by double the usual number of lictors. In an engagement however with the Lusitani, 6000 of his men were cut to pieces, and the rest only saved behind the works of the camp. But this disgrace was retrieved in the third year of his government by a signal defeat of the enemy, in which 18,000 of their men were left upon the field. For this success a public thanksgiving was voted by the senate in honour of Æmilium. Soon after he returned to Rome and found that he had been appointed, in his absence, one of the ten commissioners for regulating affairs in that part of western Asia which had lately been wrested by the two Scipios from Antiochus the Great. Æmilium was a member also of the college of augurs from an early age, but we do not find any means of fixing the period of his election. As a candidate for the consulship he met with repeated repulses, and only attained that honour in B.C. 182, nine years after holding the office of prætor. During this and the following year he commanded an army in Liguria, and succeeded in the complete reduction of a powerful people called the Ingauni, who have left their name in the maritime town of Albenga, formerly Albium Ingaunum. A public thanksgiving of three days was immediately voted, and on his

return to Rome he had the honour of a triumph. For the next ten years we lose sight of Æmilium, and at the end of this period he is only mentioned as being selected by the inhabitants of Farther Spain to protect their interests at Rome, an honour which at once proved and added to his influence. It was at this period, B.C. 171, that the last Macedonian war commenced, and though the Romans could scarcely have anticipated a struggle from Perseus, who inherited from his father only the shattered remains of the great Macedonian monarchy, yet three consuls, in three successive years, were more than baffled by his arms. In B.C. 168 a second consulship, and with it the command against Perseus, was entrusted to Æmilium. He was now at least sixty years of age, but he was supported by two sons and two sons-in-law, who accompanied him to the war in Macedonia, and contributed in a marked manner to his success. Perseus was strongly posted in the range of Olympus to defend the passes from Perrhæbia into Macedonia, but he allowed himself to be outmanœuvred. Æmilium made good his passage through the mountains, and the two armies were soon in view of each other near Pydna. On the night before the battle an eclipse of the moon occurred. The Roman soldiers, forewarned of its occurrence, regarded it with amusement rather than fear. In the Macedonian camp, on the other hand, superstition produced the usual effect of horror and alarm; and on the following day the result of the battle corresponded to the feelings of the night. In a single hour the hopes of Perseus were destroyed for ever. The monarch fled with scarcely a companion, and on the third day reached Amphipolis. Thence he proceeded to Samothrace, where he soon after fell into the hands of the conqueror. The date of the battle of Pydna has been fixed by the eclipse to the 22d of June. After reducing Macedonia to the form of a Roman province, Æmilium proceeded on his return to Epirus. Here, under the order of the senate, he treacherously surprised seventy towns, and delivered up to his army 150,000 of the inhabitants as slaves, and all their property as plunder. On his arrival in Rome however he found in this army, with whom he was far from popular, the chief opponents of his claim to a triumph. This honour he at last obtained, and Perseus with his young children, some of them too young to be sensible of their situation, were paraded for three successive days through the streets of Rome. But the triumphant general had a severe lesson from affliction in the midst of his honour. Of two sons by a second wife (he had long divorced Papiria), one, aged 12, died five days before the triumph; the other, aged 14, a few days after; so that he had now no son to hand down his name to posterity. Æmilium lived eight years after his victory over Perseus, in which period we need only mention his censorship, B.C. 164. At his death, B.C. 160, his two sons, who had been adopted into other families; Fabius and Scipio, honoured his memory in the Roman fashion by the exhibition of funeral games; and the 'Adelphi' of Terence, the last comedy the poet wrote, was first presented to the Roman public on this occasion. Æmilium found in his grateful friend Polybius one willing and able to commemorate, perhaps to exaggerate, his virtues. Few Romans have received so favourable a character from history. (Polybius; Livy; Plutarch.)

ÆNEAS, a Trojan prince of the royal blood, son of Anchises and Venus. According to Homer he commanded the Dardanians, and his name occurs frequently in the 'Iliad,' but not in the first rank of heroes. He owes his celebrity to those stories which make him the founder of the Roman empire in Italy, and to his being the hero of Virgil's poem. According to the Latin poets, on the night when Troy was taken, or, as others say, before its capture, Æneas quitted the city, bearing on his shoulders his aged father, and the images of his household gods, accompanied by his wife Creusa, who perished by the way, and his son Iulus, also called Ascanius. The older authors do not speak of the multitude of followers and number of ships with which Virgil has adorned his narrative. According to them he quitted the Trojan shores in a single ship to seek his fortune in the unknown regions of the west. After many wanderings he reached the coast of Latium with 100 followers, and was favourably received by Latinus, king of the country, who assigned a small tract of ground as a settlement for the Trojans. But war soon broke out between the strangers and the natives. Turnus, prince of the Rutuli, joined Latinus to expel the foreigners; but the allied princes were defeated, and Latinus was slain in the first battle. Lavinia, his daughter, became the bride of the victor, and the citadel of Laurentum fell into his hands. Æneas now built the city of Lavinium, which was hardly completed when Turnus again appeared in arms, assisted by Mezentius, king of Cære. Another battle ensued, in which Turnus fell; but the Latins were defeated, and Æneas was drowned, or at least disappeared in the river Numicius. He was afterwards adored as Jupiter Indiges: a temple was raised to him on the bank of the river; and the Latins, and in later ages the consuls of Rome, offered yearly sacrifices to him under that name. Iulus, his son by Creusa, succeeded to the throne, and founded a city, celebrated in the history of Latium, called Alba Longa. He was succeeded by Sylvius, son of Æneas and Lavinia, from whom a long line of Latin kings descended. Such is a sketch of the chief traditions about this reputed Trojan prince and his settlement in Italy, (Niebuhr, *Roman History*, vol. i. p. 176. Hare and Thirlwall's translation.)

The only allusion in Homer to the history of Æneas after the Trojan war, is a prediction that he and his children shall reign for centuries

over the Trojans; nothing is said of the place of their settlement. Some have supposed that he remained in the Troad, and that the story of his emigrating to Italy is entirely destitute of foundation.

ÆPINUS, FRANCIS MARIA ULRIC THEODORE, a celebrated electrician of the 18th century, who was born at Rostock in Lower Saxony, December 12, 1724, but of whose life few particulars have been preserved; he died at Dorpat in Livonia, in 1802.

Several memoirs by Æpinus, relating to mathematical and philosophical subjects, were printed in the 7th, 8th, 9th, and 10th volumes of the 'Novi Commentarii Petropol,' and in the 'Mémoires' of the Berlin Academy for 1755 and 1756. In the volume for the latter year, and also in a 'Recueil de Mémoires,' published at St. Petersburg in 1762, is his paper entitled 'De quibusdam Experimentis Electricis,' &c., which contains the discovery of the electrical polarity of tourmaline, a mineral which has since been so much noticed on account of its properties with respect to polarised light. Æpinus found that on exposing a piece of the mineral to a heat between 99½° and 212° Fahr., one extremity of it acquired the vitreous and the other the resinous electricity. In the 10th volume of the 'Novi Comment.' is his paper concerning the effect of parallax on the duration of a transit of Venus over the disc of the sun, in consequence of the position of the observer on the earth's surface; and in the same volume is one on the accidental colours produced by looking directly at the sun. Also, in the 12th volume of the same work there is contained an account of the electrical properties of the Brazilian emerald, a crystal which has been since found to be merely a variety of tourmaline. In 1758 he published at St. Petersburg an academical discourse concerning the similarity of electricity and magnetism; and in 1761, at the same place, a treatise entitled 'Cogitationes de Distributione Caloris per Tellurem.'

But Æpinus is chiefly distinguished by his 'Tentamen Theoriz Electricitatis et Magnetismi,' which, in 1759, was published also at St. Petersburg. In this work he sets out by assuming that there exists in all bodies a fluid whose particles mutually repel one another with forces decreasing as the distances between them increase, and, according to the same law, attract the particles of the bodies with which they are in combination. He assumes also that the electrical fluid penetrates with difficulty through the bodies called electric, as glass, resin, &c.; and that it meets with no sensible obstruction in passing through such as are called non-electrics or conductors, as the metals, unbaked wood, &c.; and he has succeeded in showing, by the strict process of mathematical analysis, that the phenomena of electricity depend chiefly on the tendency of the fluid to attain a state of equilibrium, by passing from a body which contains an excess to those about it which may have less than the natural quantity. The intricate subject of the distribution of electricity and magnetism on the surfaces of bodies of given forms, as spheres or spheroids, is however left untouched; and though the results of the investigations, so far as they extend, accord satisfactorily with phenomena, yet there remains an unsurmountable difficulty in the fact that, when a body is deprived of the electrical fluid, its particles are held together by cohesion, while the theory requires that in such a state the particles should exert on one another repulsive forces.

In the 'Philosophical Transactions' for 1771, there is an elaborate paper containing a mathematical theory of electricity, on the same principles as those assumed by Æpinus, which was written by Mr. Cavendish without any knowledge of what had been previously done by the continental philosopher; and an abridgement of the Theory of Æpinus was published by M. Hauy in 1787, under the title 'Exposition de la Théorie de l'Electricité.'

Æpinus discovered the means of charging a plate of air with electricity, when it is confined between two boards. He appears to have directed his attention to mechanical subjects; for he discovered that when any forces, acting upon the arms of a balance, keep them in equilibrium, the sum of the forces, decomposed in the direction of the arms, is a maximum.

(*Biographie Universelle.* The brief notices of the discoveries of Æpinus are taken from the works named above.)

ÆSCHINES, the Philosopher, was one of the scholars of Socrates, and, as the story goes, the son of a sausage-maker. Three dialogues, still extant, that have usually gone under his name, after passing through the furnace of modern criticism, have been declared not to be written by him. The language of these dialogues proves them however to belong to an age when Greek was still written with great purity.

ÆSCHINES, commonly called the Orator, was born at Athens, B.C. 393. The name of Æschines's father was Atrometus. According to the account of his enemies, he had been a slave, and had obtained his freedom; but his son asserts that he was a true-born Athenian. However this may be, he was poor enough to be a schoolmaster, with which Demosthenes upbraids his rival as if it were a low and sordid profession. Æschines, when he was a little older, if we trust the testimony of Demosthenes, became a kind of clerk to some of the inferior magistrates. His next step was somewhat bolder: having a good voice and a fine person, he tried his fortune on the stage. Whether he stepped from the stage direct into the more busy theatre of public life, we do not know; but he did finally come forward, though not at an early age, as a public man. By having discharged

his functions as a clerk, and having been in the service of the orators Aristophanes and Eubulus in some similar capacity, he had acquired some knowledge of the laws of his country. In short, he was a bold adventurer, gifted with many of those qualities that are calculated to insure success in the dubious game of political warfare.

Only three orations of Æschines are extant, all of which relate to important events in his public life. He was accused by Demosthenes, one of his fellow ambassadors, of malversation and corruption in his second embassy to King Philip, the object of which was to obtain Philip's ratification of the treaty of peace, and to this attack he replied in his oration entitled 'On Malversation in his Embassy.' Timarchus, a friend of Demosthenes, had joined in the attack on Æschines; but the orator speedily rid himself of this adversary by prosecuting him for a disreputable course of life. Æschines gained his cause, and Timarchus, according to some accounts, concluded the affair by hanging himself. The oration on this subject is called 'Against Timarchus.' The delay caused by the prosecution of Timarchus deferred the prosecution of Æschines till about three years after his return from the second embassy, which was no doubt favourable to the accused, as it tended to destroy the popular feeling against Æschines, who finally escaped from a verdict against him. The third oration is entitled 'Against Ctesiphon,' but is in fact an attack on Demosthenes, who replied in his famous oration called 'The Crown.' The pretext on which Æschines attacked Ctesiphon was this:—For some public services which Demosthenes had rendered to the state, it was proposed by Ctesiphon that he should receive a golden crown, but this proposition was considered by Æschines to contain clauses contrary to existing laws. He also denied the claim of Demosthenes on the ground of public services. As early as B.C. 338, Æschines had declared his intention to prosecute Ctesiphon, but the cause was not tried till B.C. 330, after the death of Philip, whilst Alexander was in the midst of his Asiatic conquests. Æschines lost his cause, and not having obtained one-fifth part of the votes of the jury, he was compelled to leave Athens, being unable to pay the penalty in that case required by the law. He retreated to the island of Rhodes, where, it is said, he resumed the profession of his earlier days, by opening classes for instruction in elocution, and became the founder of a school of eloquence. He is said to have died at Samos, B.C. 317. [DEMOSTHENES.]

The Greek and Roman critics considered the Rhodian school of eloquence, of which Æschines was the reputed founder, to be characterised by a happy mean between the florid Asiatic and the dry and more sententious Athenian style. The style of Æschines is distinguished by great perspicuity and correctness of language. His narrative and descriptive powers deserve high praise, nor are we disposed to undervalue his powers of abuse, though in this he falls far below his great rival. We have the strongest testimony to his personal qualifications as an orator, in the reluctant but unambiguous manner in which Demosthenes acknowledges his own inferiority.

There are numerous editions of Æschines: the latest and best, as far as the mere text is concerned, is included in Bekker's edition of the 'Attic Orators,' Oxford, 1822. One of the best editions of Æschines alone is by J. H. Bremius, 1824, 2 vols. 8vo. The Abbé Auger translated the orations and letters of Æschines into French, and inserted them in the second volume of his 'Demosthenes.' The oration of Æschines against Ctesiphon, with the reply of Demosthenes, was translated into Latin by Cicero, and into German by Fr. Raumer, 1811. The oration against Ctesiphon has been translated into English by Portal and Leland.

There are twelve letters extant attributed to Æschines, the genuineness of which, we fear, would not stand the test of a thorough examination. It was usual, in the later ages of Greek literature, for teachers of rhetoric to employ themselves on fictions of this kind.

ÆSCHYLUS, the son of Euphorion, and a native of Eleusis in Attica, was born about B.C. 525, and died in Sicily probably about B.C. 456. As the great father of the Athenian drama, Æschylus occupies one of the most prominent places in the history of the literature of his country. The particulars of his life that have come down to us are however few and unimportant, with the exception that he fought bravely in the battles of Marathon and Salamis. At 25 years of age he contended for the prize of Tragedy. In his 41st year he gained his first victory, which was followed by twelve similar triumphs. In his 57th year, indignant at the prize being awarded to his younger rival, Sophocles, he retired to the court of Hiero, king of Syracuse, who, being a patron of poets and learned men, had collected around him the most illustrious writers of that day, such as Pindar and Simonides. An odd story is told of the cause of the poet's death: an eagle carrying off a tortoise let it fall on the great dramatist's head, mistaking the bald pate for a stone.

Seven tragedies of Æschylus, out of a very large number that he wrote, still remain, entitled respectively, 'The Prometheus Bound,' 'The Seven against Thebes,' 'The Persians,' 'The Female Suppliants,' 'The Agamemnon,' 'Choëphori' (libation-bearers), and 'Eumenides,' or 'Furies.' The three last form a continuous drama or action, which contains (1) the return of Agamemnon from Troy, and his murder by his wife Clytemnestra; (2) the revenge of Orestes, the son of Agamemnon, who kills his mother and the adulterer Ægisthus; and (3) the persecution of Orestes by the Furies, and his release therefrom by

the sentence of the high court of Areopagus, and the casting vote of Minerva. It was usual with the candidates for the dramatic prize at Athens to write three tragedies on some connected subject, to which they added a fourth, called a satyric drama, on some subject treated in a tragi-comic style. The 'Prometheus Bound' of Æschylus belongs to a set of this description, for we know that there was a play entitled 'Prometheus the Fire-stealer,' and a third named 'Prometheus Loosed.'

The Greek drama, in its origin, consisted simply of a chorus or company, who celebrated the festivals of a deity or hero by appropriate songs and dances. The introduction of a personage to tell some story or history was an innovation, and the connecting this narrator more closely with the chorus was another step towards the *drama*, a Greek word, which signifies an action, or, in its more technical sense, the representation of a series of events ending in some striking catastrophe. But Æschylus carried improvements still further, by introducing a second speaker, and thus making the dialogue, as it really is, the essential part of tragedy. To the chorus however Æschylus still allowed a great degree of importance, as we may see from his extant plays, in which the choral songs occupy a large part. He adds also to stage effect by improving the dress of the actors, and giving them masks. Thespis, his predecessor, went about the country in a waggon, and daubed the faces of his company with lees of wine.

The plot or plan of his plays is exceedingly simple; the personages are few in number, and the events follow one another without any complexity or occasioning any great surprise. His language is always forcible, and the dialogue clear where the Greek text has escaped damage; but unfortunately few works of ancient writers have suffered more serious injury from frequent copying than the plays of Æschylus. In consequence of this the choral parts are often exceedingly obscure, and this obscurity is increased by the wild and gigantic conceptions of the poet, which often seem as if they strove with the imperfections of language, and endeavoured to find utterance by a heaping together of strong epithets and the use of long compound words. In spite of these defects, which make the poetry of Æschylus at times border on bombast, and afforded a fair subject of ridicule to Aristophanes in his play called the 'Frogs,' we may often admire a real sublimity of conception, a boldness of imagination, and a power to paint what is grand and terrific, in language which for force, simplicity, and truth, has never been surpassed.

The play of the 'Persians' derives a peculiar interest from being the only extant Greek tragedy which treats of a subject contemporaneous with the age of the writer. It was written or acted probably about eight years after the battle of Salamis, and may be considered as the most durable monument of the defeat of the Asiatic invader. The poet writes as he fought, with a noble spirit of patriotism.

There are numerous editions of the works of Æschylus. The first was printed at Venice in 1518, 8vo, at the press of Aldus, after his death; but the 'Agamemnon' and 'Choëphori' are both incomplete in this edition, and what there is of the 'Agamemnon' is oddly enough tagged to the 'Choëphori,' which has lost its beginning, consequently this edition contains only six plays. The best recent editions are by Wellauer, Lips., 1823; W. Dindorf, Lips., 1827; and Scholefield, Camb., 1830. There is an English poetical version of Æschylus by John Potter, and also several poetical versions of the 'Agamemnon.' A prose version is published in 'Bohn's Classical Library.' The Germans have several poetical translations of Æschylus; the latest is by Voss, 1826. There is a translation of the 'Agamemnon' (1816) by William Humboldt.

ÆSCULAPIUS, or, according to the Greek form of his name, *Asclepius*, was the god of medicine in ancient mythology. Several Æsculapii are said to have existed; and it would not be easy to determine whether tradition pointed to so many distinct persons, or merely handed down different versions of the parentage of the same man. Cicero mentions three: the first, son of Apollo, invented the probe, and the art of bandaging wounds; the second, son of Mercury, was struck dead by lightning; the third was of mortal parentage, son of Arrippus and Arsinoë, and first practised purging and tooth-drawing. The Egyptians also had their Æsculapius (as the Greeks call him), the son of Hermes. Of the most important of these we proceed to give a brief sketch.

Asclepius was the son of Apollo by Coronis, daughter of Phlegyas. His mother, having succeeded in concealing her pregnancy, exposed the child upon Mount Myrtium, afterwards called Titthium, in Argolis, near Epidaurus. A shepherd, missing his dog and one of his goats, sought the wanderers throughout the country; and at last found them, the dog keeping watch over a child enveloped in flames, which the goat was suckling. The herdsman, "thinking that it was something divine," and being frightened, went away; but he spread the marvel abroad, and it was soon noised over all the globe that Asclepius could heal every disease, and besides bring the dead to life.

Another version of the story says that Apollo, in a fit of jealousy, having caused the mother's death, the unborn child was snatched by Mercury (or, according to Pindar, by Apollo himself) from her funeral pile. This circumstance may be connected with the other story, which assigns the parentage of Æsculapius to Mercury.

According to Pindar, Apollo sent the child to be educated by the

Centaur Chiron, who instructed him in medicine, as at an after-period he did Achilles. Having reached manhood, he went with Castor and Pollux on the Argonautic expedition. Returning to Greece, he practised with eminent success; not merely curing all diseases, but recalling the dead to life. Among others, he did this service to Hippolytus, son of Theseus. The gods regarded this as an invasion of their privileges, and at last Zeus (or Jupiter) struck the bold practitioner dead with lightning, in consequence of a complaint lodged by Pluto, that the infernal regions were depopulated by these new proceedings. Apollo revenged the death of his son by killing all the Cyclopes, who forged thunderbolts for Zeus. Finally, Asclepius was raised to heaven, and made a constellation, under the name of Ophiuchus, the serpent-holder; though some say that Ophiuchus is Hercules.

In the latter ages of paganism, when scepticism was very prevalent, and it was the fashion to see allegory in every mythological story, the whole was thus explained:—Æsculapius signified the air, the medium of health and life. The Sun was his father, because the sun, shaping his course agreeably to the changes of the seasons, produces a healthy state of the atmosphere. The same spirit is visible in the names given to his daughters, which all but one bear reference to the father's art:—Hygieia, health; Panakeia, universal remedy; Iaso, healing; Aigle, splendour.

In Greece, the original seat of Asclepius's worship was in the neighbourhood of his birthplace at Epidaurus, where a splendid temple was erected to his honour, adorned with a chryselephantine (or gold and ivory) statue. He was represented sitting; one hand holding a staff, the other resting on a serpent's head; a dog couched at his feet. In coins and other ancient remains he is commonly seen with a long beard, holding a staff with a serpent twined about it. Often he is accompanied by a cock; sometimes by an owl. The cock was commonly sacrificed to him. These animals seem meant to typify the qualities which a physician should possess; the owl being emblematic of wisdom, the cock of vigilance, the serpent of sagacity, and, besides, of long life. The serpent was especially sacred to Asclepius. At Epidaurus there was a peculiar breed of yellowish-brown snakes, of large size, harmless, and easily tamed, which frequented the temple, and in the form of which the god was supposed to manifest himself. In this shape he was conveyed to Sicily, and at a later period, about B.C. 400, to Rome, when that city, being afflicted by pestilence, sent an embassy, at the command of an oracle, to fetch Asclepius to their help. On the ambassadors being introduced into the temple, a serpent came from under the statue, and glided through the city, and on board their ship. Arriving in the Tiber, he swam ashore to the island upon which his temple afterwards was built. A few inscriptions have been found in this island relating cures, and the means employed. The means are of such a nature that the cures must have been impostures, or have been wrought by the force of imagination. It was customary to place similar inscriptions in all temples of Asclepius. At Epidaurus there were stones in the sacred precinct erected in commemoration of cures performed by the god, recording in the Doric dialect the names and diseases of the patients, and detailing the methods of cure employed. Six of these remained when Pausanias visited the place, and, besides, an ancient pillar, commemorating the gift of twenty horses by Hippolytus, in gratitude for his restoration to life.

Of the extent of Asclepius's knowledge, and of his method of practice, or rather of that which prevailed in the early ages before the Trojan war, we know little. His sons, Machaon and Podaleirios, who fought before Troy, and are often mentioned in Homer, seem only to have meddled with external injuries. Pindar, in a passage of rather doubtful meaning, seems to confine the father's skill within the same limits, when he speaks of him as healing those afflicted with self-produced ulcers, wounds from brass or stone, or injuries from summer heat or cold. His remedies, on the same authority, were incantations, soothing drinks, external applications, and the knife. There is a remarkable passage in which Plato ('Rep.' iii. § 14), inveighing against the effeminacy of his own times, contrasts the attention of physicians to diet, exercise, &c., with the negligence of the sons of Asclepius in these respects; quoting a passage from Homer, in which Machaon, returning from battle severely wounded, partakes immediately of a mess of meal and cheese, mixed up in strong Pramnian wine. ('Il.' xi. 639.)

For some centuries after the Trojan war medical science, if it deserves that name, seems to have been confined to the temples of Asclepius, in which his descendants, the Asclepiadæ, who formed the priesthood, were alone allowed to practise; until in later times pupils were admitted into the brotherhood, having been solemnly initiated, and sworn to conform to its rules. The most celebrated temples, besides that at Epidaurus, were those of Rhodes, Cnidos, and Cos, where Hippocrates, a native of the island, is said to have profited by the records preserved in the temple. Croton and Cyrene also possessed schools of medicine. The practice seems to have been intended chiefly to work on the imagination. The god often gave his own prescriptions in dreams and visions, and the patients were to be prepared by religious rites for this divine intercourse.

ÆSO'PUS, now commonly called *Æsop*, a Grecian author, who lived about the middle of the 6th century before Christ, contemporary with Solon and Pisistratus. He is usually acknowledged as the inventor of those short moral fictions to which we especially appropriate the

name of 'Fables.' The popular stories of him are derived from a 'Life,' written and prefixed to a collection of Fables, bearing the name of Æsop, by Maximus Planudes, a Constantinopolitan monk, about the middle of the 14th century. This contains a distorted view of the few incidents in his history which can be said to be known, mixed with a long series of dull buffoonery, and improbable or impossible adventures; and represents Æsop himself as a monster of personal deformity, apparently for the sake of contrasting his wit and acuteness with his bodily defects. This life is now given up, by general consent, as totally unworthy of credit. There is no allusion to these personal peculiarities in any classical author, and strong negative reasons have been urged for believing that none such existed. See Bentley's 'Dissertation upon Æsop,' subjoined to that upon Phalaris.

The place of his birth, like that of Homer, is matter of question; Samos, Sardis, Cotinum in Phrygia, and Mesembria in Thrace, laying claim alike to that honour. The early part of his life was spent in slavery, and the names of three of his masters have been preserved:—Dinarchus, an Athenian, in whose service he is said to have acquired a correct and pure knowledge of Greek; Xanthus, a Samian, who figures in Planudes as a philosopher; and Iadmon, or Idmon, another Samian, by whom he was enfranchised. He acquired a high reputation in Greece for that species of composition which, after him, was called Æsopian, and in consequence was solicited by Croesus to take up his abode at the Lydian court. Here he is said to have met Solon, and to have rebuked the sage for his uncourtly way of inculcating moral lessons.

Æsop is said to have visited Athens during the usurpation of Pisistratus, and to have composed the fable of 'Jupiter and the Frogs' for the instruction of the citizens. (Phædrus, i. 2.) Being charged by Croesus with an embassy to Delphi, in the course of which he was to distribute a sum of money to every Delphian, a quarrel arose between him and the citizens, in consequence of which he returned the money to his patron, alleging that those for whom it was meant were unworthy of it. The disappointed party in return got up a charge of sacrilege, upon which they put him to death. A pestilence which ensued was attributed to this crime, and in consequence they made proclamation at all the public assemblies of the Grecian nation, of their willingness to make compensation for Æsop's death to any one who should appear to claim it. A grandson of his master Iadmon at length claimed and received it, no person more closely connected with the sufferer having appeared. This singular tale rests on the authority of Herodotus.

The time of Æsop's death is uncertain. Some place it as early as the 53rd Olympiad, about B.C. 565. If however there be any truth in the scattered notices which we have combined, he was at Athens during the usurpation of Pisistratus, and met with his death in the service of Croesus, and therefore before the capture of Sardis and fall of the Lydian kingdom. This, according to Newton's chronology, would fix his death in the 57th or 58th Olympiad, between the years B.C. 550 and 554. The Athenians erected to his honour a statue from the hand of the celebrated sculptor Lysippus.

There is abundant proof that fables passing under the name of Æsop were current and popular in Athens during the most brilliant period of its literary history, and not much more than a century after the death of the supposed author. The 'drolleries of Æsop' (*Αἰσώπια γέλοια*) are mentioned by Aristophanes in terms which lead us to suppose that they were commonly repeated at convivial parties. Socrates, in prison, turned into verse "those that he knew;" and Plato, who banishes the fictions of Homer from his ideal republic, speaks with high praise of the tendency of those of Æsop. Demetrius Phalereus made a collection of Æsopian fables; and we hear of two metrical versions of them of still later date, one by an anonymous author, the other by Babrius. Phædrus published a collection of fables in Latin verse in the time of Tiberius, the materials of which he professes to have taken from Æsop; and it is not improbable that the nearest approach to the substance of the original apologues may there be found. Another collection was written in elegiac verse, in the 4th century, by Avianus.

There is no ground whatever for believing that the Greek prose fables which pass under the name of Æsop are really of his composition—at least, that they came from his hands in their present state. Those which are substantially the same with the fables of Phædrus, the oldest to which we can assign a certain date, may be believed, for the reasons already assigned, to have originally emanated from the Grecian author. The total number of them is about 290 or 300, and they may be divided into two principal parcels: those published by Planudes, in number 144, which contain internal evidence that, as far as composition is concerned, they are of late date, and probably written by Planudes himself; and a second collection, of 136, first published in 1610 by Nevelotus from manuscripts at Heidelberg. It is to be observed that not one of these manuscripts contains the fables published by Planudes; and that the editor expresses his belief that they are the work of different hands. Some he attributes to the monks, because they contain allusions to the monastic life, which is at least sufficient evidence of their late date. This edition, which is a sort of *corpus fabularum*, contains 297 fables ascribed to Æsop, and 40 of the rhetorician Aphonius, who lived in the 3rd century; besides various metrical versions in Greek and Latin.

The eastern philosopher and fabulist Lokman is supposed by many

to have been the same person as Æsop. The former, by the Mohammedan authorities, is made contemporary with David and Solomon; but his history is too uncertain for us to speculate upon it. The same fables are to be found current under the names of each, and the correspondence between their personal histories, as commonly told, is too close to be entirely accidental. [BABBUS; LOKMAN.] Many translations of the fables attributed to Æsop have been made in most modern languages: the most recent English translation is by the Rev. Thomas James.

ÆTION (*Æτίων*), a celebrated Greek painter, and, according to Lucian, one of the best ancient colourists. That writer mentions Ætion, Apellea, Euphranor, and Polygnotus, as the most successful of the ancient Greek painters in the mixing and laying on of colours. Ætion's exact time is uncertain, although, from the manner in which he is mentioned by Lucian, notwithstanding the names he is associated with, he lived probably in Lucian's own time, or at most very shortly before him. He speaks of him as the most distinguished painter of his time, and describes a very celebrated picture by him of the marriage of Alexander and Roxana, which the painter exhibited at the Olympic games, and which pleased Proxeniada, one of the judges, so much that he gave Ætion his daughter in marriage. "It may be asked," says Lucian, "what was there so marvellous in that painting, as should induce a man of such high rank to reward the painter, who withal was a stranger, by bestowing on him his daughter? The picture is still in Italy, and I am able to speak of it from personal inspection. It represents an extremely magnificent bed-chamber with a nuptial bed. In it is seen sitting Roxana, the most beautiful virgin that can be conceived. Her eyes are modestly fixed on the ground before Alexander, standing near her. She is surrounded by several smiling Cupids. One of them behind her lifts up the bridal veil from her forehead, and shows it to the bridegroom. Another, in the attitude of a slave, is officiously employed in drawing off her shoes, that she may no longer be detained from lying down. A third has hold of Alexander's robe, pulling him with all his might towards Roxana. The king presents the maiden with a crown, and beside him stands Hephestion as a bridegroom, holding a lighted torch in his hand, supported by a wonderfully fine youth, whom I guess to represent the god of marriage, for the name is not beneath. On the other side of the piece are drawn several more Cupids, playing with the arms of Alexander. Two of them carry his spear, and seem almost overburdened with the weight of it. Another couple take his buckler, with a figure like the king stretched upon it, trailing it along by the handles. Another creeps backwards into the coat of mail, where he seems to lurk in order to frighten the two little porters as they come on." "These collateral incidents," continues Lucian, "are by no means the mere wantonness and idle sport of the artist's fancy; they are to show the martial disposition of the bridegroom, and that his love for Roxana had not effaced his passion for arms and military glory." (Tooke's Translation.)

From this description Raphael is said to have made a design, of which there are duplicates or copies, and it was executed in fresco in the so-called Villa of Raphael, in the garden of the Villa Borghese at Rome; but the composition is puerile, and does not at all merit the praises which Lucian has given to the ancient performance of Ætion: it has been several times etched or engraved by J. Caraglio, Volpato, and others.

Lucian in the above description remarks, that he guesses a fine youth to represent the god of marriage, as "the name is not beneath." He alludes to an ancient custom which prevailed among the Greeks, of attaching the names in their pictures to the figures represented; and the names in most cases were probably written below the feet of the figure. In the pictures on vases we find the name sometimes written by the side of the figure, but the practice was not universal. In this case, from Lucian's remark, it would seem that some of the figures had names attached to them, as he speaks of the other characters with certainty, and guesses only at the god of marriage, because there was no name attached. It was a practice however seldom if at all had recourse to in later times, and in case of its employment the name was probably so placed as not to disturb the pictorial effect. Sometimes sentences were inscribed on pictures, as for instance Zeuxis wrote upon his picture of Helen three lines from Homer, celebrating her extraordinary beauty. ('Iliad,' iii. 156-158; Valerius Maximus, iii. 7 § 3.) There are similar examples on works of the middle ages, and also of much later times: inscriptions below allegories are very common.

The circumstance that Pliny has not mentioned Ætion is an additional reason for concluding that he lived about Lucian's own time, or in the early half of the 2nd century of our era, subsequent to Pliny. Some however have supposed that the Echion of Pliny and Cicero is the Ætion of Lucian, especially as the former was celebrated for a picture of a bride distinguished for the modesty of her expression; but this implies a great blunder in Lucian, who speaks of him as a painter of his own time, and there is no sufficient reason for such a supposition.

(Lucian, *Herodotus or Ætion, De Mercede Conductis*, 42, and *Imag.* 7; Pliny, *Hist. Nat.* xxxv. 10, 36; Cicero, *Brutus*, 18; *Parad.* v. 2.)

ÆTIUS (*Æτίος*), of Amida in Mesopotamia, a Greek writer on medicine, who probably lived about the end of the 5th and the begin-

ning of the 6th century of our era, as we may infer from the persons whom he mentions in his work. He studied medicine at Alexandria, then the seat of the most celebrated medical school, and afterwards he went to Constantinople, where he appears to have been raised to a high office at the court, since Photius ('Biblioth. Cod.' 221) calls him *καμης ὀψικίου, comes obsequii*, a title belonging to the principal officer attending on the emperor. Aëtius was a Christian, but not free from the superstitions which at that time were introduced into Christianity from Egypt, and which were connected with his profession. His work contains some curious examples of the pretension to cure diseases by means of superstitious ceremonies. The work of Aëtius which has come down to us entire bears the title of *Βιβλία ἰατρικὰ* or *βιβλίον ἰατρικόν*, and consists of 16 books. The whole however was afterwards divided by some editor into four sections, each of which contained four books, from which the work is also called *Tetrabibli (Τετραβιβλοι)*. According to Photius (l. c.), who gives a brief summary of the work, it is a compilation made from the writings of Oribasius, Galen, Archigenes, Rufus, Dioscorides, Herodotus, and other eminent medical authors; but the compilation is made with judgment, and Aëtius appears to have introduced into it some original matter. The book is a kind of systematic encyclopædia of medicine, embracing the whole range of medical and surgical knowledge of the ancients. A complete edition of the Greek original has never been published. The first eight books appeared at Venice (1534, fol.), and particular chapters have been edited at different times. Complete translations of the whole work appeared at Venice (1534, 4to., 1543, &c., 8vo.), Basle (1534 and 1539, fol.), Lyon (1549, fol.), and at Paris (1567, fol.) among H. Stephens's '*Medicæ Artis Principes*.'—(Fabricius, '*Biblioth. Græc.*' i. p. 228, &c., where a full account of the modern literature on Aëtius is given.)

AFFRE, DENIS AUGUSTE, archbishop of Paris, was born at St. Rome, in the department of Tarn, Sept. 27, 1793. At an early age he evinced a desire to devote himself to the Church, and he became a student at the seminary of St. Sulpice. He was ordained priest in 1818, and discharged a variety of ecclesiastical functions till he became archbishop of Paris in 1840. Although a man of ability and learning, and the author of several treatises (amongst which was one on Egyptian hieroglyphics), he would scarcely have found a place in the history of his times, but for the lamentable circumstance of his death on the 27th June, 1848. Paris was then the scene of a fearful contest between the soldiery and a vast body of insurgents. The archbishop was induced to apply to General Cavaignac, proposing to stand between the contending bodies as a messenger of peace. The general told him that the course was full of danger. "My life," he replied, "is of small consequence." Some hours afterwards the firing of the soldiery having ceased at his desire, the archbishop mounted a barricade erected at the entrance of the Faubourg St. Antoine: he was preceded by M. Albert, a national guard, wearing a workman's dress, carrying in his hand a green branch as an emblem of peace; and he had at his side a faithful servant named Pierre Sellier. The devoted ecclesiastic was not received with the confidence that he expected to inspire. Some indeed of the combatants stretched out their hands, but others remained silent, while others groaned and hooted. The prelate endeavoured to speak a few words; but the insurgents, fancying themselves betrayed, opened a fire upon the Garde Mobile, and the archbishop fell. Then a cry of horror went up from the crowd, and many, even of the insurgents, rushed to his aid. Albert and Sellier were leading him away, when Sellier was also struck by a ball. The insurgents who surrounded the archbishop cried out that the Garde Mobile had inflicted the wound, and that they would avenge him. "No, no, my friends," he replied; "there has been blood enough shed; let mine be the last that is spilt." He was carried to the archiepiscopal palace, and died the same day. The National Assembly issued a decree announcing its profound grief at the event of his death, and his public funeral took place on the 7th of July, amidst the deepest feelings of popular regret. (*Nouvelle Biographie Universelle*, 1852.)

AFRICANUS, LEO. [LEO, JOHN.]

AFRICANUS, SEXTUS CÆCILIUS, a Roman jurist. Many excerpts from his Nine Books of 'Quæstiones' are contained in the 'Digest.' He was a pupil or friend of Salvius Julianus, whose opinions he often cites. ('Digest' 25, tit. 3, s. 3.) This fixes the period of Africanus to the reign of Hadrian, who died A.D. 138, and to that of his successor Antoninus Pius. As Julianus belonged to the legal sect of the Sabiniani, it is probable that Africanus also did. Aulus Gellius (xx. 1) has given the substance of a discussion between Sextus Cæcilius, a distinguished jurist, and Favorinus, a philosopher, on the Twelve Tables; and the date of the Twelve Tables is fixed in this discussion as near 700 years prior to the time of Gellius. As Gellius probably was not living later than A.D. 170, and the Laws of the Twelve Tables were finally enacted B.C. 449, the number of 700 is too much by a century for the age of Gellius. This error is no objection to our concluding that the Sextus Cæcilius mentioned by Gellius is Sextus Cæcilius Africanus. Lampridius ('Alex. Sev.' 68) makes Africanus a disciple of Papinian and a friend of Alexander Severus, but Cujacius exposes the anachronism by an extract from Africanus founded on a legal maxim which was no longer in force in the time of Papinian. The Excerpts of Africanus

treat of many subtle legal points, and have been well illustrated by Cujacius ('Opera,' tom. i., tract 9).

AFRICANUS, SEXTUS JULIUS, a Christian writer of the 3rd century, is considered by some authors to have been a native of Africa, and was, according to Cave, bishop of Emmaus, A.D. 232. Clavier, in the '*Biographie Universelle*,' makes him the descendant of an African family, and born in Palestine. Between 218 and 222 Africanus was employed in an embassy to the Emperor Heliogabalus for the restoration of Emmaus, which city, in consequence of his entreaties, was rebuilt under the name of Nicopolis. He attended the lectures of Bishop Heraclius at Alexandria before the year 231.

Eusebius ascribes to Africanus a work which contains, under the title 'Kesti' (embroidered girdles), a collection of passages from various authors, chiefly on physical and mathematical questions, and topics which belong to domestic economy; medicine, botany, mineralogy, and the military sciences. Fragments of this work are printed among the '*Mathematical Veteres*,' Paris, 1693, folio, and reprinted in the 7th volume of the works of Meursius, Florence, 1746, but it is not quite certain whether this work contains the real 'Kesti' of Africanus. The section on the military art has been translated by Guischart, in his '*Mémoires Militaires des Grecs et des Romains*,' 1758, 4to. There is a translation by Africanus of the book of Abdias of Babylon, under the title '*Historia Certaminis Apostolici*,' 1566, 8vo.

Africanus wrote a chronological work in five sections under the title of '*Pentabiblos*,' containing, as some learned men think, an abridgment and a continuation of Manetho's work. The '*Pentabiblos*' was a sort of universal history, composed to prove the antiquity of true religion and the novelty of paganism. Fragments of this chronology are extant in the works of Eusebius, Syncellus, Malala, Theophanes, Cedrenus, and in the '*Chronicon Paschale*.' The '*Pentabiblos*' commences with the creation, B.C. 5499, and closes with A.D. 221. The chronology of Africanus places the birth of Christ three years before the commencement of our era. But under the reign of Diocletian ten years were taken from the number which had elapsed, and thus the computation of the churches of Alexandria and Antioch were reconciled. According to Fabricius, '*Bibl. Gr.*' ed. nova, viii. p. 9, there exists at Paris a manuscript containing an abstract of the '*Pentabiblos*.' Scaliger has borrowed, in his edition of Eusebius, the chronology of Africanus extant in '*Geo. Syncelli Chronographia ab Adamo ad Dioclesianum*,' à Jac. Goar, Gr. et Lat., Paris, 1652, fol.

Africanus wrote a learned letter to Origen, in which he disputes the authenticity of the apocryphal history of Susannah. This letter has been printed at Basle, in Greek and Latin, 1674, 4to. A great part of another letter of Africanus to Aristides, reconciling the disagreement between the genealogies of Christ in Matthew and Luke, is extant in Eusebius's '*Ecclesiastical History*.' In order to reconcile the difference between the genealogies, he has recourse to the law of adoption among the Jews, by which brothers were obliged to marry the wives of their brothers who died without children.

The fact of a man so learned and intelligent as the chronologer Africanus being a Christian, refutes the error of those who think that all Christians in the first centuries of our era were illiterate. The criticisms of Africanus upon the apocryphal books seem to attest that he did not receive the canonical writings of the New Testament without previous examination; and from his manner of reconciling the different genealogies of Christ, it appears certain that he recognised the authenticity of the Gospels in which they occur.

AGAMEMNON, king of Mycenæ, and commander-in-chief of the Grecian army at the siege of Troy. According to the fabulous genealogies of the poets, he was fourth in descent from Jupiter, and grandson to Pelops, who came from Asia into Greece, and laid the foundation of a new dynasty of princes, which soon supplanted the older race of the Danaï. Pelops acquired the kingdom of Pisa by marriage. Atreus, son of Pelops, being banished from his father's house for having slain his brother Chryseippus, fled to Mycenæ, where his sister's son Eurystheus, grandson of Perseus, then reigned. He ingratiated himself so much with the people, that he was chosen king on the death of Eurystheus, and left the sceptre to his eldest son (or, some have said, grandson) Agamemnon. The dominion of Mycenæ comprehended the northern part of Argolis, Corinth and Sicyon, with the territories annexed to them, and Ægialos, afterwards called Achaia; thus including the whole northern coast of Peloponnesus. Menelaus, second son of Atreus, obtained the kingdom of Lacedæmon by marriage with Helena, daughter of Tyndareus and Leda. The southern and larger portion of Argolis, though governed by a monarch of its own, was probably dependent to a great degree on its more powerful neighbour of Mycenæ. It does not appear who inherited the kingdom of Pisa after Pelops; none of the four chiefs who led the Eleians to Troy were of his family, so that the degree of influence which the Pelopid princes possessed over Elis can hardly be ascertained. A large portion of Messenia, according to Strabo, was occupied by colonists who followed Pelops from Asia. Thus, in at least four, probably in five, of the six principal divisions of Peloponnesus (Arcadia being the one excepted), the house of Atreus had a direct family interest and influence.

The history of Agamemnon, before the Trojan war, is comprised in two sentences: he was the son of Atreus, whence he and his brother were called Atridæ; and he married Clytemnestra, sister of Helen.

The Trojan war arose out of the abduction of Helen by Paris, otherwise called Alexandros, son of Priam, king of Troy. It is commonly said, that a number of the princes of Greece having been drawn together as suitors by the extraordinary beauty of Helen, Tyndareus exacted an oath from them, that on whomsoever the choice should fall, if the maid should be carried off all the rest should unite to recover her; and that, in virtue of this oath, the confederate princes assembled under the command of Agamemnon. In reference to this story, Thucydides has expressed his belief, "that Agamemnon got together that fleet, not so much for that he had with him the suitors of Helena, bound thereto by oath to Tyndareus, as for this, that he exceeded the rest in power." In continuation, the historian lays great stress upon his naval power, as evinced by his being, in Homer's words, "king of many islands," and by his leading sixty ships to the Arcadians, besides conducting a hundred filled with his own followers, a larger number than was led by any other chief.

The assembled fleet was detained at Aulis by contrary winds. The seer Calchas, being consulted how the anger of the gods might be averted, and the delay obviated, declared that Iphigenia, daughter of Agamemnon, who had incurred the displeasure of Diana by killing her favourite stag, must be sacrificed to the goddess. The natural reluctance of the father was overcome by importunity and ambition; and the intended victim was summoned to Aulis, under pretence of betrothing her to Achilles. At the point of death she was miraculously saved by Diana, whose priestess she afterwards became among a savage people of Asia, called the Tauri. This story is related neither by Homer nor Hesiod; it rests however on the early authority of Pindar ('Pyth., ii.) and Æschylus; and is pregnant with too important consequences to be omitted, since the alienation of Clytemnestra from her husband is said by those authors to have originated in her horror of this unnatural action. The siege of Troy was protracted for ten years. The most memorable event of it is the quarrel between Agamemnon and Achilles, the subject of the 'Iliad,' in which Agamemnon placed himself completely in the wrong. Homer represents him as brave, and expert in arms, insomuch, that when a Grecian warrior was selected by lot who should contend with Hector in single combat, it was the general prayer that the lot might fall on Ajax, Diomedes, or Agamemnon. Still it is as the commander, rather than as the soldier, that he is presented to our notice, and usually with some reference to his wealth and power: 'king of men' is the distinguishing epithet constantly added to his name, as 'swift-footed' is to the name of Achilles. Hesiod also ('Fragm.,' 48) says that the Olympian god has given strength to the descendants of Æacus, wealth to those of Atreus. Returning from Troy, with Cassandra, the daughter of Priam, he was murdered by his wife, who had formed an adulterous attachment to Ægisthus, son of his uncle Thyestes. This catastrophe is the subject of the 'Agamemnon' of Æschylus, one of the most sublime compositions in the range of the Grecian drama. Orestes, son of Agamemnon, then a child, was saved by the care of his tutor. After passing seven years in exile, he returned in secret, avenged his father's death by the slaughter of his mother and of Ægisthus, and recovered his paternal kingdom, which he ruled with honour. These legends of the house of Agamemnon formed a favourite subject with the Greek tragedians.

AGASSIAS, a Greek sculptor of Ephesus, whose age is not accurately known. The statue now at Rome called the Borghese Fighter, which is a fine specimen of skill in representing a figure in action, and also shows a careful study of external anatomy, is the work of this Agassias. On the support behind the figure is the following inscription in Greek:—"Agassias the son of Demetrius of Ephesus made it."

*AGASSIZ, LOUIS, one of the most distinguished naturalists of the present day. He was born about the beginning of the present century, in Switzerland, and was for many years Professor of Natural History at Neuchâtel. About the year 1847 he accepted an invitation to become professor in an American college, and he is now Professor of Natural History at Cambridge, Massachusetts. His public career as a naturalist dates from 1828, in which year he published descriptions of two new fishes in the 'Isis' and 'Linnæa,' two foreign periodicals devoted to natural history. In 1829 he assisted Spix and Martius in describing the genera and species of fishes found in the Brazils. In the same year also we find the great transcendental anatomist, Oken, bringing Agassiz's discoveries before the Berlin meeting of German naturalists. From this time till now his publications upon various departments of ichthyology have been constant and most important. Amongst the most valuable of these contributions to the knowledge of fishes, may be reckoned his researches upon fossil fishes. The results of these researches have been published in various forms in the natural history journals of the day, and in the Transactions of scientific societies. The most important of these labours have been directed to the strata of Great Britain, so many of which are rich in the remains of fishes belonging to the past periods of the world's history. In 1834 he published a paper on the 'Fossil Fish of Scotland,' in the 'Transactions of the British Association for the Advancement of Science.' Since that time he has published several valuable papers in the same Transactions. In 1843 appeared in the same place his 'Synoptical Table of British Fishes,' arranged in the order of the geological formations. [FISH, in NAT. HIST. DIV.] In the volume for 1842, a report appeared on the 'Fishes of the Old Red Sandstone,' and in 1844 a report upon those found in

the London Clay. Agassiz was the first to propose the division of fossil fishes according to the forms of their scales, and has thus placed in the hands of the palæontologist a ready means of distinguishing, by their scales alone, fishes belonging to the Cartilaginous and Osseous tribes. His papers on this subject will be found in the 13th and 14th volumes of the second series of the 'Annales des Sciences Naturelles,' in the 'Comptes Rendus' for 1840, and in the 28th volume of the 'Edinburgh New Philosophical Journal.' His researches have not however been confined to fossil fishes; and numerous papers scattered through the scientific periodicals of Europe and America attest his knowledge of recent as well as fossil forms.

Another family, in both their recent and fossil forms, has attracted the attention of Agassiz, and these are the Star-Fishes, or *Echinodermata*. His researches upon this family have resulted in a great work containing illustrative figures, entitled 'Monographes d'Echinodermes Vivans et Fossiles,' and published in parts, from 1837 to 1842. Several papers on this family attest the zeal and care with which he has studied these animals, which have through successive periods of time played an important part amongst the organic beings of the globe.

Although the attention of Professor Agassiz has been chiefly directed to objects not requiring microscopic investigation, he has successfully investigated many of the forms of *Infusoria*, which are only seen by means of this instrument. He was not only one of the earliest to confirm Mr. Shuttleworth's curious discovery of the existence of animalcules among the red snow of the Alps, but also to point out the existence of higher forms of animal life (such as the *Rotifera*) than had been suspected by that observer. [SNOW, RED, in NAT. HIST. DIV.] In some recent researches upon the habits and structure of animalcules, he has even proposed to abolish the class of *Infusoria* altogether, endeavouring to show that all these beings may be placed amongst the *Polypifera*, *Rhizopoda*, plants, and ova of higher animals. [INFUSORIA, in NAT. HIST. DIV.]

His researches upon fossil animals would naturally draw his attention to the circumstances by which they have been placed in their present position. The geologist has been developed as the result of natural history studies. Surrounded by the ice-covered mountains of Switzerland, his mind was naturally led to the study of the phenomena which they presented. The moving glaciers, and their resulting moraines, furnished him with facts which seemed to supply the theory of a large number of phenomena in the past history of the world. He saw in other parts of the world, whence glaciers have long since retired, proofs of their existence in the parallel roads and terraces, at the bases of hills and mountains, and in the scratched, polished, and striated surface of rocks. Although this theory has been applied much more extensively than is consistent with all the facts of particular cases by his disciples, there is no question in the minds of the most competent geologists of the present day that Agassiz has, by his researches on this subject, pointed out the cause of a large series of geological phenomena. His papers on this subject are numerous, and will be found in the 'Transactions of the British Association' for 1840, in the 3rd volume of the 'Proceedings of the Geological Society,' in the 18th volume of the 'Philosophical Magazine' (third series), and in the 6th volume of the 'Annals and Magazine of Natural History.'

In his writings Professor Agassiz shows a strong tendency to generalisation; and if a suspicion has grown up of the unsoundness of his views in certain departments of natural history inquiry, it has arisen from this peculiar mental disposition. He has embraced the doctrine of the successive creation of higher organised beings upon the surface of the earth, and a paper of his on this subject will be found in the thirty-third volume of the 'Edinburgh New Philosophical Journal.' A more detailed account of his views on this subject will be found in the 'Outlines of Comparative Physiology,' written by Professor Agassiz in conjunction with Mr. A. A. Gould. This work, originally published in America, has been republished in England, with notes and additions by Dr. T. Wright. It is unnecessary to say here that these views have upholders and opponents in England. Amongst the most distinguished of the former are Professor Owen and Professor Sedgwick, whilst the latter number amongst them the late Professor Edward Forbes and Sir Charles Lyell. Both parties are equally opposed to the theory of organic development, as proposed in an anonymous work called 'The Vestiges of the Natural History of Creation.' Professor Agassiz has written in this controversy with great sagacity, and brought his researches on the 'Embryology of the Salmonidæ' to bear upon the argument. This work was published at Neuchâtel in 1842.

Another general subject on which Professor Agassiz has entered with his usual enthusiasm, is the question of the origin of the human race from a single pair. Although the doctrine of a multiplicity of stocks must always be received with more than usual suspicion when coming from persons living in communities where slavery is legalised, it is only fair to Professor Agassiz to say that, before his residence in America, he maintained the theory of the creation of the same species in several distinct centres, both in time and space. It is therefore not to be wondered at that he should uphold the same theory with regard to man. His views on this subject will be found most distinctly enunciated in a paper forming part of a volume published in America in 1854 under the title of 'Types of Mankind,' and edited by Dr. Nott and Mr. Gliddon.

Amidst all his original labours, Professor Agassiz has found time to devote himself to the general literature of natural history. In 1842 he published his 'Nomenclator Zoologicus,' which contains the systematic names of the genera of animals both living and fossil, with references to the authors and the books in which they are described. He also laid the foundations of the great work entitled 'Bibliographia Zoologica et Geologica,' which has been published in England, edited by the late Hugh E. Strickland and Sir W. Jardine, Bart., in the series of works issued by the Ray Society. It consists of four volumes, comprising an alphabetical list of all writers on Geology and Zoology, with a list of their works. We must refer to this work for a complete list of Professor Agassiz's own writings up to the time the first volume was published in 1848.

When the chair of natural history in Edinburgh became vacant by the death of the late Professor Edward Forbes, it was offered to Professor Agassiz; but he declined accepting it, preferring his honourable and wide sphere of usefulness in the New World to returning to Europe, where he won the first triumphs of his great reputation.

AGATHARCHIDES, a Greek writer on geography, a native of Cnidos in Asia Minor. He lived in the time of Ptolemy Philometer, king of Egypt (who reigned from B.C. 181 to 145), and wrote numerous works on geography, and among them one on the Erythraean Sea.

This work is only known to us by extracts from the first and fifth books preserved by the Greek patriarch Photius, and some extracts in Diodorus. The works of Agatharchides contained a great deal of useful information, as we may fairly infer from the fragments which remain. He is the earliest writer who attributes the annual rise of the Nile to the periodical rains in the upper regions of that river. (Diodorus, i. 41.) He has left a very minute account of the mode of working the gold-mines which lay between the Nile and the Red Sea; and he is the first writer who mentioned the giraffe, a quadruped peculiar to the African continent. His remarks on the mode of hunting elephants, and on the inhabitants of the Red Sea coasts, prove him to have been an inquisitive and careful writer.

What remains of Agatharchides may be seen in Hudson's 'Minor Greek Geographers,' vol. i. The description of the gold-mines is also to be found in Diodorus, iii. 12.

AGATHARCHUS, a Greek painter, who apparently, from a passage in Vitruvius, may be considered, if not the inventor, at least the first artist who applied the laws of perspective practically in painting. He painted a dramatic scene for Æschylus in perspective, which was the first work of the kind exhibited to the Greeks; as the contemporary of Æschylus therefore, he was a man of mature years about B.C. 480.

The words "scenam fecit," in the passage in Vitruvius referred to, have been interpreted, "he constructed a stage," but this interpretation is shown by the context to be incorrect. The whole passage is as follows:—"When Æschylus was exhibiting tragedies at Athens, Agatharchus made a scene, and left a treatise upon it. With the assistance of this treatise, Democritus and Anaxagoras wrote on the same subject, showing how the extension of rays from a fixed point of sight should be made to correspond to lines according to natural reason, so that the images of buildings in painted scenes might have the appearance of reality; and although painted upon flat vertical surfaces, some parts should seem to recede and others to come forward."

This kind of scene-painting was termed Scenography (*σκηνογραφία*) by the Greeks, and was sometimes practised by architects; Diogenes Laertius mentions Clisthenes of Eretria as scenographer and architect. Aristotle gives Sophocles the credit of introducing scene-painting; he may have first treated it as indispensable in a dramatic representation, and rendered the practice common, or Vitruvius may have erroneously ascribed its introduction to Æschylus instead of Sophocles.

There was another Greek painter of the name of Agatharchus, who lived about half a century later than the above. He was contemporary with Zeuxis, and Plutarch relates an anecdote of the two, how Zeuxis reproved Agatharchus for boasting in company of the rapidity with which he painted, by quietly observing that he (Zeuxis) painted very slowly. This Agatharchus is the painter whom Alcibiades shut up in his house until he had painted certain pictures in it. The circumstance is noticed by Plutarch and by Andocides, but they give different accounts of the conclusion of the affair.

(Vitruvius, vii., *Prof.*; Diogenes, ii. 125; Aristotle, *Poetic.*, iv.; Plutarch, *Pericles*, 13, *Alcib.*, 16; Andocides, *Orat. in Alcib.*, 7.)

AGATHEMERUS, a Greek writer who lived about the middle of the 3rd century, and wrote a short treatise on general geography. His work, as we possess it, is a collection of heads, or rather a kind of syllabus for a set of lectures. There are two books extant, of which the second is so confused and contradictory, that critics are disposed to assign it to a pupil of Agathemerus. His first chapter contains a sketch of the history of geography, with the names of those who had rendered the most eminent services to the science. His sixth chapter treats of the spherical figure of the earth, and what is now called the doctrine of the sphere, &c. (Hudson, *Minor Geographers*, vol. ii.)

AGATHIAS, a Greek historian and poet, who lived under the emperors Justinian and Justinus the Younger. He was a son of Memnonius, and born at Myrina in Asia Minor, about A.D. 536, but

he received his education at Alexandria, whence he went in A.D. 554 to Constantinople, where his father seems to have settled during his son's stay at Alexandria. Agathias now commenced studying the law, and afterwards distinguished himself as a speaker in the courts of justice. The title of Scholasticus (*Σχολαστικός*), which some writers give him, and which appears in the manuscripts of his work, refers to his profession of advocate, for Scholasticus at that time signified an advocate. But notwithstanding the great reputation he acquired, he never liked his profession, which he practised, according to his own account, only for the sake of gaining a livelihood: his favourite pursuits were poetry and history. He was esteemed by many of the most distinguished men of the time, and seems to have been rather given to courting the great. Some of his epigrams contain incontrovertible proofs that Agathias was a Christian. He died a short time before the death of Tiberius Thrax and the accession of Mauritius, A.D. 582.

Agathias was the author of the following works:—'Daphniaca' (*Δαφνιακά*), or a collection of erotic poems in hexameter verse. It consisted of nine books, but is completely lost. He calls it a juvenile production. 2. 'Cyclus' (*Κύκλος*), a poetical anthology, in which he collected the poems of his contemporaries, especially of his illustrious friends, and also many of his own. The collection is lost, with the exception of the introduction. His epigrams, which are still extant in the 'Greek Anthology,' may have formed a part of the 'Cyclus': they show that Agathias had considerable poetical talent and wit. 3. 'History of his Own Time,' is the most important among his works, and is complete. It breaks off abruptly in the 25th chapter of the fifth book, probably in consequence of the author's death; for he states that this history was commenced at a late period of his life. It contains the history of the short period from A.D. 553 to 559. He appears throughout this work as a good and honest man, and as a faithful writer, but wanting in historical and geographical knowledge, especially with regard to the West of Europe. His language is a compound of nearly all the dialects of ancient Greece, in which however the Ionic predominates. Among the editions of this work the most important are that of Bonaventura Vulcanius (Lugdun. 1594), those in the Paris and Venice collections of the Byzantine writers, and above all that of B. G. Niebuhr, which forms the third volume of the 'Corpus Scriptorum Historiæ Byzantinæ' (Bonn, 1823, 8vo.), and contains a good account of the life of Agathias, and also his Epigrams.

AGATHOCLES, a Syracusan of low extraction, who became ruler of Syracuse and great part of Sicily. The principal events in his life range between B.C. 330 and 289. He was the son of a potter, and is said to have worked at his father's trade. He was remarkable for beauty, strength, and capacity for enduring labour. In the outset of life he belonged to a band of robbers; afterwards he served as a private soldier, and in that capacity gained the favour of a patron named Damas, who, being chosen general of Agrigentum, advanced him to the rank of chiliarch, or commander of a thousand men. On the death of Damas, who bequeathed his great wealth to his wife, Agathocles married the widow, and became one of the richest citizens of Syracuse. In this state of his fortune he distinguished himself by his eloquence in the assembly of the people. But his conduct now was as seditious as his former life had been profligate.

The constitution of Syracuse, as established by Timoleon, was democratical; but in the outset of Agathocles' political life, the aristocratical party, headed by Sosistratus, a personal enemy of his own, drove him into exile; and he retreated into Italy, where for some time he lived as a soldier of fortune. The restoration of democracy, and the banishment of Sosistratus and his friends, enabled him to return. The Carthaginians interfered in behalf of these new exiles; and a war ensued, in which Agathocles bore a distinguished part: but he was suspected of aiming at the tyranny, and was a second time compelled to quit Syracuse. In banishment he collected an army which overawed both Carthage and Syracuse. After frequently defeating the troops of the former, he was recalled, under the pledge of an oath that he would attempt nothing against the democracy; and he was chosen general and protector, for the ostensible purpose of reconciling or putting down faction. Strong in the support of his own mercenary troops, united with some of the poorest and most desperate of the citizens, he proceeded to arrest and execute by military process the leaders of the aristocratical party, and gave up their adherents to the fury of his soldiery. Four thousand persons are said to have been murdered, and six thousand to have fled. The wives and children of the latter, those of them who were unable to accompany the fugitives, fell victims to the soldiery.

Agathocles now declared his intention of retiring into private life; but he knew that the partners of his crimes could not maintain themselves without his countenance. At their call he consented to retain his office, on condition of holding it without a colleague (B.C. 317). He did not assume the state of a monarch, but exercised the powers of the most absolute king, with the title of 'autocrat'; that is, ruler according to his own pleasure. He had risen as the champion of the poor; and he fulfilled his promises by the abolition of debts and the distribution of lands. He aimed at the dominion of the whole island; and succeeded in reducing all except the subjects of Carthage. But the Carthaginians made a strong effort to crush him. He was defeated with great slaughter (B.C. 309), his subjects nearly all revolted, and he was obliged to shut himself up in Syracuse. In the following

year he adopted the bold plan of carrying the war into Africa: but money was required for this purpose; and his contrivance for raising it seems borrowed from the habits of his early life. He offered to let all who feared the hardships of a siege retire from Syracuse, and he sent an armed force to plunder and murder those who availed themselves of the permission. By this atrocious act he at once gained supplies, and revenged himself upon his enemies.

On his landing in Africa he burnt his ships, that his soldiers might have no hope but in victory. He took several towns, defeated a powerful Carthaginian force sent to oppose him, and threw Carthage itself into great alarm. But a new danger threatened the rule of Agathocles, from the powerful city of Agrigentum, which profited by the exhaustion of Carthage and Syracuse to invite the Sicilians to shake off the dominion of both. Agathocles returned in haste, and reduced some of the revolted cities. But the forces of the rest under the command of Deinocrates, a Syracusan, proved too strong for him. Moreover, his presence was again required in Africa, where the Carthaginians had repaired their losses, and regained their ascendancy. He saw the probability that the Syracusans might call in Deinocrates in his absence. In this dilemma he took advantage of a public festival to ascertain who were his enemies, and put to death the chief men of the party to the number of 500.

He was received on his return to Africa by a mutiny among his troops, in consequence of his son Archagathus having been dilatory in furnishing their pay. He harangued the soldiery, saying that they must get their pay from the enemy, and that the booty should be in common. But the necessity of recovering the good will of his army betrayed him into imprudences. He attacked the Carthaginians unadvisedly, and lost the battle, and a large portion of his men. He was compelled to retreat to his camp, where he saw that his rashness had set the soldiers against him; and he had reason to fear that they would renew the mutiny on account of the arrears of pay. He therefore fled in the night, accompanied by Archagathus. They were pursued, and the son was taken: the father, with better fortune, reached the ships in which he had returned from Sicily, and escaped. All his sons were murdered by the enraged soldiers, who then made terms with the Carthaginians. Agathocles avenged himself in kind on the murderers of his sons, by slaying the kindred of those who had served with him in Africa.

On his return to Sicily, he found that a large portion of the troops, and several of the cities, had gone over to Deinocrates, who himself aspired to the sovereignty. He therefore made peace with the Carthaginians, and commenced a war against the exiles, whom he defeated, and treacherously slew to the number of 7000, after they had laid down their arms under assurance of safety. But he received Deinocrates with favour, and appointed him his general. After this he undertook an expedition into Italy against the Brutii, laid the Lipari Islands under contribution, and made himself master of Crotona, but was obliged by severe illness to leave his main designs uncompleted. His ambition was to render Sicily a great naval power; and he had advanced far in the prosecution of this attempt when he died, by one account of a miserable and wasting sickness, by another of poison administered by Menon, one of his associates, in concert with his own grandson. His death took place in the year B.C. 289, at the age of 72, after a reign of 28 years.

AGATHODEMON, of Alexandria, a map-maker, and apparently the author of the maps found in the oldest manuscripts of the geography of Claudius Ptolemæus. There can be no doubt that the work of Ptolemæus was accompanied by maps; if indeed it is possible that a tabular system of geography like his could be without them. Maps on plates of copper are mentioned by Herodotus, who wrote above 500 years before Ptolemæus. But as we know nothing at all about the age of Agathodæmon, we cannot conclude, as some do, that the maps of Ptolemæus were constructed by him. It is more likely that he was a later editor or amender of them. In the Vienna and Venetian manuscripts the following note in Greek is found at the end of the maps:—"According to the eight books of the Geographical works of Claudius Ptolemæus, Agathodæmon of Alexandria delineated the whole earth." It has been inferred from this, that Agathodæmon was a contemporary of Ptolemæus. But this does not seem to be quite conclusive. The shape which Agathodæmon gave to the different countries of the earth maintained its ground on modern maps till the system of regular surveys became in use: and indeed till of late years, many features of our maps were only the traditional delineations of the old map-makers of Alexandria. (Schoell, vol. ii.; Heeren, *De Pontibus Ptolemæi*; PTOLEMÆUS, CLAUDIUS.)

AGATHON, a native of Sicily, succeeded Domnus in the see of Rome A.D. 678. The Emperor Constantine Pogonatus having convoked a general council at Constantinople, A.D. 680, Agathon sent legates to it, who concurred in condemning the heresy of the Monothelites, who contended that, in consequence of the union of the two natures in the person of Christ, there was in him only one will and one operation, an opinion which appears to have been till then countenanced by many prelates, and even by Pope Honorius I. These subtle metaphysical distinctions, to which the minds of the Orientals were prone, seem to have puzzled at times the more sober and matter-of-fact divines of the West. Constantine remitted in favour of Agathon the usual fine which the see of Rome paid to the emperor at every

new election previous to obtaining the imperial confirmation of the bishop elect. The confirmation itself however continued to be required for a considerable time after, if not from the emperor, at least from the exarch of Ravenna, who was the emperor's representative in Italy. Agathon died A.D. 682. He is numbered by the Church of Rome among his saints. (Saundini, *Vita Pontificum Romanorum ex Antiquis Monumentis Collecta*.)

AGESILA'US, younger son of Archidamus, king of Lacedæmon, succeeded his brother Agis, B.C. 398, to the exclusion of his nephew Leotychides, who laboured under the stigma of bastardy, being believed to be the son of Alcibiades, and not of Agis, his reputed father. As the crown descended in direct line from father to son, the succession of Agesilaus seemed, in his youth, to be barred; and his education was conducted as that of a private person, in all the strictness of Spartan discipline. He was lame, and advantage was taken of this to excite a prejudice against him; yet so high was his personal character, or so general the belief in the spurious birth of Leotychides, that by a vote of the general assembly, the heir-apparent was passed over, and Agesilaus was appointed king.

In the first year of his reign a plot was formed to effect a change of government. The political constitution, established by Lycurgus, had degenerated into an oligarchy of a peculiar kind. Almost all political power, with the exclusive right to hold high civil or military office, was engrossed by those families who boasted to be of pure Spartan blood, the term Spartan being opposed to Lacedæmonian. The Lacedæmonians are conjectured to have been the progeny of enfranchised Helots, strangers associated into the citizenship, a remnant of the Achæi, and in a word, all who could not trace an unblemished line of Spartan descent to the early ages of the monarchy. Foreigners might become members of the community and Lacedæmonians; but they could never become Spartans; at least, Herodotus only knew of two instances up to this time (ix. 33, 35). The object of Cinadon's conspiracy, who complained that he counted only forty Spartans in the agora, or place of assembly, and that these were all official persons, was to extend the right of holding their high offices to all citizens. The plot was discovered before it was ripe; Cinadon, the author and ringleader, was executed, and the Spartans held fast their monopoly.

In order to prosecute more effectually the war with Persia (A.C. 396), Agesilaus was sent to command in Asia. At setting out, he pledged himself either to conclude an honourable peace, or to disable his enemies from giving any further disturbance to the Greeks. His first object was to conciliate the Asiatic cities by prudent management and liberality; and he succeeded in reconciling their factions. It may be doubted whether the design of Agesilaus was limited to the protection of the Greek states of Asia. But the war that broke out in Greece, after he had been about two years in Asia, did not allow him to follow up his successes.

The intrigues of the Persians and the hatred of the Spartan influence had occasioned a dangerous league to be formed against Sparta. Thebes, Argos, and Corinth declared against the Lacedæmonians, and Athens followed the example at the pressing instance of the Thebans. The ephori ordered Agesilaus home; in the height of his glory, and with the prospect of victory, he instantly obeyed. The Lacedæmonians and their enemies met near Coronæia in Bœotia, and a fierce battle took place (August, B.C. 394). The Thebans alone made a gallant resistance. The Spartan king was wounded, and obtained only a doubtful victory. He returned to Sparta, not importing with him the luxuries of Asia, but adhering to the temperance and frugality characteristic of his country's discipline. The probability of Athens recovering her former power after her walls were rebuilt (A.C. 392), induced the Spartans to send Antalcidas (B.C. 387) with proposals to Persia, favourable to themselves, but disadvantageous to the rest of Greece. The bearer of these offers was the personal enemy of Agesilaus, and was supposed to have a mean pleasure in lessening his power and tarnishing his glory. The Persians dictated the treaty in the language of conquerors (Xen. *Hellen.* v. i. 31), and Artaxerxes concluded with denouncing war against those who should not submit to his terms. The Thebans refused; but their steadiness was shaken by preparations for coercion on the part of the ephori, invidiously recommended by Agesilaus, in revenge for a former affront. Sparta had now, though not worthily, recovered her power in Greece. Her virtues, indeed, were to be found rather in adversity than prosperity; nor did she profit by her own experience, that tyranny leads to the destruction of the tyrant. Phobidas, one of her generals, on his march into Thrace against Olynthus, was encamped in the neighbourhood of Thebes, while parties were so nearly balanced, that Ismenias and Leontiades, the heads of opposite factions, exercised the chief magistracy together. Leontiades, who courted the friendship of Lacedæmon, secretly introduced Phobidas and his troops into the Cadmeia, the citadel of Thebes (A.C. 382). This at once gave the superiority to that party of which he was the head; Ismenias was apprehended, and 400 of his friends immediately fled to Athens. Complaint was made at Sparta of this treacherous aggression in time of peace. Agesilaus was, in general, more just and liberal than the rest of his countrymen; but he contended that it was necessary to examine whether the possession of the Cadmeia was of advantage to Sparta. The decree of the Spartans was, as we might expect, in their own favour. The assembly resolved to keep the citadel, and to

bring Ismenias to trial. But a counter-revolution was soon effected; and the Spartans were compelled to evacuate the citadel.

That the Lacedæmonians, when now at the height of power, were all at once involved in a train of misfortunes which effectually broke their supremacy, is ascribed by Xenophon to the divine anger against their perfidious seizure of Thebes. Agesilaus probably had come round to the same opinion; for he excused himself from the command of the army sent to reduce the Theban revolutionists, on the plea of being weighed down by age. His colleague, Cleombrotus, was appointed in his stead. The events which occurred during the absence of Agesilaus, form no part of the present subject. On returning home, Cleombrotus left Sphodrias at Thespia, in command of part of his army. Sphodrias, whether from his own folly, or, as many believed, induced by Pelopidas, made a most unwarrantable and faithless inroad upon Attica. The Athenians complained to Sparta, and Sphodrias was recalled, and brought to trial. Unfortunately, Agesilaus was persuaded to exert his influence in the delinquent's favour, and he was acquitted; at which the Athenians were so much offended, that they immediately concluded an alliance with Thebes against Sparta. Agesilaus then resumed the command and held it through two successive campaigns, till obliged to resign through failing health.

The battle of Leuctra (B.C. 371), in which the Lacedæmonians under Cleombrotus were overcome by inferior numbers, produced a striking instance of Spartan character. The news arrived at Sparta during a religious festival, but the ephori did not allow the celebration of it to be interrupted. The list of the slain was sent to the houses of their kindred, and the women were told to bear their sorrows in silence. Those parents whose children had met with a glorious death went abroad the next day to receive congratulations; the friends of the survivors kept their houses, as if in shame and sorrow. On this occasion, a number of the combatants having fled, Agesilaus was allowed to suspend the law which visited cowardice with disgraceful punishment. He prudently announced that it might sleep for one day only, and then resume its power.

There was a proverb, frequently repeated by Agesilaus, that "a Spartan woman had never seen the smoke of an enemy's camp;" but he had the mortification to see his proverb belied. The Theban army increased daily by the defection of the allies of Sparta; it penetrated into Laconia, and laid waste the whole country; the city however was saved by the prudence of Agesilaus, who shut himself up in Sparta, and avoided an engagement. Epaminondas did not venture to assault the city; and at last, his allies growing weary of the service, the winter approaching, and relief coming to Sparta from Athens, the Theban general found it necessary to retreat.

After the death of Epaminondas, at the battle of Mantinea (B.C. 362), the weariness of all parties produced a partial cessation of hostilities. Agesilaus was now above eighty years old, but he had still vigour enough left to lead an army into Egypt, to assist the Egyptians who had rebelled against the Persian king. According to Plutarch, Agesilaus went expressly to help Tachos against his master King Artaxerxes II.; but a rival to Tachos starting up in the person of Nectanebos, another Egyptian, Agesilaus found it convenient to change sides. After establishing Nectanebos in the government of Egypt, the old king set out on his voyage homewards, loaded with money and presents, the reward of his services and his treachery. Being driven by contrary winds on the coast of Africa, he died there at the advanced age of eighty-four. His attendants preserved the body in melted wax, and took it to Sparta to be buried, consistently with the usages of their country, which did not allow the body of a king to rest in a foreign land.

The character of Agesilaus is exalted by Xenophon far above its merits. The historian was on terms of personal intimacy with the Spartan king, and was besides no great admirer of the constitutional forms of Athens, his native city, which he loved to contrast disadvantageously with those of Sparta. We may admire the energy and vigour of Agesilaus, and grant him a full share of those peculiar virtues which characterised his country. He may have been temperate in his habits, kind to his friends, and not cruel to his enemies; but more than one public act of his life throw suspicion on his integrity as an individual and a statesman.

(Plutarch, *Life of Agesilaus*; Xenophon, *Hellenica*, and *Panegyric on Agesilaus*; Pausanias, iii. 9.)

AGIS I., king of Sparta, was the son of Enrysthene, and grandson of Aristodemus, to whom Laconia was allotted after the Heracleid invasion. Aristodemus had two sons, Eurysthene and Procles; and this Agis was, therefore, the second in one of the series of that double race of kings, which reigned conjointly. His reign is said to have commenced about B.C. 1032, but no certain dates can be assigned to these early times. Agis deprived the conquered people of the equal political rights to which his father had admitted them. The inhabitants of the town of Helos having attempted to regain their freedom were reduced by him to the abject bondage so long endured by the class of the Helots. (Pausanias, iii. 2.)

AGIS II., the son of Archidamus II., reigned from B.C. 427 or 426 to 397. In the fourteenth year of the Peloponnesian war the Lacedæmonians endeavoured to recover their influence in Peloponnesus, and marched out with all their force under Agis. The Argeian army, against which his operations were directed, was completely hemmed

in. Two Argeians went privately to Agis, and pledged themselves to effect a reconciliation if he would grant a truce of four months. To this he consented. The order to retreat was heard with astonishment by the army of Agis, and the Argeians, on their part, were highly incensed against their countrymen for having defrauded them of an opportunity, as they thought, of destroying the enemy. Agis was called to account, and it was proposed to fine him, and demolish his house; but his humble demeanour and earnest entreaty prevailed, and he was allowed to resume the command, under the mortifying restriction of a superintending council. He made amends, a short time after, by defeating the Argeians, and their allies the Athenians, in the great battle of Mantinea. (Thucydides, v.; Pausanias, iii. 8.) At the siege and surrender of Athens, B.C. 404, accompanied with the mortifying demolition of the long walls, and the fortifications of Peiraus, Pausanias and Agis, the two kings of Sparta, conducted the operations by land, while Lysander blockaded the city with his fleet. In B.C. 401 Agis conducted an army into Elis, which yielded him abundant spoil, since, as the scene of the Olympic games, it had usually been held sacred, and exempted from the ravages of war. Having gone to Delphi to dedicate a tenth of the spoil, he fell sick on his return, and died a few days after he reached Sparta. Agis was succeeded by his brother Agesilaus.

AGIS III., the son of Archidamus III., reigned from B.C. 338 to 331 or 330. At the time of the battle of Issus (333) he communicated with the Persian commanders in the Ægean, to obtain supplies for carrying on the war against Alexander in Greece. While Alexander was engaged in his fourth campaign in Asia, Agis laid siege to Megalopolis, a town in Peloponnesus, which held out till the arrival of Antipater, the governor of Macedonia. A bloody battle was fought, in which the Lacedæmonians behaved with their accustomed gallantry, but were overpowered by superior numbers. Agis fell after his phalanx was broken, and with him above 5300 of the Lacedæmonians and their allies. The Lacedæmonians sued for peace, and obtained it; giving hostages that they would submit to Alexander's decision on their fate. (Pausan., iii. 10; Arrian, ii. 13.)

AGIS IV., son of Eudamidas II., reigned from B.C. 244 to 240. The year after his accession he was defeated in an engagement with Aratus, the general of the Achæan league. But the chief interest of his reign lies in the attempt he made to restore the institutions of Lycurgus. Public manners had degenerated from their ancient severity; the privileged class, to whom the name of Spartans was confined no longer, enjoyed the equal portion of land prescribed by the ancient discipline. Of 700 families, to which their number was now reduced, not more than 100 possessed estates. These were rich, haughty, and licentious; the poor were oppressed and burdened with debt. The two great features of the proposed reformation were, a new partition of the lands, and the abolition of all debts. Agis also proposed to abolish the distinction between Spartans and Lacedæmonians, retaining that between the Lacedæmonians and the Periœci, or people of the smaller towns. These latter, however, were to be trained in the strict discipline of Lycurgus, and to succeed to the privilege of citizenship as vacancies occurred. In laying his proposals before the senate Agis recommended them by the offer of the first personal sacrifice, in the contribution of his own lands and money to the common stock. His mother and his kindred followed his example. The multitude applauded; but his colleague Leonidas and the rich men opposed the plan, and persuaded the senate to reject it; the question was lost by a majority of only a single vote. To rid himself of Leonidas, Agis contrived to get Lysander appointed one of the ephori; who forthwith accused Leonidas of having violated the laws, by marrying a stranger, and residing for a time in a foreign land; two acts forbidden to the race of Hercules. Leonidas could not venture to make his appearance; he was therefore deposed, and his crown devolved to his son-in-law, Cleombrotus, who co-operated with Agis in his measures of reform. On the expiration of Lysander's office, a reaction took place. As the reformers despaired of succeeding by mild means, Agis and Cleombrotus went to the place of assembly, plucked the ephori, now of the anti-reforming party, from their seats, and placed others in their room. The life of Leonidas, who had returned into the city during the short triumph of his faction, was threatened; but Agis himself protected him from assassination, meditated against him by Agesilaus, who was the uncle of Agis. The want of sincerity in this unworthy relation of the reforming king occasioned the failure of the scheme, when all its difficulties seemed to have been nearly overcome. Agesilaus was deeply involved in debt; he therefore persuaded the two kings to burn all deeds, registers, and securities in the first instance. When the division was proposed he devised repeated pretexts for delay. Before the first measure, owing to these underhand practices, could be completed, the Achæans, who were allies of Sparta, applied for assistance against the Ætolians, who threatened to lay waste the country of Peloponnesus. Agis was sent to command the army, and exhibited the same republican virtues in his military office as in his civil administration. He joined his forces to those of Aratus, whose over-caution gave no opportunity for enhancing the glory of the Lacedæmonian soldiery; but the conduct of the troops, and the rigid performance of every duty on the part of their commander, impressed both the allies and the enemy with respect for the commonwealth.

On the return of Agis, he found that a change had taken place in the condition of his country. The poor, disgusted by finding, that although Agesilaus was again one of the ephori, the lands were not divided according to promise, had thrown themselves into the party of their own enemies, and suffered them to dethrone Cleombrotus and restore Leonidas to power. Agis was compelled to fly to sanctuary. Some treacherous friends entrapped him, and dragged him to prison. Being questioned by the ephori, whether he did not repent of having introduced innovations, he replied, that in the face of death he would not repent of so worthy an enterprise. He was condemned, and executed with indecent haste; the plea for this was the danger of a rescue. One of his executioners was moved to tears. Agis said to him, "Lament me not; suffering unjustly, I am happier than my murderers." The cruelty of the victorious party did not end here: his mother and grandmother were strangled on his body. His widow was forcibly taken out of her house by Leonidas, and married against her will to his son Cleomenes. Though a husband by compulsion, Cleomenes was attached to his wife, whose conversation inspired him with the desire of accomplishing the projected reform. [CLEOMENES.] (Plutarch, *Life of Agis*.)

AGLAOPHON. There were two distinguished Greek painters of this name, who were probably related. Bottiger supposes that the younger was the grandson of the elder, and the son of Aristophon the brother of Polygnotus.

The elder Aglaophon lived about B.C. 500, and was a native of the island of Thasos, where his son Polygnotus was also born. Aglaophon's greatest distinction is that of having been the father and the instructor of Polygnotus, who is the first painter recorded in history who attained great fame. Quintilian is the only writer who speaks of the style of Aglaophon, but he indiscriminately couples him with Polygnotus. He says, "Notwithstanding the simple colouring of Polygnotus and Aglaophon, which was little more than the crude beginning of what was afterwards accomplished, many have, certainly with some affectation, preferred their works to those of the greatest masters who succeeded them." There can be as little doubt that this passage refers to the elder, as that the following, from Cicero, refers to the younger: Cicero says, speaking of styles, Aglaophon, Zeuxis, and Apelles were all different in their several styles, yet each was perfect in his own style.

None of the works of the elder Aglaophon are particularly mentioned, unless the winged Victory spoken of by the scholiast on the 'Birds' of Aristophanes (v. 573) may be attributed to him.

The two pictures of Alcibiades mentioned by Athenæus must have been by the younger. After Alcibiades, says Athenæus, returned to Athens a victor at the Olympic games, he exhibited two pictures of himself, one representing Olympias and Pythias crowning him, and in the other he was painted extremely beautiful, lying on the knees of Nemes. Plutarch attributes the latter of these pictures to Aristophon, the brother of Polygnotus, and the supposed father of the younger Aglaophon; but as the account of Athenæus accords better with the time, it is more probably correct, at least under the supposition that there were two artists of this name. The beautiful horse spoken of by Ælian was probably the work of the younger Aglaophon.

(Suidas; Quintilian, *Inst. Orator.* xii. 10, 3; Athenæus, xii. 534; Plutarch, *Alcibiades*, 16; Cicero, *De Orat.* iii. 7; Ælian, *De Anim. in Epilogo*.)

AGNESI, MARIA GAETANA, was born at Milan in 1718. When very young, she distinguished herself by the acquisition of the Latin, Greek, Hebrew, French, German, and Spanish languages. She then turned her attention to mathematics and philosophy, and at the age of 19 wrote in defence of 191 theses, which were published in 1738, under the title of 'Propositiones Philosophicæ.' In 1748 she published her most celebrated work, 'Institutioni Analitiche ad Uso della Gioventù Italiana,' in two volumes 4to. The first volume contains the elements of Algebra, with the application of Algebra to Geometry; the second contains an excellent treatise on the Differential and Integral Calculus. In 1760, her father, who was then a professor of the university of Bologna, being ill, she obtained permission from the Pope Benedict XIV. to supply his place. She ended her career, but in what year we cannot ascertain, by retiring into a convent, and taking the veil. She died in January, 1799, aged 81.

The second volume of the 'Analytical Institutions' was translated into French by D'Antelmy, with additions by Bossut, and published at Paris in 1775. The whole was translated into English, and published at the expense of Baron Maseres in 1801.

AGNOLO, BACCIO D', a Florentine, was at first a wood-engraver, and afterwards an architect. He was born in 1460, and had already acquired considerable reputation in the practice of his earlier profession at Florence, when he was attracted to the study of architecture, and went to Rome to pursue it among the remains of antiquity there. He appears, nevertheless, during his residence in Rome, to have continued to employ himself in his art and business as a wood-engraver, probably for the means of subsistence, and his studio, or workshop, was frequented by the most eminent men of taste and learning then in Rome. Among these were Raffaele, Michel Angelo, Sansovino, and the brothers Sangallo.

On settling himself as an architect in Florence, Baccio was engaged in several works of importance there, and acquired notoriety of a disagreeable nature through deviations from the ordinary practice of

the time. He adorned the windows of a mansion or palazzo (as the Italians term the large town-house of a distinguished person), in the Piazza di Santa Trinità, with frontispieces, and put a frontispiece, consisting of columns with a regular entablature, to the portal, in the manner, indeed, which has been so commonly practised ever since, and is at the present time in vogue, but which had been restricted to churches up to this time. All the wits in Florence set upon poor Baccio, who was lampooned and ridiculed in every possible way, for making, as it was said, a palace into a church; indeed, he was almost induced to retrace his steps, but being conscious that he had done well, "he took heart and stood firmly." It was a novelty, and as the biographer of all the architects says, "like almost all other novelties, it was at the first scorned and afterwards worshipped." But the same writer is somewhat severe on him for making perhaps too bold a crowning cornice to the front of this identical edifice, saying that it looked like a boy with a huge hat on his head.

Baccio had been engaged to complete the architectural arrangements about the tholobate or drum of the cupola of the metropolitan church of Santa Maria del Fiore, which were left incomplete by Brunelleschi, and whose design for that part was lost. Baccio was about to supply what was wanting after his own invention, and had begun to cut away the toothings left by Brunelleschi in the work because they did not suit what he proposed to do. At this juncture Michel Angelo happened to come to Florence from Rome, and attacked him so violently on the unfitness of his design, that Baccio was stopped, and in consequence of subsequent disputes on the subject, the edifice, in that particular, still remains incomplete.

Baccio d'Agnolo died in 1543, being eighty-three years of age, and left a son Giuliano, an engraver and architect, who succeeded to the direction of his father's works. The most esteemed of Baccio's productions are the villa Borghesini, near Florence, and the campanile or bell-tower of the church di Santo Spirito (a production of Brunelleschi's), in Florence. By some writers, the great palazzo Salviati, in the Transtiberine portion of Rome, is attributed to this architect, but it is more commonly referred to Nanni di Baccio Bigio, a man of far inferior merit and reputation to Baccio d'Agnolo.

AGRICOLA, CNÆUS JULIUS, was born June 13, A.D. 37, at Forum Julii, now Fréjus, in Provence. His father was Julius Gracurus, a writer of some eminence on agriculture, and distinguished as a senator for his eloquence and integrity. His virtues were the cause of his destruction. The emperor Caligula, desirous to get rid of his father-in-law, M. Silanus, called upon Gracurus to undertake the accusation which was to be the pretext for his destruction. Gracurus refused, and met with the same fate as the unfortunate Silanus. Agricola was an infant at the time of his father's death. His mother was Julia Procilla, who appears to have watched with great care over the education of her son. After having studied philosophy at Massilia, now Marseilles, the principal seat of learning in Gaul, Agricola was sent to Britain, where he served under the immediate eye of Suetonius Paulinus, the period of his service including the grand insurrection under Boadicea, in 61. In 62 he returned to Rome, where he married Domitia Decidiana, a lady belonging to one of the first families. In 63 he went as quaestor to Asia, where he proved his integrity by refusing to unite with the proconsul Salvius Titianus in the system of extortion so common in the Roman provinces. During the latter part of Nero's reign he was tribune and praetor, but from a regard to the jealousy of the emperor remained comparatively inactive. On the accession of Galba in 68 he was appointed to examine the property of the temples, and to restore whatever had been taken away by Nero. In the contests between Otho and Vitellius his mother was murdered by a detachment from Otho's fleet, which landed in Liguria and ravaged the estates of the family near Intemelium (Vintimiglia). On his way from the funeral of his mother, he learned that Vespasian had been proclaimed by the legions of the east. He declared in his favour, and was rewarded by the command of the 20th legion in Britain. On his return to Rome about 73 he was enrolled by the emperor among the patricians, and appointed governor of Aquitania, a province which included the south-western part of Gallia, from the Pyrenees to the Loire. After a successful administration of nearly three years, he was recalled to receive the still higher honour of the consulship. His daughter was now betrothed to the historian Tacitus, and the next year she was given to him in marriage. Agricola, at the expiration of his consulship, was appointed governor of Britain, and proceeded thither about 78. He passed seven or perhaps eight summers in Britain; in the first of which he added North Wales and the sacred island of Anglesey to the Roman province. By the end of the fourth campaign the whole island south of the Clyde and the Forth was secured to the Romans by a line of forts running from the one estuary to the other. Every summer extended the dominion of the Roman arms, but it was only in the last year of his government that he entirely broke the spirit of the Britons by the defeat of Galgacus on the Grampian Hills. At the close of this campaign a Roman fleet, for the first time, sailed round the island. Agricola taught the Britons to settle in towns, to improve their dwellings, to erect temples, and to cultivate the arts of civilised life. He set up a system of education for the sons of the chiefs, who adopted in time the language and the dress of Rome. By these means he in a great measure reconciled the natives to the yoke which they had previously so ill endured. These splendid successes were unpalatable to

the suspicious Domitian, and Agricola was honourably recalled, under the pretext of being sent as governor to Syria. By order of the emperor he entered Rome at night, and, after a cold reception, retired into private life. When his consular rank a few years after entitled him to the proconsulship of Asia or Africa, he wisely declined an appointment which had been fatal to the previous possessor. He died on August 23, A.D. 93, in the 56th year of his age, not without suspicion of poison. The emperor could not endure the presence of one who was universally regarded as the only man equal to the exigency of the times. Dion Cassius asserts that he was killed by Domitian. His property was left between his wife Domitia, his only child the wife of Tacitus, and the emperor Domitian. All that we know of Agricola, with the exception of a single chapter in Xiphilin (66, 20), which is very inaccurate, is from the pen of Tacitus, whose interesting narrative exhibits him in the character of a great, wise, and good man. (Tacitus, *Agricola*.)

AGRICOLA, RODOLPHUS, one of the most learned and remarkable men of the 15th century, was born at a village variously written Baffon, Baffeln, Baffen, Baffel, or Bafflo, two or three miles from Groningen, in Friesland, about the end of August, 1443, not in 1442, as often stated. (See the inscription on his tombstone as given in M. Adam's 'Apograph. Monument. Haidelburgens,' p. 22.) In a short notice of Agricola by M. Guizon, in the 'Biographie Universelle,' it is said, but we do not know upon what authority, that his name was properly Huesmann. His first master is also there said to have been the famous Thomas à Kempis. After distinguishing himself at school he proceeded to the college of Louvain, where he remained till he took his degree of Master of Arts. He was then solicited to accept a professorship in that college, which he declined, and set out on his travels. He went to Paris, whence, after remaining some time, he proceeded to Italy, and arrived in 1476 at Ferrara, where he resided during that and the following year, and attended the prelections of Theodorus Gaza on the Greek language. He also extended his own reputation by giving a similar course on the language and literature of Rome. The favour of the duke, Hercules D'Este, and the admiration of the most famous scholars of Italy, were liberally bestowed upon the accomplished foreigner, who used to contend, we are told, in amicable rivalry with the younger Guarino in writing Latin prose, and with the Strozzi in verse. After visiting Rome and some of the other cities of Italy, he left that country, probably in 1479. On his return to Holland he appears to have occupied a chair for a short time in the university of Groningen, and he was also chosen a syndic of that city, in which capacity he spent about half a year at the court of the emperor Maximilian I. In the year 1482 he removed to Heidelberg on the invitation of Joannes Dalburgius, the bishop of Worms, whom he had taught Greek, and by whom he was appointed to one of the professorships in the university of Heidelberg. The remainder of his life seems to have been spent partly at Heidelberg and partly at Worms, where he lodged in the house of his friend the bishop. At the request of the Elector Palatine, who greatly delighted in his conversation, he composed a course of lectures on ancient history, which he delivered at Heidelberg, the Elector being one of his auditors. He also, after coming to reside in the Palatinate, commenced the study of the Hebrew tongue. In this new study Agricola had made great progress, when a sudden attack of illness carried him off at Heidelberg on October 23, 1485, at the early age of 42. There was certainly no literary name out of Italy so celebrated as that of Agricola during his age; and, if we except Politian and Mirandola, perhaps not even Italy could produce a scholar equal to him. The most eminent cultivators of classical learning in the next age have united in placing Agricola among the first of his contemporaries. We need only mention Cardinal Bembo, Ludovico Vives, the elder Scaliger, and, above all, Erasmus. Agricola indeed may be regarded as the immediate forerunner of the last great writer, and in some degree as the model on which he was formed. Agricola, in the same manner as Erasmus, appears to have clearly discerned many of the ecclesiastical abuses of his time, and to have anticipated the revolution in the opinions of men that was at hand, although he refrained from doing anything to urge on the crisis. Besides his skill in ancient learning, Agricola was a skilful practitioner of the arts of music and painting. His collected works were published, as it is commonly stated, in two volumes 4to at Cologne, in 1539, under the title of 'R. Agricola: Lucubrations aliquot,' &c. According to Gesner's 'Bibliotheca Universalis,' and the 'Bibliotheca Belgica' of Foppens, the principal contents of this collection are his three books 'De Inventione Dialectica'; some letters, orations, and poems; and some translations from Aphthonius, Lucian, Isocrates, and other Greek authors. It does not appear to contain, as commonly stated, his abridgment of 'Universal History.' The work 'De Inventione Dialectica' is the most celebrated of Agricola's performances. It has been repeatedly printed with ample scholia: in 1534 a compendium of it, by Joannes Visorius, appeared at Paris; and an Italian translation of it was published in 4to at Venice, in 1567, by Oratio Toscanella. It is considered to have been one of the earliest treatises which attempted to change the scholastic philosophy of the day. Morhof speaks of it as having anticipated in several respects the 'Logic' of Peter Ramus. In the injunctions given by Henry VIII. to the University of Cambridge in 1535, the 'Dialectics' of Agricola and the genuine 'Logic' of Aristotle are ordered to be taught instead of the works of Scotus and Barlaeus;

and in the statutes of Trinity College, Oxford, founded some years later, we find a similar recommendation.

(Besides the works already mentioned, the following authorities may be referred to for further information respecting Agricola:—Bayle, *Dictionnaire*; Baillet, *Jugemens des Savans*; *Vita Germanorum Philosophorum*, a Melchiori Adamo; *Vie d'Erasmus*, par Burigny, Paris, 1757, vol. i., p. 17; *Vita R. Agricola*, autore Ger. Geldenhaurio Noviomago, in *Vivorum Eruditione et Doctrina Illustrum Vitae*, Frankfurt, 1536, p. 83, &c. See also an interesting letter on the habits and character of Agricola, from Melancthon, dated Frankfurt, March 28, 1539, in the edition of Agricola's works published at Cologne.)

AGRIPPA, HENRY CORNELIUS, a remarkable personage, who may be ranked with his contemporaries, Paracelsus and Cardan, as at once a man of learning and talent, and a quack. Agrippa was born at Cologne, of a noble and ancient family, on September 14, 1486. His first employment was as secretary at the court of the Emperor Maximilian, after which he served in the wars in Italy, where, having repeatedly signalised himself by his bravery, he obtained the honour of knighthood. About his 20th year he seems to have assumed the character of a scholar, and to have commenced a wandering life. The profession which he took up was that of a physician; but he allowed himself also to be regarded as an alchemist, an astrologer, and even as a practitioner of magical arts. Not satisfied with this extensive range, he thought proper to set up likewise for a great theologian, as well as to indulge himself with occasional excursions into other departments of literature and science. The effect of all this pretension, supported as it was by unquestionable talent and by real acquirements of great extent, was to raise Agrippa, for a time at least, to high estimation and importance. Pressing invitations were sent to him by several monarchs that he would enter into their service—by our Henry VIII. among the rest. He appears to have visited England before this, one of his pieces being dated from London in 1510. His excessive imprudence however was continually involving him in difficulties; and especially, having by some of the effusions of his satiric spirit provoked the enmity of the monks of the church, he experienced the consequences to the end of his days. After having led for many years what may almost be called a fugitive life, he died at Grenoble, in 1535. He had been thrice married, and had several children. The works of Agrippa were published in two volumes, 8vo., at Leyden, in 1550, and also at Lyon in 1600. The most remarkable of them, and the only one which is now remembered, is his treatise 'On the Vanity of the Sciences,' which is a caustic satire on the kinds of learning most in fashion in that age.

(Bayle, *Dictionnaire Historique*, art. *Agrippa*; Gabriel Naudé, *Apology for the Great Men who have been suspected of Magic*.)

AGRIPPA, HEROD. [HEROD.]

AGRIPPA, MARCUS VIPSIANUS, was born B.C. 63, within a few months of Octavius, afterwards the Emperor Augustus, with whom throughout life he was so intimately associated. They studied together at Apollonia in Illyria. The death of Julius Cæsar brought them both to Rome, and Agrippa was charged by Octavius to receive the oath of fidelity from the legions that were favourable. In B.C. 43 he was chosen consul, and conducted the prosecution of Cassius, one of the murderers of Cæsar. Two years later he had a command as prætor, in the war against Lucius Antonius, whom he besieged in Perusia. In B.C. 40 the town was taken by him, and towards the close of the same year he recovered Lipontum from M. Antonius. In B.C. 38 he added to his reputation by a victory over the Aquitani, and rivalled the glory of Julius Cæsar by leading a second Roman army across the Rhine. Octavius, now Octavianus, offered him a triumph, which he declined; but the consulship was conferred on him in B.C. 37. Sextus Pompeius, being at this time master of the sea, Agrippa was charged with the construction of a fleet. By cutting a passage through the barrier of Hercules, which separated the Lucrine Lake from the sea, he converted that lake and the interior lake of the Avernus into a serviceable harbour, giving it the name of Portus Julius. Having there prepared a fleet and exercised his mariners, he, in B.C. 36, defeated Sextus Pompeius at Myla, and completely broke his naval supremacy at Naulochus, on the coast of Sicily. For these victories he received a naval crown, and was most probably the first on whom that honour was conferred. In the year B.C. 33, though of consular rank, he accepted the office of ædile, his administration of which was distinguished by the restoration of the numerous aqueducts, and the erection of fountains throughout the city. The victory of Actium, B.C. 31, which left Augustus without a rival, was mainly owing to the skill of Agrippa as admiral of the fleet. In reward for his services, he shared with Mæcenas the confidence of Augustus, who associated him with himself in the task of reviewing the senate; and in B.C. 28 again raised him to the consulate, giving him, at the same time, in marriage his own niece, the sister of the young Marcellus. Agrippa had been previously married to the daughter of Cicero's friend, Atticus, by whom he had Vipsania, afterwards the wife of Tiberius, may have been dead, or it is not improbable that he divorced her to make room for Marcella. A third consulate awaited him the year following, in which he dedicated to Jupiter, in commemoration of the victory near Actium, the celebrated Pantheon, which remains to the present day, perhaps the most beautiful specimen of Roman architecture. It is now called, from its form, Santa Maria della

Rotonda, but still bears the inscription, "M. Agrippa L. F. Cos. tertium fecit." In B.C. 23 he assisted Augustus in the reduction of the Cantabri, and afterwards had the honour of representing the emperor at the marriage between the unfortunate Julia and Marcellus, who seemed thus marked out as the successor of Augustus. Yet the notion of any claim, founded upon hereditary descent, was not yet established among the Romans; and the splendid deeds of Agrippa, independently of his connection with Marcellus, gave him in some respects a superior title. A rivalry sprang up between them, which was encouraged by the ambiguous conduct of Augustus, more especially during his severe illness in B.C. 22, when, apparently on his death-bed, he publicly sent his ring to Agrippa. On the recovery of the emperor, Marcellus regained his influence, and Agrippa was sent by Augustus into honourable exile as governor of Syria. Death in a few months removed his rival, and he was not merely recalled to Rome, but, at the request of the emperor, divorced his wife Marcella to marry the young widow Julia. In B.C. 19 he finally subdued the Cantabri, who had again been in arms for more than two years. Agrippa was now looked upon as the undoubted successor of Augustus; and in the following year was so far associated in the imperial dignity as to share the tribunician power with the emperor for five years. In B.C. 17 he proceeded a second time to the East, where his administration seems to have given general satisfaction, more especially among the Jewish nation, who benefited largely by his protection. On his return he received the tribunician power for a second period of five years. His last military duty was to quell an insurrection among the Pannonians, for which his presence was sufficient. After this expedition he returned to Campania, where he died suddenly in March, B.C. 12. His family by Julia were Cains and Lucius, whom Augustus adopted, Julia, Agrippina, and Agrippa Postumus, born, as his name imports, after the death of his father. It has been observed that every one of these came to a premature end. (Appian, Plutarch, Dion, Suetonius, &c.)

AGRIPPINA, the daughter of M. Vipsanius Agrippa and Julia, the only child of Augustus, married Germanicus, the son of Drusus, and nephew of Tiberius, to whom she bore nine children. Of these three died in their infancy, but among the remaining six were Caligula, afterwards emperor, and the second Agrippina, the mother of Nero. On the death of Augustus, A.D. 14, Germanicus and his wife were with the army on the banks of the Rhine, where they had much difficulty in restraining the soldiery from proclaiming Germanicus in opposition to his uncle. On this occasion Agrippina, by her determined bearing, showed herself worthy of her descent from Augustus, and the following year she had an opportunity of evincing the same spirit, in a panic occasioned by a report that the army of Cæcina had been cut off by Arminius, and that the victorious Germans were on the point of crossing the Rhine and invading Gaul. It was proposed to destroy the bridge; but Agrippina, in the absence of her husband, prevented the disgraceful expedient, and herself received the worn-out troops of Cæcina, supplying them with clothing, and all that was necessary for the cure of their wounds. In A.D. 17 Agrippina accompanied her husband to the East, and was with him in Syria when he fell a victim, as he suspected, to the arts of the emperor and his mother, Livia. Disregarding his entreaty that she would restrain her resentment, she proceeded to Italy, and landing at Brundisium with two of her children, and bearing herself the funeral urn of Germanicus, seemed to court the attention of the people, who received her in crowds. Two prætorian cohorts, sent by Tiberius for the purpose, accompanied her to Rome, where she was met by the consuls, the senate, and a large body of the citizens. The subsequent tenor of her conduct was such as to exasperate Tiberius, and when her cousin Claudia Pulchra (A.D. 26) was about to be the object of a prosecution encouraged by the emperor, she ventured to express her resentment to him in person in no measured terms. Agrippina had now remained in widowhood for seven years, when she asked his permission to choose another husband. But Tiberius knew too well that the husband of Agrippina would be a dangerous enemy, and he parted from her without giving any answer. The artifices of Sejanus completed the breach between them. By his agents he induced her to believe that Tiberius intended to remove her by poison, and Agrippina fatally offended the emperor by openly exhibiting her suspicions. She was banished to the island of Pandataria, and at last closed her life by starvation October 18, A.D. 33. Her two eldest sons, Nero and Drusus, were also the victims of Tiberius. (Tacitus; Suetonius.)

AGRIPPINA, the daughter of Germanicus and the Agrippina of the preceding article, was born in the chief town of the Ubii, which she afterwards raised to the rank of a Roman colony, calling it after herself Colonia Agrippinensis, now Cologne. She was but fourteen years of age when Tiberius gave her in marriage, A.D. 23, to Cn. Domitius Enobarbus, by whom she had a son, who at first bore the name of his father, but afterwards under that of Nero became Emperor of Rome. After the death of Domitius, A.D. 40, her disgraceful conduct was made by her brother Caligula a pretext for banishment; but on the accession of Claudius, she was recalled from exile, and became the wife of Crispus Passienus. By assassinating her husband Passienus she soon made herself again a widow, and now directed her efforts to gaining the affections of her uncle, the Emperor Claudius. Such a connection was held to be incestuous, but on the death of

Messalina it was legalised by a decree of the senate, and Agrippina became the fifth wife of the emperor. Her first object was to secure to her own son those expectations to which Britannicus, the son of Claudius by the infamous Messalina, was more equitably entitled. The marriage of Domitius to Octavia, daughter of the emperor, and his adoption by the emperor himself, from which he derived the name of Nero, at once placed him above Britannicus; and in the year 54 Agrippina completed the object of her ambition by poisoning her imperial husband. Her power over her son, who was now at the head of the empire, soon disappeared; and though for a time she partially recovered it by means of an incestuous intercourse with him, the beauty of Poppæa destroyed even this influence; and in the sixth year of his reign Nero determined, under the encouragement of Poppæa, to remove his mother by her own arts. But it was not easy to poison one, who, familiar herself with poison, was ever on her guard. Nero therefore changed his course. After an unsuccessful attempt to effect her death near Baie by means of a vessel with a false bottom, she was dispatched by assassins in March in the year 60. Her last words, as she presented herself to the sword of her murderer were, "Ventrem feri," strike the womb (which gave birth to such a son). To enumerate all her debaucheries, murders, and other crimes, would require a much larger space than we think it necessary to assign to them. Agrippina wrote some commentaries concerning herself and her family, which Tacitus says he consulted. They are also quoted by Pliny, vii. 8. (Tacitus; Suetonius; Dion.)

AGUESSEAU, HENRI FRANÇOIS D', a chancellor of France. He was born November 27, 1668, at Limoges, the principal town of the then province of Limousin, and now the chief town of the department of Haute-Vienne. His father, who was intendant of that province, devoted himself to the education of his son. The abilities of Aguesseau brought him early into notice. At the age of twenty-one he was admitted an advocate at the Châtelet; and, three months after, he was made one of the three advocates general. It has been said that this high office was conferred upon him through the recommendation of his father, in whom Louis XIV., the then reigning monarch, placed great confidence. During ten years that he filled the situation, he obtained the great reputation which secured his future elevation.

In the year 1700 he was appointed Procureur-Général (Solicitor-General). His opposition to the registration in parliament of the papal bull Unigenitus, which he considered as an assumption of the papacy inconsistent with the rights of the French nation, and destructive of the independence of the Gallican church, had nearly caused his disgrace with the king. But he maintained his position by the force of his talents and integrity. He employed his authority as Procureur-Général in most cases wisely and honestly. He reformed the system of the management of public hospitals; improved the discipline of courts of justice; and instituted a quicker mode in the investigation of criminal cases previous to their being brought to judgment. Aguesseau aspired through life to the high but difficult reputation of a legal reformer: and it is in this particular that his character has the greatest claim upon our respect. His principal objects were to define the limits of particular jurisdictions; to introduce uniformity in the administration of justice through the various provinces; and to secure the right to the subject of a just testamentary disposition of his property. His praiseworthy attempts were resisted no doubt by all those whose mistaken interests suggested to them that the attainment of justice ought to be kept expensive and uncertain, instead of being rendered cheap and secure. He is said to have confessed that he did not go so far as he wished, because he did not like to reduce the profits of his professional brethren. This was a mistake even in mere worldly policy; for when law, as well as any other article of exchange, is dear and worthless, the purchasers will be few. D'Aguesseau was not much before his age, probably, in the knowledge of political economy, or he yielded to popular clamour. During the famine which afflicted France in 1709, he carried on vigorous prosecutions against what were called forestallers and monopolists, that is, holders of corn—a class of persons who, by equalising the price of corn, by buying in times of plenty, and selling at a profit in times of scarcity, have done the only thing which could relieve the pressure of bad harvests upon the people.

In 1717 Aguesseau succeeded Voysin in the chancellorship. His appointment to this high office by the Regent (Duc d'Orléans), in the minority of Louis XV., gave general satisfaction. However he did not retain it long, for he was dismissed and exiled the following year, on account of his opposition to Law's financial system. His perception of the fallacy of this adventurer's schemes for substituting fictitious wealth for real capital showed that in some points of political philosophy his views were sound. His recall, two years afterwards, at the moment of the great crisis brought about by Law's system, was a signal triumph for Aguesseau. His high sense of integrity and justice would not allow him to hear of a national bankruptcy; he insisted on making good the government obligations, or at least allowing those who held its paper to lose only a proportionate part; and, by thus preventing a bankruptcy, he contributed in some degree to restoring general confidence.

New agitations were again raised on account of the bull Unigenitus, the registering of which parliament still opposed. Aguesseau, by

endeavouring to conciliate both parties, exposed himself to the charge of a change of opinion in this matter. The parliament were on the eve of being exiled to Blois, when they at last consented to register the bull with modifications.

Cardinal Dubois, the unworthy favourite of the Regent, claimed precedence in the council; and Aguesseau retired from office in 1722, rather than yield to him. He lived in the quiet cultivation of his literary tastes at Fresne, until 1727, when he was reappointed chancellor. From his reappointment to office, till 1750, he continued to administer justice uninterruptedly; he was then eighty-two years of age, and feeling himself unable to discharge the high duties of his station, he sent in his resignation to the king, who accepted it, and granted him an annuity of 100,000 francs. This he did not enjoy long, as he died the following year, on the 9th of February. Aguesseau was buried by the side of his wife, in the churchyard of his parish church; but during the first French revolution the remains of the chancellor were removed to another place, into which they were thrown with the bones of thousands. A statue of him was erected in front of the Palais Législatif, by command of Napoleon, by the side of the one erected in honour of L'Hôpital.

The principal features of Aguesseau's character, says the Duc of St. Simon, were much natural talent, application, penetration, and general knowledge; gravity, justice, piety, and purity of manners. According to Voltaire, he was the most learned magistrate that France ever possessed. Independently of his thorough acquaintance with the laws of his country, he understood Greek, Latin, Hebrew, Italian, Spanish, Portuguese, &c. His knowledge of general literature, assisted by his intimacy with Boileau and Racine, gave an elegance to his forensic speeches which was previously unknown at the French bar. His works now extant form 13 vols. 4to: they consist principally of his pleadings and appeals ('réquisitoires'), when advocate and solicitor-general, and of his speeches at the opening of the sessions of parliament.

AHASUERUS, or **ACHASHVEROSH**, is the name of the Persian monarch whose feasting, revelry, and decrees are recorded in the book of Esther. The apocryphal additions to that book, as well as the Septuagint, and Josephus, call him Artasasath or Artaxerxes. He is probably the same king as the Artaxerxes Longimanus of the Greek historians, whose reign commenced B.C. 465. The name Achashverosh occurs also, Dan. ix. 1, where some interpreters take it for Astyages, king of the Medes; and Ezr. iv. 6, where Cambyses seems to be meant by it. (Eichhorn's 'Repertorium für Biblische und Orientalische Literatur,' vol. xv. p. 1, seq.) The word Achashverosh has been explained by means of the modern Persian as signifying 'an excellent or noble prince.' (Winer's 'Lexic. Hebr.,' s. v.) This would nearly agree with the explanation given by Herodotus (vi. 98) of the name Artaxerxes, which according to him means a great warrior. The signification of the name accounts for its being given to various monarchs.

AHAZ, or **ACHAZ**, the son of Jotham (2 Kings, xv. 38; xvi. &c.), a king of Judah, who reigned B.C. 742-726, and was contemporary with the prophets Isaiah, Hosea, and Micah. (Isaiah, i. 1; vii. 1, Hos. i. 1, Mich. i. 1.) He made the dial mentioned Is. xxxviii. 8. Another Ahas is mentioned, 1 Chron. viii. 35; ix. 42.

AHAZIAH, also written **ACHAZIAH** or **AHAZIAHU**, the son of Ahab, a king of Israel, who reigned B.C. 897-896 (1 Kings, xxii. 40; 2 Chron. xx. 25). Another Ahaziah, the son of Jehoram, was king of Judah, B.C. 884-883 (2 Kings, viii. 24; ix. 16), who occurs also under the name of Jehoahaz (2 Chron. xxi. 17) and Azariah (xxii. 6). The name, according to its Hebrew etymology, is interpreted as signifying 'the property or possession of the Lord.'

AHMED I., the fourteenth sultan of the Ottoman empire, was the son of Sultan Mohammed III. He came to the throne in the year 1603, and contrary to the practice of many of his predecessors, spared the life of his brother Mustafa. He was unfortunate in a war with Shah Abbas of Persia, during which he lost the important town of Erivan. [ABBAS.] He at the same time supported an insurrection in Hungary and Transylvania against the German emperor, Rudolph II.: in 1606 however a treaty of peace was concluded at Komorn and Situarok between the two monarchs. The efforts of Ahmed's government were then directed towards the suppression of revolutionary movements in the Asiatic part of the Ottoman dominions, which had been instigated chiefly by two daring adventurers, Kalender Oglu and Janbulad-zade: both were finally subdued, and in 1609 tranquillity was restored in the interior of the empire. Ahmed I. died in 1617. He was of a mild and moderate disposition, and fond of the enjoyments of a quiet and luxurious life: it is said that his seraglio contained 3000 women, and that not less than 40,000 falconers were in his pay. A magnificent mosque, which he built at Constantinople, and a richly-ornamented curtain which he sent to the sanctuary at Mecca, attest, at the same time, that he was not indifferent about the Mohammedan religion.

AHMED II., the son and successor of Sultan Soleiman III., occupied the throne of the Ottoman empire from 1691 till 1695. He owed his elevation to the throne chiefly to the influence of the celebrated grand-vizir Kiuprili or Kiuperli, who soon afterwards fell in a battle against the Austrians near Salankemen or Slankement. Ahmed II. was a weak and superstitious prince. His reign is marked by many

disastrous events. The plague, a famine, and an earthquake desolated the empire, and the capital was afflicted with a destructive fire. The Beduins of the Arabian desert, in defiance of the imperial safeguard, dared to attack the caravan of the Mecca pilgrims; and at sea the Turkish empire was infested by the Venetians, who took possession of the island of Chios, and even threatened Smyrna. Ahmed II. died, it is said, from grief, in 1695, at the age of 50 years. His successor was Mustafa II., who reigned from 1695 till 1702.

AHMED III., the son of Sultan Mohammed IV., was raised to the throne of the Ottoman Empire in consequence of a revolt of the Janissaries, in 1702. When, after the loss of the battle of Pultowa (1709), King Charles XII. of Sweden took refuge at Bender in the Turkish dominions, he was well received by Ahmed, who even made him a present of ready money to the amount of 16,000 ducats. Charles XII. succeeded in kindling a war between the Ottoman Porte and Russia, which turned out favourably for the Turks. During several days Czar Peter the Great was cut off, and placed in a most embarrassing situation on the banks of the river Pruth, almost within the grasp of the Turkish army; and though the unskillfulness of the Turkish commander Battaji Mohammed let him escape from this difficulty, he was yet soon afterwards obliged to resign to the Turks the important town of Azof. Ahmed III. was also fortunate in a war with the Venetians, who were compelled to quit the Morea, and to give up the islands of Cerigo and Cerigotto, and their possessions in Candia. But he failed in an attempt to take Hungary from the Austrians. Prince Eugene of Savoy won an important victory over the Turks near Belgrade, and by the subsequent peace (made at Passarowitz, in 1718) that town, as well as Orsova, and part of Servia and Wallachia, came under the Austrian dominion. In 1723 Ahmed entered into a treaty with Russia, and soon afterwards commenced a war with Persia, which brought the frontier towns and provinces of Erdilan, Kermanshak, Hamadan, Urmia, Ardebil, and Tebriz into the possession of the Turks, and a peace subsequently concluded with the Persian king, Ashraf Khan, secured to the victors the possession of their conquests: but Nadir Shah, the successor of Ashraf Khan, disregarded these stipulations, and by degrees retook the conquered provinces. The news of the capture of Tebriz by the Persians caused a revolt at Constantinople, in consequence of which Ahmed III. abdicated the throne in favour of his nephew, Mahmud I. (1730). He died six years afterwards in prison at the age of 74.

AIKIN, ARTHUR, the eldest son of John Aikin, M.D., the subject of the following article, was born in 1784. Arthur Aikin began his literary career, we believe, as editor of 'The Annual Review,' upon the title-page of the first six volumes of which—1803-1808—his name appears as editor. His earliest scientific work was 'The Manual of Mineralogy,' of which the first edition was published in 1814. Besides these he is the author of a 'Tour in North Wales,' a 'Dictionary of Chemistry and Mineralogy,' and a 'Dictionary of Arts and Manufactures;' and also of numerous papers in various scientific journals. For a long series of years Mr. Aikin was the resident secretary of the Society of Arts, and a frequent contributor to its 'Transactions.' He was also one of the oldest fellows of the Linnæan and Geological societies. Mr. Aikin was a man of quiet retiring habits, and outlived his scientific reputation; but was well known in scientific circles as one of the most regular frequenters of the meetings of the learned societies in the metropolis, and was generally esteemed. He died at his house in Bloomsbury April 15, 1854, in his eighty-first year.

AIKIN, JOHN, M.D., born in 1747, was the only son of the Rev. John Aikin, D.D., for many years tutor in divinity at the dissenting academy at Warrington, in Lancashire. He was educated chiefly at Warrington, and having chosen the medical profession, he studied at the University of Edinburgh, and was subsequently a pupil of Dr. William Hunter. As a surgeon, he first settled at Chester, and afterwards at Warrington; but finally took the degree of Doctor of Medicine at Leyden, and established himself as a physician in London. He is now chiefly remembered as a popular author; and to him, in conjunction with his sister, Mrs. Barbauld, we owe some of the first and best attempts to take science out of the narrow confines of the professionally learned, and to render it the means of enlarging the understandings and increasing the pleasures of the general body of readers. The most popular as well as the most useful of Dr. Aikin's works still maintains its reputation, 'Evenings at Home.' The volumes of this work appeared successively, the sixth and last in June, 1795. This was the joint production of Dr. Aikin and Mrs. Barbauld, whose contributions however did not exceed half a volume in the whole. The object of these volumes was a favourite one with their authors, who desired to teach things rather than words. In the execution of their task they presented, in a manner sufficiently attractive to engage the attention of young persons, a good deal of natural history, with some of the elements of chemistry and mineralogy; but the principal charm and value of the work consist in its just views of human character, and in the uncompromising integrity visible in every line. Another work of Dr. Aikin's has been the foundation of many descriptions of the appearances of nature; but none have surpassed 'The Natural History of the Year' in conciseness and accuracy.

The professional success of Dr. Aikin seems to have been impeded by his zealous endeavours to obtain a recognition from the state of the great principle of liberty of conscience; he was, moreover, of delicate

health. In 1798 he relinquished his profession, and passed the remainder of his life at Stoke Newington, constantly employed in various literary undertakings, of which the entire number was very large. He died of a stroke of apoplexy, December 7, 1822.

AIMOIN, a benedictine monk, and a historian. He was a native of Ville-Franche, in the province of Perigord. He wrote, or rather began, a history of the French, which he dedicated to his patron and principal, Abbon, abbot of Fleuri-sur-Loire. It is said in his preface that he intended to give an account of the origin of the French nation, and to bring his narrative down to Pepin-le-Bref, father of Charlemagne (711); but what we have of the work brings us down only to the sixteenth year of Clovis II. (650). Two books were afterwards added by an unknown writer. This history of Aimoin is incorrect, and he does not dwell sufficiently on the events he has to relate. His best and most interesting work is an account of the life of Abbon. Aimoin died in 1008.

AINSWORTH, ROBERT, the author of a well-known 'Latin Dictionary.' He was born at Woodvale, about four miles from Manchester, in September, 1660. Having completed his education at Bolton, he afterwards taught a school for some time in that town. He then came to London, and formed an establishment at Bethnal Green, from which he removed, first to Hackney, and afterwards to other villages in the neighbourhood of the metropolis. About 1714 he was induced by the offers of the booksellers to commence the compilation of his Dictionary; but the execution of the work was frequently suspended, and it did not appear till 1736. Ainsworth died near London on the 4th of April, 1743, and was buried at Poplar, where an inscription of his own composition, in Latin verse, was placed over his remains and those of his wife. Having acquired a competency, he had retired from teaching for some time before his death. Dr. Kippis, in his edition of the 'Biographia Britannica,' says, from private information, that in the latter part of his life he used to be fond of rummaging in the shops of the low brokers; by which means he often picked up old coins and other valuable curiosities at little expense. He is said to have written some Latin poems; and he also published 'Proposals for making Education less Chargeable,' and some other treatises, the list of which may be seen in Watt's 'Bibliotheca;' but his Dictionary is the only work for which he is now remembered. A second edition of it, edited by Mr. Samuel Patrick (with a notice of Ainsworth's life prefixed), appeared in two volumes, 4to, 1746, and it has since been frequently republished. One edition, which came out in 1752, is in two folio volumes, and used to be in some request as a handsome specimen of typography. It was superintended by the Rev. William Young, the supposed original of Fielding's Parson Adams. Another, in two volumes, 4to, was published in 1773, by Dr. Thomas Morell. Both Young and Morell also edited abridgments of Ainsworth's Dictionary, which, until lately, were much used in schools. The best edition of the larger work is that which appeared in 1816, in one volume, 4to, under the care of Dr. Carey. This Dictionary, regarded as a mere word-book, is a laborious and useful work; but it has no claim to be considered as a philosophical exposition of the etymology of the Latin language, or as anything like a complete exhibition of the usage of words by Latin authors. Notwithstanding the corrections which it has received from the labours of its successive editors, it still remains disfigured by many errors and deficiencies, which leave the book a great way behind the present state of philological learning.

AINSWORTH, WILLIAM HARRISON, was born at Manchester, in February 1805. He was originally intended for the profession of a barrister, but he at an early age quitted his legal studies for the more attractive pursuits of literature. For some time he was chiefly known as a prolific contributor of essays and sketches to the Magazines; but his first novel, *Rockwood*, published in 1834, at once gave him a place among the most popular novel writers of the day. His peculiar popularity arose mainly from the circumstance of his having selected as the heroes of his tales Jack Sheppard and others who figure in the annals of crime. Hence also his novels were seized upon with avidity by a certain class of dramatists as furnishing the stimulating condiment so much in request at the lower suburban theatres—and thus Mr. Ainsworth's reputation came to be coupled in the public mind with his heroes rather more unpleasantly than the novels alone would perhaps have effected. In later tales, as the 'Star Chamber,' the 'Tower of London,' and the like, he went beyond the Newgate Calendar for his materials. A collected edition has been published, in a cheap form, of Mr. Ainsworth's novels and romances.

AIRY, GEORGE BIDDELL, the present Astronomer-Royal, was born at Alnwick, Northumberland, in July, 1801. He received his early education at various private schools, ending with the Grammar school of Colchester, and at the age of 18 entered Trinity College, Cambridge, as Bizar. He took his degree of B.A., and won the distinction of Senior Wrangler, in 1823. In the following year he was elected Fellow of the College; and, after taking his degree of M.A. in 1826, was appointed to the Lucasian Professorship, of which chair he may be said to have re-created the duties by delivering courses of public lectures on Experimental Philosophy, among which the prelections on the Undulatory Theory of Light are especially remarkable. Mr. Airy resigned this appointment in 1828, on being elected Plumian Professor of Astronomy—a post which, retaining the Experimental Lectures,

involved also the management of the then newly-erected Cambridge Observatory. He devoted himself earnestly to that work, and devised a system of calculation and publication of his observations so much more complete and serviceable than any preceding that it has been adopted by other observatories; and he introduced many important improvements in the mounting of the instruments.

In 1835, on the resignation of Mr. Pond, then Astronomer-Royal, Mr. Airy was appointed to the honourable post, which he has since held, with signal advantage to science and to our national reputation. Under his administration, the observatory at Greenwich has become second to none in the world. The yearly observations are published in a form and with a regularity never before attempted; and, zealous for the cause of science, Mr. Airy has reduced and published the long-neglected observations of the Moon and Planets from 1750 to 1830, "by which"—to quote the words of Admiral Smyth—"an immense magazine of dormant facts, contained in the annals of the Royal Observatory, are rendered available to astronomical use," and from which "we may perhaps date a new epoch in planetary astronomy." The observatory itself, with new methods and new instruments, is more efficient than ever; and since 1843 magnetical and meteorological observations have been taken, as well as astronomical, and regularly published.

A long list might be written of Mr. Airy's claims to scientific distinction. His writings on mechanics and optics are well known. He wrote the articles 'Figure of the Earth' and 'Tides and Waves' for the 'Encyclopædia Metropolitana,' and 'Gravitation' for the 'Penny Cyclopædia;' and, to mention but a few of his labours which have a national character: he has been for many years Chairman of the Commission for the Restoration of the Standards of Weight and Measure; he reported on the comparative merits of the broad and narrow gauge of railways, and on the national clock to be erected at Westminster; he has undertaken the determination of longitude by means of the electric telegraph; has suggested a remedy for the deviation of the compass in iron ships; and has accomplished a series of pendulum experiments for the determination of that difficult question, the density of the earth. On the two latter subjects he has communicated elaborate papers to the Royal Society; and the 'Philosophical Transactions,' the 'Memoirs of the Astronomical Society,' and the 'Transactions of the Cambridge Philosophical Society,' contain numerous highly valuable papers from his pen.

Mr. Airy was elected a Fellow of the Astronomical Society in 1823, and became President in 1835, since when he has repeatedly filled the Chair and sat on the Council. He has received two of the Society's medals—one for the planetary observations before mentioned; the other, "for his discovery of the long inequality of Venus and the Earth," the investigation of which was published in the 'Philosophical Transactions.' He was elected a Fellow of the Royal Society in 1836, has received their Copley and Royal medals, and has been often chosen into the Council. He has also received the Lalande medal of the French Academy of Sciences; he is a corresponding member of the Academy, and a member of other scientific societies in Europe and America.

AJAX, a son of Telamon, and third in direct male descent from Jupiter, was one of the most renowned heroes of the Trojan War. According to Homer and Pindar, he was next in beauty and in warlike prowess to Achilles. He is said by later poets to have been invulnerable. Pindar (Isthm. 6) relates the story fully; but, as in the case of Achilles, it is not found in Homer. Telamon, banished from Ægina by his father Æacus, for killing his brother Phocus, retired to the island of Salamis, and was chosen king. During his father's life, Ajax led the forces of Salamis to Troy, in conjunction with the Athenians. His chief exploits, recorded in the 'Iliad,' are his duel with Hector, in the 7th book, when the Trojan prince challenged any of the Greek army to single combat; and his obstinate defence of the ships, in the protracted battle described in the 13th, 14th, 15th, 16th, and 17th books. In the funeral games of Patroclus he contended for three prizes: in wrestling with Ulysses, single combat with Diomedes, and throwing the quoit; but without obtaining the prize in any. Blunt in manners, rugged in temper, and somewhat obtuse in intellect, his strength and stubborn courage made him a most valuable soldier, but no favourite; and his confidence in these qualities induced him to despise divine aid, by which he roused the anger of Pallas, the author of his subsequent misfortunes. After Achilles's death, the armour of that hero was to be given as a prize to him who had deserved best of the Greeks. Ajax and Ulysses alone advanced their claims: the former depending on his pre-eminence in arms; the latter, on the services which his inventive genius had rendered; and the assembled princes awarded the splendid prize to Ulysses (Ovid's 'Met.' b. 14.) Ajax was so much mortified at this, that he went mad, and in his fury attacked the herds and flocks of the camp, mistaking them for the Grecian leaders, by whom he thought himself so deeply injured. On recovering his senses, and seeing to what excesses he had been transported, he slew himself with the sword which Hector had given him after their combat. This catastrophe is the subject of that noble tragedy of Sophocles, 'Ajax the Scourge-Bearer.' The circumstances of his death are differently told by other authors. The Greeks honoured him with a splendid funeral, and raised a vast tumulus on the promontory of Rhæteum, opposite that of Achilles, on the pro-

montory of Sigeum. He left a son named Eurysaces, who succeeded Telamon on the throne of Salamis. One of the Attic tribes was named after Ajax. Some of the most illustrious Athenians, as Miltiades, Cimon, and Alcibiades, traced their descent from him. He was worshipped as the tutelary hero of Salamis, where there was a temple to him with a statue; and with all the Æacids, or descendants of Æacus, was honoured as a demi-god in Attica. The traditions concerning him supplied not only themes to the poets, but subjects to the painters and sculptors of antiquity. (Herod., viii. 64, 65.)

AJAX, son of Oileus, a leader in the Trojan War, remarkable for swiftness of foot, and skill in using the bow and javelin. He is called the Lesser Ajax, and fills a less important part in the 'Iliad' than his namesake, though he is distinguished by his defence of the ships in company with Ajax, son of Telamon. At the sack of Troy he offered violence to Cassandra in the temple of Pallas. For this profanation, the goddess, on his voyage home, raised a tempest, which wrecked his vessel, with many others of the Grecian fleet. Ajax escaped to a rock, and might have been preserved, had he not said he would escape in spite of the gods. Neptune cleft the rock with his trident, and tumbled him into the sea. ('Od.' iv. 502.) Virgil relates his death differently. ('Æn.' i. 39.) Some authors say that the charge of violating Cassandra was a fiction of Agamemnon's, who wished to secure her for himself.

AKBAR, JALAL-UD-DIN MOHAMMED, the greatest and wisest of all the monarchs who have swayed the sceptre of Hindustan. At the early age of 13 he succeeded his father Humayun, Feb. 15, 1556. About the time of Akbar's birth, his father Humayun, a mild and lenient prince, was deprived of his kingdom through the restless ambition of his brothers Kamran and Hindal. The dissensions thus excited enabled Sher Khan, a Patan, or Afghan chief, to usurp the government of India. Humayun, attended by a few faithful adherents, became a wanderer and an exile. In his flight through the western desert towards the banks of the Indus, he and his little band experienced a train of calamities almost unparalleled. The country through which they fled being an entire desert of sand, they were in the utmost distress for water. Some went mad, others fell down dead. At length those that lived reached the town of Amerkote, where, on Oct. 14, 1542, the wife of Humayun gave birth to a son, Akbar. Humayun sought shelter in Persia, where he was hospitably received by Shah Tahmasp. After twelve years' exile, he was once more restored to his throne at Delhi, but in less than a year died from the effects of a fall down the palace stairs. When Akbar ascended the throne the whole empire of India was in a very distracted state; and though he was possessed of unusual intelligence for his age, he was incapable of administering the government. Sensible of his own inexperience, he conferred on Bahram Khan, a Turkoman noble who had ever proved faithful to his late father, a title and power equivalent to that of regent or protector. Bahram for some time proved himself worthy of the young king's choice; but he was more of the soldier than the statesman, and there were numerous complaints of his arbitrary if not cruel disposition, though these qualities were essential for maintaining subordination in his army, which consisted of licentious adventurers, and for quelling the rebellious chiefs who abounded in every province of the empire. In the course of a few years the energy of Bahram succeeded in restoring the country to comparative tranquillity. Hitherto his domination was submitted to even by Akbar himself, because the general safety depended on his exercise of it; but now that tranquillity was restored, the pressure of his rule became less tolerable. Akbar therefore, in 1558, made a successful effort to deliver himself from the thraldom which he had hitherto endured. He concerted a plan with those around him, and took occasion, when on a hunting party, to make an unexpected journey from Agra to Delhi on the plea of the sudden illness of his mother. He was no sooner beyond the reach of his minister's influence than he issued a proclamation announcing that he had taken the government into his own hands, and forbidding obedience to any orders not issued under his own seal. The proud Bahram perceived, when too late, that his authority was at an end. He endeavoured to establish an independent principality in Malwa; but, after two years of unsuccessful rebellion, he came, in the utmost distress, to throw himself at the feet of his sovereign. Akbar, mindful of his former services, raised him with his own hands, and placed him in his former station at the head of the nobles. He gave him his choice of a high military command in a distant province or an honoured station at court. Bahram replied that the king's clemency and forgiveness were a sufficient reward for his former services, and that he now wished to turn his thoughts from this world to another. He therefore begged that his majesty would afford him the means of performing the pilgrimage to Mecca. The king assented, and ordered a proper retinue to attend him, at the same time assigning him a pension of 50,000 rupees.

The first objects of Akbar's attention were to establish his authority over his chiefs, and to recover the various portions of his empire that had been lost during so many revolutions. When he ascended the throne his territory was limited to the Panjab and the provinces of Agra and Delhi. In the fortieth year of his reign, according to Abu-l-Fazl, the empire comprised fifteen fertile provinces, extending from the Hindu-Coosh to the borders of the Deccan, and from the Brahmputra

to Candahar. These provinces were not recovered without great efforts and the sacrifice of many lives, yet we have no reason to attribute this career of conquest to mere restless ambition on the part of Akbar. The countries which he invaded had been formerly subject to the throne of Delhi, and he would have incurred more censure than praise among his contemporaries if he had not attempted to recover them. To every province thus recovered a well-qualified subahdar, or viceroy, was appointed, whose duty it was to administer justice and give protection to all, without any regard to sect or creed. Thus his conquests, when once concluded, were permanent, for good government is the surest safeguard against rebellion. Of the vigilance with which Akbar watched the proceedings of his viceroys, and the extreme attention which he paid to the administration of his more remote provinces, we have ample proofs in his letters preserved by Abu-l-Fazl. Unlike most eastern princes, his fame is founded on the wisdom of his internal policy, not on the vain-glorious title of subduer of regions. One of the most striking traits in his character as a Mohammedan prince was the tolerant spirit which he displayed towards men of other religions, and he felt great interest in all inquiries respecting the religious belief and forms of worship prevalent among mankind. In the summer of 1582 he wrote a letter to the "wise men among the Franks," that is, the Portuguese ecclesiastics at Goa, requesting them to send him a few of their more learned members, with whom he might converse respecting the Christian religion. This curious document is preserved in Abu-l-Fazl's collection, and was translated by Fraser in his 'History of Nadir Shah.' Fraser makes a mistake however in saying that it was addressed to the king of Portugal. Accordingly, on the 3rd of December following, three learned padres, by name Aquaviva, Monserrate, and Enriques, departed on this important mission. Travelling by easy stages by way of Surat, Mandoo, and Ougein, they reached Agra in about two months. They were immediately admitted into the presence of Akbar, who gave them a most gracious reception. The missionaries then solicited a public controversy with the mullas, or doctors of the Mohammedan religion, which was readily granted. Of this disputation the Christians and Mohammedans give different accounts. Akbar, who is strongly suspected to have sought amusement as well as instruction from these discussions, informed the padres that an eminent mulla had undertaken to leap into a fiery furnace with a Koran in his hand, to prove by this ordeal the superior excellence of his faith; and he trusted that they would do the same with the Bible. The worthy fathers, who had during the discussion made some pretensions to supernatural powers, were considerably embarrassed by this proposal, which however they wisely declined. Abu-l-Fazl says that "the disputants having split on the divinity of their respective scriptures, the Christian offered to walk into a flaming furnace bearing the Bible, if the Mohammedan would show a similar confidence in the protection of the Koran; to which the Moslems only answered by a torrent of abuse, which it required the emperor's interference to stop. He reproved the mullas for their intemperate language, and expressed his own opinion that God could only be worshipped by following reason, and not yielding implicit faith to any alleged revelation." The missionaries seeing that Akbar showed so little partiality to the Mussulman religion, naturally concluded that they had made him a convert. At that time however his attention was distracted by disturbances in Cabul and Bengal, and his visitors returned under a safe conduct to Goa, which they reached in May, 1583. It appears that Akbar requested and received two other similar missions in the course of his reign, which, after going through the same round as their predecessors, returned without any further result. It would appear also that at Akbar's request one of the missionaries, Jeronimo Xavier, remained at Agra, for the purpose of translating the Gospels into Persian. He was assisted in his task by Mulana 'Abd-ul-sitar-ben-Kasim of Lahore, and the work was completed in 1602. It is very much on the plan of our Diatessaron, and divided into four books. The first book is entirely occupied with the history and life of the Virgin Mary, and our Saviour's infancy. These puerile legends have been long declared apocryphal even by the Church of Rome, and it is difficult to conceive why the worthy padre should have ventured to interweave them with the sublime truths of the Gospel: yet this compilation, such as it is, has had considerable circulation among the Moslems of India, who have naturally viewed it as a standard authority in judging of the Christian religion, from the circumstance of its being issued forth under the patronage of Akbar.

Of the encouragement which general literature received under this enlightened monarch there are numerous monuments extant. He established schools throughout the country, at which Hindoo as well as Moslem children were educated, each according to his circumstances and particular views in life. He encouraged the translation of works of science and literature from the Sanscrit into Persian, the language of his court. In this he was ably seconded by the two brothers Faizi and Abu-l-Fazl; the former the most profound scholar and the latter the most accomplished statesman then existing. Faizi was the first Moslem who applied himself to the language and learning of the Brahmans. Assisted by qualified persons, he translated into Persian two works on algebra, arithmetic, and geometry, the 'Vija Ganita' and 'Lilavati,' from the Sanscrit of Bhaskara Acharya, an author of the 12th century of our era. Under Faizi's able superintendence were also translated the Vedas, or at least the more interesting portions of

them; the great epics of the Mahabharata and Ramayana; and also a curious history of Cashmere during the 4000 years previous to its conquest by Akbar, remarkable as the only specimen of historical composition in the Sanscrit language. Abu'l-Fazl long held the highest rank, both military and civil, under Akbar. His great work, the 'Akbar Nama,' is a lasting monument of his master's fame, and of his own distinguished talents and industry. Manuscript copies of it have been multiplied in abundance, particularly the third volume called the 'Ain-i-Akbari,' which is descriptive of the Indian empire.

For a more ample and detailed account of the many admirable works, original and translated, which were written under the patronage of Akbar, the reader is referred to the first volume of Gladwin's translation of the 'Ain-i-Akbari.' But of all the measures of Akbar's reign, perhaps there is none which redounds more to his true glory than his humane and liberal policy towards the Hindoos, who formed, as already stated, the majority of his subjects. This injured race had long been subjected to a capitation tax, imposed upon them by their haughty conquerors as a punishment for what they were pleased to call their infidelity. This odious impost, which served to keep up animosity between the people and their rulers, was abolished early in Akbar's reign. He at the same time abolished all taxes on pilgrimages, observing "that it was wrong to throw any obstacle in the way of the devout, or of interrupting their mode of intercourse with their Maker." But though Akbar showed every indulgence to the Hindoos in the exercise of their religion, he was not blind to the abuses of the Brahminical system. He forbade trials by ordeal, and the slaughter of animals for sacrifice. He also enjoined widows to marry a second time, contrary to the Hindoo law. Above all, he positively prohibited the burning of Hindoo widows against their will; and used every precaution to ascertain, in the case of a suttee, that the resolution was free and uninfluenced. It is stated in the 'Akbar Nama' that on one occasion, hearing that the raja of Joudpour was about to force his son's widow to the pile, he mounted his horse, and rode with all speed to the spot in order to prevent the intended sacrifice. It may be observed, that all those cases in which Akbar interfered with the religion of the Hindoos were really abuses originating with the corrupt priestcraft of later times. Such prohibitions, being of a purely benevolent nature, would nowise affect the loyalty and attachment of the great body of the people. In fact, we have an interesting memorial of the impression made upon the Hindoos by the mild sway of Akbar in a spirited remonstrance, addressed a century after to the bigoted Aurungzebe, by the descendant of the very raja of Joudpour above mentioned. The then raja says:—"Your ancestor Akbar, whose throne is now in heaven, conducted the affairs of his empire in equity and security for the space of fifty years. He preserved every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of Brahma or of Mohammed. Of whatever sect or creed they might be, they all equally enjoyed his countenance and favour; inasmuch that his people, in gratitude for the indiscriminate protection which he afforded them, distinguished him by the appellation of 'Guardian of Mankind.'"

In the revenue department Akbar effected vast reforms. He established a uniform standard of weights and measures, and caused a correct measurement of the land to be made throughout the empire. He ascertained the value of the soil in every inhabited district, and fixed the rate of taxation that each should pay to government. He strictly prohibited his officers from farming any branch of the revenue, the collectors being enjoined to deal directly with individual cultivators, and not to depend on the headman of a village or district. For the administration of justice he appointed courts composed of two officers with different powers; the one for conducting the trial and expounding the law, and the other, who was the superior authority, for passing judgment. These were enjoined to be sparing of capital punishment, and, unless in cases of dangerous sedition, to inflict none until the proceedings were sent to court, and the emperor's confirmation returned. He also enjoined that in no case should capital punishment be accompanied by any additional severity. Akbar was fully sensible of the importance of commerce, which he greatly promoted. He improved the roads leading to all parts of the empire, and rendered travelling safe by the establishment of an efficient police. Above all, he abolished a vast number of vexatious imposts which merely fettered trade without enriching the treasury. He strictly prohibited his officers from receiving fees of any kind, and thus cut off one great source of abuse. Among the numerous efforts made by Akbar for the improvement of his country, perhaps the least successful was his attempt to promulgate a new religion. On this subject the reader will find ample information in the 'Transactions of the Literary Society of Bombay,' vol. ii., contributed by Colonel Kennedy of that presidency. It does not appear that Akbar's faith made any great progress beyond the precincts of his palace. In fact it had numberless foes to encounter among the priesthood both of Mohammed and Brahma, who throve by the existing superstitions of their respective flocks. Hence on Akbar's death it expired of itself, and the Mohammedan faith resumed all its splendour and intolerance under Jehan-ghir. Akbar had three sons, by whose misconduct the latter days of his life were embittered. Two of them were cut off in early youth through habits of dissipation, and Selim, the survivor (afterwards Jehan-ghir), repeatedly raised the hand of rebellion against his father. These afflictions, together with the loss of many of his intimate friends, began to prey upon

Akbar's mind. He died in September 1605, in the 64th year of his age, after a prosperous and beneficent reign of half a century. In person Akbar is described as strongly built, with an agreeable expression of countenance and very captivating manners. He was possessed of great bodily strength and activity; temperate in his habits, and indulging in little sleep. He frequently spent whole nights in those philosophical discussions of which he was so fond. His early life abounds with instances of romantic courage, better suited to a knight errant than the ruler of a mighty empire. The first half of his reign required almost his constant presence at the head of his army, yet he never neglected the improvement of the civil government; and by a judicious distribution of his time he was enabled not only to dispatch all essential business, but to enjoy leisure for study and amusement.

(*Ain-i-Akbari*; Elphinstone, *History of India*; Ferriah, *History*; and *Transactions of the Literary Society of Bombay*, vol. ii.)

AKENSIDE, MARK, was the second son of Mark Aken-side, a butcher of Newcastle-on-Tyne, and of his wife Mary Lumaden, and was born in the street called Butchers' Bank in that town, on Nov. 9, 1721. The Rev. John Brand, who was also a native of Newcastle, states, in his 'Observations on Popular Antiquities,' that a halt which Aken-side had in his gait was occasioned by the falling of a cleaver from his father's stall upon him when he was a boy; and "this," adds Brand, who was himself bred a shoemaker, "must have been a perpetual remembrance of his humble origin." It is said that Aken-side was far from regarding the ever-present memento either with complacency, or even with the most philosophic composure. The butcher was a strict Presbyterian; and young Mark's original destination was to be a clergyman in that communion, with which view, according to the common account, he was sent to a dissenting academy in his native town, whence, at about the age of eighteen, that is to say, probably in November 1739, he proceeded to the University of Edinburgh. But it appears from a Memoir of Richard Dawes (the author of the 'Miscellanea Critica') by the Rev. Mr. Hodgson, in the 2nd volume of the 'Archæologia Eliana,' 4to., Newcastle, 1832, that Aken-side was a pupil under Dawes, who was appointed head master of the Royal Grammar School at Newcastle in July 1738. If this was the case, his attendance at the school could not have been long. The expense of his residence at Edinburgh, or part of it, was defrayed by the Dissenters' Society. But after studying divinity for one session, he determined to change his intended profession, and the remaining two years of his attendance at college were given to the medical classes. He afterwards returned the money he had received from the Dissenters' Society. In 1742 he went to finish his medical course at Leyden, and he was admitted by the university to the degree of M.D. May 16, 1744, on which occasion he published a thesis, or Latin inaugural discourse, on the human foetus ('De Ortu et Incremento Fœtus Humani'), in which he is said to have displayed eminent scientific ingenuity and judgment in attacking some opinions of Leeuwenhoek, and other authorities of the time, which have now been generally or universally abandoned. But if the date of his graduation (given by Johnson, and copied by all his subsequent biographers) be correct, Aken-side had already made a brilliantly successful literary début before the appearance of this professional essay. His English didactic blank verse poem, in three books, entitled 'The Pleasures of Imagination,' which, according to one account, he had begun, and even, it is absurdly said, finished, while he was on a visit to some relations at Morpeth, before he went to college at Edinburgh, was published at London in February 1744. He had taken to verse-making at an early age; in the 7th volume of the 'Gentleman's Magazine,' published in 1737, is a poem, entitled 'The Virtuoso, in imitation of Spenser's Style and Stanzas,' dated from Newcastle, having the signature of Marcus, and stated to be the production of a writer in his sixteenth year, which is undoubtedly his; this was followed by other poetical contributions to the same miscellany; and while at Edinburgh he had written some of the odes and other minor pieces which have since been printed among his works. But he had as yet published nothing in a separate form or with his name, and was consequently altogether unknown, when he took or sent his 'Pleasures of Imagination' to Dodsley the bookseller, with a demand of 120*l.* for the copyright. Johnson, who mentions this, says that he had heard Dodsley himself relate that, hesitating to give so large a price, "he carried the work to Pope, who, having looked into it, advised him not to make a niggardly offer, for this was no every-day writer." Pope, who died in the end of May of the year in which it appeared, lived nevertheless long enough to see his judgment ratified by the extraordinary success of the poem. It reached a second edition in May, and continued in constant demand. The poem was first published anonymously, and a story is told by Boswell, on Johnson's authority, of the authorship being claimed by a person of the name of Rolt, who is even said to have had an edition of it printed in Dublin with his name on the title-page; but in England, at least, the name of the true author appears to have been very well known all along. Aken-side was certainly in England before his poem was published: if the date of his graduation be correct, he probably returned to Leyden to go through that ceremony. His first attempt to commence practice as a physician was at Northampton; but he only continued there for about a year and a half, during which he appears to have written more poetry than prescriptions. It seems however to have been before he settled at Northampton that he wrote his 'Epistle to Curio,' a satire

on Pulteney, recently created Earl of Bath, which was published by Doddsley in a quarto pamphlet in 1744. While at Leyden, Akenside had formed an intimacy with one of his fellow-students, Jeremiah Dyson, a man of fortune, who afterwards became clerk of the House of Commons, then one of the members for Horsham, subsequently secretary to the Treasury and a lord of the Treasury, and ultimately cofferer to the household and a privy councillor. They had returned from Holland together, and on Akenside, shortly after the publication of his great poem, being attacked by Warburton in a preface to a new edition of his 'Divine Legation,' for something he had said in a note in support of Shaftesbury's notion about ridicule being a test of truth, Dyson took up his pen in defence of his friend, and published, anonymously, 'An Epistle to the Reverend Mr. Warburton, occasioned by his Treatment of the Author of the "Pleasures of Imagination."' Warburton took no notice of this appeal; but he afterwards reprinted his strictures at the end of his 'Dedication to the Freethinkers' in another edition of his work. Dyson now gave Akenside a more substantial proof of his friendship by making him an allowance of 300*l.* a year, to be continued till he should be able to live by his practice. Thus secured in an income, he came up to London, and established himself in the first instance at Hampstead, and after being two years and a half there he removed to London, and fixed himself in Bloomsbury-square, where he resided till his death. This change of residence occurred in 1748. In 1745 he had published, in quarto, ten of his odes, under the title of 'Odes on Several Subjects'; his 'Ode to the Earl of Huntingdon' appeared in 1748 in the same form; and several others of his poems appeared afterwards from time to time in 'Doddsley's Collection,' then in course of publication. An 'Ode to the Country Gentlemen of England,' 4*to.*, 1758, and an 'Ode to Thomas Edwards, Esquire, on the late Edition (by Warburton) of Mr. Pope's Works,' fol. 1766, are almost his only separate poetical productions after this date. Besides being admitted by mandamus to the degree of M.D. in the University of Cambridge, he became in course of time physician to St. Thomas's Hospital, a Fellow of the College of Physicians, and one of the physicians to the Queen; but he was probably indebted for these honours as much to his literary as to his professional reputation. His practice is said never to have been considerable. The late Dr. John Aikin, who himself attempted to combine the pursuit of literature with the practice of physic, says, in his 'Select Works of the British Poets,' "It is affirmed that Dr. Akenside assumed a haughtiness and ostentation of manner which was not calculated to ingratiate him with his brethren of the faculty, or to render him generally acceptable." Another account that has been given is, that his manner in a sick room was so grave and sombre as to be thought more depressing and injurious to his patients than his advice or medicines were serviceable. Yet his latest and most elaborate biographer, Mr. Bucke, has noted that he had practice enough to enable him, with his pension, to keep a carriage; and he also sustained his reputation at a respectable point by various professional publications. In 1755 he read the Gulstonian Lectures before the College of Physicians; and an extract from them containing some new views respecting the lymphatic vessels being afterwards read before the Royal Society (of which he was elected a fellow in 1753) was published in the 'Philosophical Transactions' for 1757. This publication drew Akenside into a controversy with Dr. Alexander Monro of Edinburgh, who in a pamphlet, entitled 'Observations Anatomical and Physiological,' both accused him of some inaccuracies, and also insinuated a charge of plagiarism from a treatise of his own published the preceding year. Akenside replied to these charges in a small pamphlet published in 1758. In 1759 he delivered the Harveian Oration before the College of Physicians; and it was published by Doddsley, in 4*to.*, in the beginning of the next year, under the title of 'Oratio Anniversaria,' &c. An 'Account of a Blow on the Heart, and its Effects,' by Akenside, appeared in the 'Philosophical Transactions' for 1763. In 1764 he published, in 4*to.*, what is accounted the most important of his medical works, his treatise on dysentery, in Latin, 'De Dysentaria Commentarius,'—"considered," says Johnson, "as a very conspicuous specimen of Latinity, which entitled him to the same height of place among the scholars as he possessed before among the wits." It has been translated into English both by Dr. Dennis Ryan and by Motteux. To these performances are to be added several papers in the first volume of the 'Medical Transactions,' published by the College of Physicians in 1767; and, having been appointed Krohnian Lecturer, he also delivered three lectures before the college on the history of the revival of learning, which have not been printed. He might probably have risen to greater professional eminence and more extended practice if his life had been protracted; but he was cut off by a putrid fever on the 23rd of June, 1770, in his forty-ninth year.

As a poet, Akenside has been very differently estimated. He must be judged of principally by his 'Pleasures of Imagination,' which is admitted on all hands to be his greatest work. Johnson, who hated both the kind of verse in which it was written and the politics of the author, which, always whig, were at the time when it was composed almost republican, admits that "he is to be commended as having fewer artifices of disgust than most of his brethren of the blank song;" but seems to regard the poem on the whole as having more splendour than substance, more sound than sense. Akenside had a warm and susceptible, but not a creative imagination; there is probably not in

his whole poetry a thought which can properly be called his own, or even a new and striking image or metaphor, or a felicity of expression not borrowed or imitated. He interests and affects his readers chiefly through the sympathetic glow which he excites by his enthusiasm in behalf of truth and beauty, and other elevating conceptions; he has no touches of nature, no pathos, no dramatic power, little or no invention; and even his pictures of natural scenery, which are perhaps what he has done best, are brought out always by an elaborate accumulation of details, never by those happy characteristic strokes which flash forth at once the lineaments and spirit of a scene like sudden sunshine. All is operose, cumbrous, and cloudy, with abundance of gay-colouring and well-sounding words, but filling the eye oftener than the imagination, and the ear oftener than either. Something of all this was natural enough in a poem written at so early an age as the 'Pleasures of Imagination;' and Akenside himself, after a time, became so dissatisfied with the work, that he proceeded not so much to rewrite it as to compose a new poem on the same subject. Of this second poem, which was to have been much more extended than the first, he had finished three books and part of a fourth before his death; and he had even printed the first and second books, although he did not publish them. Both poems were published by his friend Mr. Dyson, in a complete edition of Akenside's works, 4*to.* and also 8*vo.*, London, 1773; but his admirers have continued to prefer their original favourite, its rapid flow being felt to have more of pleasurable excitement than the greater correctness and more matured thought of the later composition. Akenside's minor pieces have the same beauties and defects with his chief work. They are mostly odes and hymns, and are full of lofty sentiments and swelling verse, which are farther made impressive by a spirit of earnestness and ardour coming from the thorough conviction and sincerity of the writer. A few are in a less ambitious style, consisting of plain sense neatly expressed; but, although he sometimes attempted the gayer flights of the muse, he had no wit or humour, and what he has done in this way is wholly unsuccessful.

(Kippis, *Biographia Britannica*; Johnson, *Lives of the Poets*; Bucke, *Life, Writings, and Genius of Akenside*, 8*vo.*, London, 1832.)

AKERBLAD, JOHN DAVID, a Swedish scholar, who distinguished himself by his researches in Runic, Phœnician, Coptic, and hieroglyphic literature. He enjoyed in early life an opportunity of travelling over several countries in the East in consequence of being appointed secretary to the Swedish embassy at Constantinople. While holding this appointment he made a journey to Jerusalem in 1792. In 1797 he visited the Troad. Some years after he was appointed Chargé d'Affaires to the king of Sweden in France. He spent his last days in Rome, where he was supported by the bounty of the Duchess of Devonshire and other admirers of his talents. He died in that city at an early age, on the 8th of February, 1819. The following are the titles of some of his publications:—"Lettre à M. Silvestre de Sacy sur l'Écriture cursive Copte," published in the 'Magasin Encyclopédique' for 1810. 'Inscriptiones Phœnicæ Oxoniensis Nova Interpretatio,' Paris, 1802; 31 pp. 8*vo.* 'Lettre sur l'Inscription Égyptienne de Rosette, adressée à M. Silvestre de Sacy,' Paris, 1802; 70 pp. 8*vo.* 'Notices sur Deux Inscriptions en Caractères Runiques, trouvées à Venise, et sur les Varanges; avec les Remarques de M. d'Ansee de Villosion,' Paris, 1804; 55 pp. 8*vo.* 'Inscrizione Greca sopra una Lamina di Piombo, trovata in uno Sepolcro nelle Vicinanze d'Atene,' 4*to.*, Rome, 1813. He was preparing a new and enlarged edition of this work at the time of his death. 'Lettre sur une Inscription Phénicienne trouvée à Athènes,' Rome, 1817; 23 pp. 4*to.* M. Akerblad is said to have been able to speak as well as read various eastern and European languages. He was a corresponding member of the French National Institute, and a member of several other learned societies.

ALARCON Y MENDOZA, DON JUAN RUIZ DE, a Spanish dramatic writer of the reign of Philip IV. Of the writers of Spain, unless pre-eminent in reputation as well as talent, biographical notices are by no means abundant. Nicolas Antonio did not know the place of his birth nor the time of his death, but supposed him to have been a native of Mexico. Ferdinand Denis however, in the 'Nouvelle Biographie Universelle,' states, that he was born towards the end of the 16th century, at Tlascoco, or Tlacheo, in the ancient province of Mexico, of a noble family, which was originally from the little town of Alarcon, in the province and diocese of Cuenca in Spain. His time is generally fixed about the middle of the 17th century; but in a preface to a second volume of his 'Comedias,' published in 1634, he says that he is the author of twenty pieces, and complains that some of them had been attributed to others, as indeed they had, by certain booksellers, to Lope de Vega and Montalvan. This fact carries back his labours to a much earlier date, and places him among the competitors of the most celebrated dramatists of his country; and it also indicates the reputation he enjoyed. It has been conjectured that he was an actor; but of this there is no sufficient evidence. He was a licentiate, a jurisconsult by profession, and instances appear in his dramas of research into the ancient laws of Spain. Though without positive data, we have a strong persuasion that he was a cadet of the noble family of Ruiz de Alarcon; but his best history is in his works. They show, not only that his attainments were of a very high order, but that he was deservedly esteemed for his noble qualities and

generosity. It is generally admitted that the best picture of Spanish manners during the reign of the Phillips is contained in the Spanish dramatists. Traitors to the divine unities, as Boileau and La Harpe denounced them, they nevertheless truly "held the mirror up to nature, and showed the very age and body of the time his form and pressure;" and they were also no mean historians of the chivalrous ages which preceded them; they gave the best parts of the vigorous chroniclers of their ancestors, in their own sonorous and majestic verse, for every Spanish drama is a piece of lyrical poetry. Alarcon has left many portraits of that dignified deportment, that generous and manly sentiment, that punctilious sense of honour, and that horror of breach of faith, which characterized the old nobility of his country (aquellos Christianos viejos); and he has sketched them with no less fidelity and spirit than Lope, Calderon, and De Castro. No writer has ever more beautifully delineated that true and delicate regard for female character in the high-born Spanish cavalier, for which he has been and is still distinguished.

There is moreover in most of his dramas a tone of morality which does him honour, and places them unquestionably among the best examples of this branch of literature. It has been truly observed by a Spanish annotator, "His pieces not only amuse, but generally convey a useful moral." The chastisement of the backbiter in 'Las Paredes oyen' ('Walls have Ears'), and of the Liar in 'La Verdad sospechosa' ('Suspicious Truth'), are examples of this. It is no small proof of the merit of the last-named piece, that Corneille, who, to use his own phrase, partly translated, partly imitated it for the Parisian stage, under the title of 'Le Menteur,' affirms that he had often said he would give two of his best pieces if he could call the invention of that drama his own. Alarcon's plots are ingenious, his characters well marked, his style nervous, pure, and elegant, and his versification easy and harmonious. His pieces are also free from the affectation and extravagance which disfigure the works of most of his contemporaries, and the object of which seems to have been to mystify and tease, rather than to instruct and delight. Among the numerous Spanish poets of this class, none could be more fitly selected as a model for a real national drama than Alarcon. Huerta gives the titles of thirty of his comedias. The 'Ganar Amigos,' 'La Verdad sospechosa,' 'Las Paredes oyen,' and 'El Examen de Maridos,' are best known. The 'Tejedor de Segovia' was very popular. Like Schiller's 'Robbers,' to which it bears a great resemblance, it has been the subject both of much censure and much praise. No complete edition of Alarcon's works has appeared, nor any volumes except the two mentioned in the article. His pieces are only found in miscellaneous collections.

(Nicolaus Antonius, *Bibliotheca Hispana; Coleccion General de Comedias*, Madrid, 1826-34.)

ALARIC, one of the most eminent of those northern chiefs who successively overran Italy during the decline of the western empire, and the first of them who gained possession of imperial Rome. He learned the art of war under the celebrated emperor of the East, Theodosius, who curbed the depredations of the Goths, settled them in different provinces of the empire, and recruited his armies from the youth of the nation; but they threw off the yoke as soon as the powerful hand which had imposed it ceased to hold the sceptre, and Alaric, born of one of the noblest families of the nation, was chosen by his countrymen as their leader. Under his guidance the Visigoths, the division of the Gothic nation to which he belonged, issued from Thrace, where they had been settled, and overran Greece, A.D. 396. Alaric took Athens; but instead of treating it with severity and destroying its edifices, as has sometimes been asserted, it is most probable that he did very little damage to its works of art, although he carried off such as were moveable. The Goths were soon compelled by Stilicho to evacuate that country, and to return into Epirus. About the year A.D. 398, Alaric, on the grounds of his high military character, was proclaimed King of the Visigoths; and about the same time Arcadius, the successor of Theodosius, alarmed at his repeated successes, attempted to identify his interests with those of the empire by declaring him Master-General of the Eastern Illyrian Prefecture. The Visigoths who obeyed his orders were thoroughly organized as an army, but as yet had few claims to the civil character and stability of a nation. They threatened both empires equally at the same time, and sold their alliance to each alternately. Alaric at last determined to make his way into the empire of the west, for the purpose of establishing a kingdom by conquest.

Early in the year A.D. 403 he appeared before Milan, which was immediately evacuated by the Emperor Honorius. Besieged in the fortress of Asta, Honorius was on the point of surrendering, when Stilicho came to his assistance, with an army hastily recalled from the frontiers of Gaul and Germany. On Easter-day, A.D. 403, was fought the battle of Pollentia. The testimony of historians varies as to the event of it; but the advantage seems to have been on the side of the Romans. In a subsequent battle, near Verona, Alaric was completely defeated by Stilicho, and was compelled by the voice of his people to accept terms which his pride would have rejected—to ratify a treaty with the empire of the west, and to retire from Italy with the remains of his army. (Claudian, 'De Bello Getico'.)

After his retreat from Italy, Alaric concluded a precarious peace with Honorius, and even entered into his service, being nominated

Master-General of the Western Illyrian Prefecture. In this capacity he was required to enforce the claims of the court of Ravenna to certain provinces held by the eastern empire; but his efforts were ineffectual, and at the end of a few years, when his army was recruited by the German youths who were attracted by his fame, he renewed his design of establishing himself in Italy. Claiming an extravagant reward for the services which he had performed, he plainly intimated that war would be the consequence of a refusal. The demand was made in the year A.D. 408. The emperor was then at Rome, and it was debated in the senate what steps were proper to be taken. The majority were for war; but by Stilicho's advice it was determined to buy off the enemy by a contribution of four thousand pounds weight of gold. One of the senators exclaimed, in the language of Cicero, "This is not a treaty of peace, but a contract of slavery." The minister maintained the demand to be nothing more than just, as Alaric had remained three years in Epirus for the service of Honorius. While the Visigoths were at the foot of the Alps, the cowardly and weak Honorius procured the assassination of Stilicho, the only man who could still have defended the empire. His son and almost all his officers were murdered along with him. Those Visigoths who were serving in the pay of the empire had left their wives and children in the Roman cities: they were all massacred at the same time. All the treaties concluded by Stilicho with Alaric were annulled, and the court of Ravenna seemed to take pleasure in provoking an enemy whom it was unable to resist. Alaric crossed Venetia without encountering any Roman soldiers; with the rapidity of a traveller who meets with no obstruction, he advanced under the very walls of Rome, and formed the siege. An application for terms was made on the part of the Romans, with an intimation that if once they took up arms they would fight desperately. Alaric returned this pithy answer: "The closer hay is pressed, the more easily it is cut." He demanded all the wealth of Rome. The ambassadors asked what he would leave to the inhabitants;—"Their lives." He at length however consented to retire, on condition of receiving a heavy ransom. But Honorius, although he had taken no measures for the defence of his capital, refused to ratify the treaties by which it might have been saved. Alaric laid siege to Rome a second time in A.D. 409. The imposing name of the Eternal City seemed to inspire the barbarian with involuntary respect. He endeavoured to save it from the consequences to which he was otherwise pledged, by appointing a new emperor in the person of Attalus, prefect of the city; but the weakness of Attalus rendered it necessary for the Visigoth conqueror to undo the work of his own hands, and Honorius was reinstated on a powerless throne. A treacherous attack on the Goths at Ravenna, while the conferences were still open, exhausted the patience of Alaric. The city was a third time besieged, and Alaric entered at midnight on the 24th of August, 410, when he gave the town up to be pillaged for six days, but with orders to his soldiers to be sparing of blood, to respect the honour of the women, and not to burn buildings dedicated to religion. After the limited period of plunder and vengeance he hastened to withdraw his troops, and led them into the southern provinces of Italy; but he died in the course of a few months, after a very short illness, while besieging Cosenza in Calabria. Alaric not only displayed great courage and military skill in his various campaigns, but was distinguished by his moderation and justice in the intervals of peace. The works of art and the usages of civilised life were respected by him, and his humanity restrained not a little the excesses of his followers. He showed by his reverence for the churches of Rome during the sack of the city, that he was in some measure under the influence of the Christian faith, which he had learned from Arian teachers, and while some regarded him as an instrument of vengeance against the remaining paganism of Rome, he seems to have made pretensions at times to an impulse from Heaven.

(Zosimus; Claudian; Jornandez, *De Rebus Geticis*; Gibbon, ch. xxix., xxxi.)

ALARIC II., ALARICUS, king of the West Goths, succeeded his father Eudca in A.D. 484. Gothia, the then name of the West Gothic kingdom, had been considerably enlarged by Eudca, and extended over Hispania Tarraconensis and Bætica, and in Gaul as far as the Loire and the Rhone, by which rivers it was separated from the kingdoms of the Franks, the Burgundians, and the East Goths, who were masters of the province. If we can trust Isidorus, Alaric had spent his youth in idleness and luxury, though the truth seems to be that, preferring a peaceful reign to war, which in the eyes of the Goths was the only occupation worthy of kings, he incurred that reproach because he was not fond of bloodshed. He was an Arian, like most of his countrymen, but very tolerant, as we see from the acts of the Council of Agde, which was held in A.D. 506, and by which many privileges were granted to the orthodox Catholics. Clovis, king of the Franks, having overthrown the last remnants of the Roman power in Gaul, coveted the fine countries west of the Loire; and there being still many Catholics in Gothia who were dissatisfied because their king did not adopt the Catholic faith, he declared war against Alaric. The old East Gothic king, Theodoric the Great, whose daughter Theudigota was the wife of Alaric, foresaw the war, and tried to prevent it by conciliatory means: the letters which he wrote to that effect to the kings of the Franks, the West Goths, and the Burgundians, are given by Cassiodorus; but his endeavours were in vain, and the war

broke out in 507. In a pitched battle near Vouglé, in the environs of Poitiers, the result proved fatal to King Alaric, whose army was entirely defeated. Alaric fled, but was overtaken and killed. The Goths made a halt at Narbonne, and quarrelled among themselves about the choice of a new king. One part of them chose Gesalic, or Gisolec, the elder but bastard son of Alaric; and another Amalaric, the lawful son of Alaric and Theudigotha. This prince being too young to rule, the regency over the West Gothic kingdom was intrusted to his grandfather, the East Gothic king Theodoric, who drove out Gesalic, and compelled the Franks to restore their conquests. A proof that Alaric was peaceful because he appreciated the blessings of peace, and that he was able to consolidate that peace by a regular system of legislation, is the code called *Breviarium Alaricianum*.

(Cassiodorus, *Variar.* 3, ep. 1, &c.; Gregorius Turonensis, ii. 36; Procopius, *De Bell. Goth.* ii. 12; Jorandez, *De Reb. Goth.* p. 129; Mascon, *Hist. of the Ancient Germans*, translated by Lediard; Aschbach, *Geschichte der Westgothen.*)

ALAVA, MIGUEL RICARDO D', was born at Vitoria, in Spain, in 1771. He first entered the naval service of his country, in which he attained the rank of captain of a frigate, which he then exchanged for a corresponding rank in the army. At the beginning of the French occupation of Spain in 1807, Alava, as a member of the assembly of Bayonne, signed the new constitution given on the nomination of Joseph Bonaparte as king of Spain; and he subsequently accompanied Joseph to Madrid. He soon however saw reason to be dissatisfied with the side he had taken, and he joined the army of the independents. In the progress of the war the Duke of Wellington appointed him one of his aides-de-camp, in which capacity, after the battle of Vitoria, he was enabled to save his native town from pillage; he ultimately attained the rank of general of brigade. When Ferdinand VII. was restored, he remembered Alava's first defection more vividly than his recent services, and he was thrown into prison, but the intervention of the Duke of Wellington procured his liberation within a few days. Alava at length succeeded in ingratiating himself with Ferdinand, who appointed him ambassador to the Netherlands, where his kindness to his banished countrymen occasioned, it is said, his recall in 1819. At the commencement of the revolution of 1820 he was elected member of the Cortes for the province of Alava, and was President in May 1822. When in June of that year the insurrection took place against the Cortes, he fought with Ballasteros and Murillo against its enemies at Madrid, and followed the Cortes to Cadiz, whither they had conveyed the king. When Cadiz was invested by the French army in 1823, Alava was commissioned by the Cortes to negotiate with the Duc d'Angoulême, and under the assurance of the Duc that he would use his influence to obtain from Ferdinand (whose liberty was first stipulated for) a constitution insuring the freedom of Spain. Ferdinand was conveyed to the quarters of the French general, having previous to his leaving Cadiz repeated the assurances in proclamations published in his name. Arrived in the French camp, Ferdinand lost no time in declaring the promises null, as well as all the acts of the government during his captivity. Alava, with many other members of the Cortes, retired to Gibraltar, and thence to England. After the death of Ferdinand VII. he returned to Spain, embraced the cause of the Queen Dowager and her daughter against Don Carlos, was appointed ambassador to London in 1834, and to Paris in 1835. After the insurrection of La Granja he refused to take the oath of allegiance to the constitution of 1812, retired to France, and died at Barèges in 1843.

(*Nouvelle Biographie Universelle*, 1852.)

ALBA, or ALVA, FERNANDO ALVAREZ DE TOLEDO, DUKE OF, General of the imperial army, and Minister of State of Charles V., was born in 1508. He was the son of Don Garcia, and grandson of Don Fadrique, or Frederic, who was first-cousin of King Ferdinand the Catholic, and the second Duke of Alba de Tormes. His father having lost his life in an engagement against the Moors of Gelvez, his grandfather superintended his education. He entered very young into the service of the emperor, and accompanied him in his expeditions to Algiers, Tunis, and Pavia. He afterwards followed him to Hungary; and it is said that the emperor promoted him to the first rank in the army, more as a mark of favour than from any consideration of his military talents. His reserved disposition, and the peculiar bent of his mind to politics, had at first given an unfavourable idea of his talents as a general. On the emperor wishing to know his opinion about attacking the Turks, he advised him rather to build them a golden bridge than offer them a decisive battle. Through his wise measures, however, the emperor obtained a complete victory over Frederic of Saxony at Mühlberg, where the elector was made prisoner. Alba subsequently commanded at the siege of Mentz.

About 1556 Pope Paul IV. had deprived the house of Colonna of their states, and added them to the territory of the church. The French favoured the Pope; and the duke was ordered by Philip II. to proceed thither against the united French and papal army. Having obtained the title of Lieutenant of all the Austrian dominions in Italy, with unlimited power, he entered the Italian territory. Immediately upon his arrival, he obliged the Count of Brisco to raise the siege of Ulpian; placed Milan in a state of security; and, proceeding to Naples, where the Pope by his intrigues had caused serious distur-

bances, he restored tranquillity, and secured respect for the Spanish authority. He then entered the Papal States, and made himself master of the Campagna of Rome, with a determination to humble both the Pope and the French; but having received fresh orders from his court, he was obliged to conclude an honourable treaty of peace with the Pope, not without telling his master that timidity and scrupulousness were incompatible with the policy of war. This proud warrior, before whom the bravest trembled, was subjected to the humiliation of asking the Pope's pardon; and, as he himself confessed, was so struck with awe at the ceremony, that he could scarcely utter a word.

About 1560 the Flemish provinces of Spain began to manifest symptoms of discontent. Philip, a bigoted Catholic, was determined to maintain the Roman religion in all its purity throughout his dominions. He disliked the Belgians as much as his father had been well-disposed towards them; and his whole conduct was calculated rather to alienate than to gain their affection. He attempted to destroy their liberty and privileges, and to establish the Inquisition at any hazard. When one of his ministers represented to him, that if he did not abolish the inquisitorial edicts, he exposed himself to the risk of losing the states, he answered, that he "would rather have no subjects at all than have heretics for his subjects." A rebellion was the result of this ungenerous policy. To quell it, Alba was furnished with troops and money, and invested with unlimited powers. He set sail from Spain in 1567, and landed at Genoa, where he strengthened his army with some Italian troops, and proceeded to Brussels. On his arrival, the country, which, through the mild and conciliatory measures adopted by the amiable regent, Margaret of Parma, was comparatively tranquil, became full of alarm. Events proved that the fears of the people were not unfounded. The Prince of Orange fled to Germany, and in vain urged the counts of Egmont and Horn to do the same. Alba summoned a council of state to his house, to consult about the best means of restoring tranquillity and repressing sedition. The two counts came as councillors, when Alba seized them, with the secretary, Cassenbrot, and put them in prison. The princess-regent, seeing herself deprived of her authority, retired to Italy, and left the government of the country in the hands of the duke.

Immediately upon the imprisonment of D'Egmont, Alba instituted a council, composed of twelve judges, whom he named 'Judges of the Tumults;' by his victims they were called the 'Court of Blood.' He was himself president. He summoned the Prince of Orange, and all the other nobles and citizens who had fled from the country, to appear before his tribunal, under the penalty of confiscation of their property. All the prisons were filled with victims, who were speedily condemned and executed. The principal cities were fortified, and filled with soldiers; and a country which had hitherto enjoyed all the benefits of rational liberty, under one of the mildest governments of Europe, was now converted into a military camp. More than 30,000 persons sought refuge in the neighbouring countries. All the laws which curb the strong and protect the weak, were virtually abolished: there was no other rule but the will of the tyrant.

The Prince of Orange had collected an army in Germany, with which he advanced into Friesland, and defeated a body of Spaniards at Groningen. The news of this reverse exasperated the duke. He hurried the trials of the counts of Egmont and Horn to a speedy conclusion. They were condemned and beheaded; and the secretary of D'Egmont was torn alive by four horses. The Prince of Orange was desirous to give battle to the Spaniards, but the duke avoided an engagement; and by his prudent movements, without losing a single man, he caused the patriot army to disband. Alba returned to Antwerp to carry on the fortifications of the citadel. The works were soon finished; and in the middle of the fortress the duke caused his own statue in brass to be erected. This statue represented him in full armour, and at his feet a two-headed monster, referring allegorically to the nobility and the people. The whole was supported by a pedestal of marble, with the following inscription:—"In honour of the Duke of Alba, for having restored the Belgians to their allegiance to the king and the church, and the country to tranquillity, peace, and justice." This insult was greater than a nation could endure. It was so revolting, that it alienated even his friends; and from that moment his dictatorship was virtually ended. His fall was hastened by the cruelty practised towards the inhabitants of Haarlem, where he caused more than 2000 persons to be executed, after having led them to expect forgiveness if they surrendered.

He now began to encounter misfortunes and disappointments on every side. His health was in a weak state; the greater part of Holland had openly revolted, and proclaimed the Prince of Orange stadtholder; his armies had ceased to be invincible; and he earnestly requested to be recalled. In December, 1573, he published a general pardon, and left a country which he had rendered desolate; in which he had delivered into the hands of the executioners 13,000 victims, and kindled a war which raged for thirty-seven years, and cost Spain the blood of her best troops, immense treasures, and the final loss of some of her richest provinces. The first act of his successor's authority was to deminish his statue; so that nothing remained in Flanders after his departure but the memory of his cruelty.

On his arrival in Spain, far from being well received at court, he

was sent as a prisoner to his castle of Uceda. Four years after his arrest, Henry II. of Portugal died, leaving no rightful heir. Philip II. of Spain put in a claim, which he enforced by the sword. Alba was now summoned from his retirement, and at the head of 12,000 men entered Portugal by Elvas. In two weeks he placed Philip in possession of the crown of Portugal. Three years after, 1583, he died at Lisbon, at the advanced age of 74.

The Duke of Alba was undoubtedly the ablest general of his age. He was principally distinguished for his skill and prudence in choosing his positions, and for his rigid enforcement of the strictest discipline in his army. He often obtained by patient stratagem those advantages which would have been thrown away or dearly acquired by a precipitate encounter with his enemy. Being at Cologne, and avoiding, as he always did, an engagement with the Dutch troops, the archbishop urged him to fight. "The object of a general," answered the duke, "is not to fight, but to conquer; he fights enough who obtains the victory." During a career of so many years' warfare, he never lost a battle. The firmness, energy, and caution of such a character as Alba, surrounded as he was by all the evil circumstances which belong to intolerance and despotism, were only instruments to render the bigot and tyrant more dangerous and odious. Under more favourable states of society, they might have produced a just and benevolent statesman.

(Mariana, *Hist. de Esp.*; Bentivoglio, *Guerr. di Flandr.*; Do Campo, *Hist. de Portugal*.)

ALBANI, a patrician Roman family, originally from the town of Urbino. One of its members, Cardinal Gian Francesco Albani, was raised to the papal see in 1700, when he assumed the name of Clemens XI. Since that time the Albani have been classed among the Roman princes, and have furnished the Church of Rome with a succession of cardinals, who have been in general men of taste and abilities. Cardinal Alessandro Albani, in the last century, was known as a patron of the arts. During the course of fifty years he enriched his villa outside of Porta Salaria with a magnificent collection of objects of art, which rendered the Villa Albani one of the most interesting spots about Rome. When the French republican army invaded Rome in 1798, this villa was stripped of all its treasures. The cardinal, however, escaped to Naples. After the death of Pius VI., Cardinal Albani repaired to the conclave at Venice, which elected Pius VII., and soon after died at an advanced age. The lay representative of the Albani family is possessed of the estate of Soriano near Viterbo, and of other domains in the papal states. [CLEMENT XI.]

ALBANI, FRANCESCO, was born at Bologna, March 17, 1578, and was placed under the tuition of Denys Calvert, to be instructed in painting. Guido Reni was studying at the same time under that master, and being more advanced in art than Albani he was enabled to afford him effectual assistance in his studies. The two youths quitted Calvert, and placed themselves under Ludovico Carracci, whose school began about this time to be conspicuous in Lombardy, and under that great master they pursued their studies with an emulation advantageous to both. Having made considerable proficiency, Guido proceeded to Rome, whither he was followed by Albani, whose talents soon excited attention in that metropolis of art. Annibale Carracci had been employed to ornament the chapel of San Diego, in the National Church of the Spaniards; but being disabled by illness, he recommended Albani to continue the work, which he finished so successfully as to obtain universal applause. He afterwards painted several large pictures at Rome, Mantua, and Bologna, but it is on his small pictures that Albani's reputation is chiefly founded. The natural bent of his mind was towards subjects of feminine and infantine softness, to high finishing rather than bold effect. All his latter works are small and elaborate; they became extremely fashionable during his day. Albani was well acquainted with ancient sculpture, but displays no indication of such knowledge in his male figures; his women and children are better drawn. He might have become a good colourist, but for that anxious and elaborate mode of finishing which impairs the brilliancy of his tints, and gives his flesh the appearance of ivory. There are at Burghley House, the seat of the Marquis of Exeter, some tapestries from his designs. Three of his pictures, namely, the Three Marys at the Sepulchre, and two Holy Families, are well engraved by Sir Robert Strange. Albani died Oct. 4, 1660. (*Malvasia, Padina Pittrice; Passeri, Vite de' Pittori*, &c.)

ALBANY, LOUISA, COUNTESS OF, daughter of Prince Stolberg Godesen, in Germany, was born in 1753, and was married in 1772 to Charles James Edward, called the Young Pretender, grandson of James II. They resided at Rome, and had a little court, by which they were addressed as king and queen. In 1780 Louisa left her husband, who was much older than herself, and with whom she did not agree, and retired to a convent. She afterwards went to France; but upon her husband's death in 1788, she returned to Italy, and lastly settled at Florence. She was then secretly married to Count Alfieri, the Italian poet, who died at her house in 1803. She however went by the name of Countess of Albany, as the widow of the last of the Stuarts, up to the time of her death, which happened at Florence, Jan. 29, 1824. She was fond of literature and of the arts, and her house was resorted to by the most distinguished persons at Florence. She caused a fine monument by Canova to be erected in 1810, in the church of Santa Croce, to the memory of Alfieri.

ALBATEGNIUS (Astronomer). D'Herbelot calls him Mohammed Ben Giaber, but Mr. Gayangos, who has given more particulars of him than any one else (in the 'Biogr. Dict.' of the Society for D. U. K.), names him *Mohammed Ibn Jdbir Ibn Sendin Abé Abdillah*. The term Albategnius is the Latinised form of El Batani, or El Bateni, from Baten in Mesopotamia, where he was born. He lived in parts of the 9th and 10th centuries, beginning his astronomical observations in A.D. 877, and continuing them till his death in 929. He generally resided at Rakkah (Aracta) or at Baghdad. His writings comprise abridgements of Ptolemæus and Archimedes, with comments; a work on astronomy, chronology, and geography; a treatise on the rising of the constellations, and various other points of astronomy; an elementary treatise on astronomy, and one on astrology, with minor works. The treatise on the rising of the constellations (*Lalande in verb. 'Delambre'*) was translated from Arabic by one Plato Tiburtinus, but badly (as was detected by Halley). This translation was twice printed: first as '*Alfragani Rudimenta Astronomiæ, et Albategnii Liber de Motu Stellarum . . . cum Joh. de Regiomonte Oratiõne Introductoria . . . Norimbergæ, 1537*,' 4to: next as '*Albategnii de Scientiâ Stellarum Liber, cum aliquot Additionibus J. Regiomontani . . . edidit Bernardinus Ugulottus, Bononiæ, 1645*,' 4to. Both editions leave out the tables which the book was written to explain, from which it is difficult to form a very accurate idea of the labours of Albategnius; but there is enough to show that he was an astronomer of great merit, and of a very independent turn of thought: it is likely that he was among the first, if not the very first, to find out that the data used by Ptolemæus required correction. He seems to have had no other guide: the Indian numerals are not found in his work, so that it is difficult to suppose that he derived any astronomy from that quarter.

He was the first who rejected the chords, and substituted sines in their place, and of this apparently trifling improvement we are reaping the fruits to this day: he also used versed sines and (though without seeing the full extent of their utility) tangents. He determined the obliquity of the ecliptic with the parallactic instrument as described by Ptolemæus, in such manner that his observation, compared with those of our time, gives 0°505" for the annual diminution of that element; our modern tables give it, at this time, 0°475". His sines gave trigonometry, even in his own hands, quite a new appearance and a new power; and he had a much greater number of methods in spherical trigonometry than the Greeks. It is most likely that he invented these himself, for he distinctly intimates himself to be the first who abandoned the chords: the rules for finding the third side from two sides and the included angle, and the angles from the sides, must be attributed to him; with great simplifications in the doctrine of right-angled triangles. He determined the length of the tropical year, making it only 2m. 26s. too short; a result much more exact than that of Ptolemæus. The same may be said of his determinations of the precession of the equinoxes, of the place of the solar apogee, and of the eccentricity of the earth's orbit. Looking at his determinations of the two latter, and seeing that he does not infer that they are changeable elements, we are left to conclude that he attributed the difference between himself and Ptolemæus to errors of observation. But as it is by the research of Albategnius that succeeding astronomers were able to infer the variability in question, and as the only reason for his not inferring it was his well-grounded want of confidence in Ptolemæus's results, he has the merit of the discovery. Several writers have affirmed that he did announce it; but incorrectly. The changes which he made in the lunar theory of Ptolemæus are slight, and in his planetary theory he has very little success. For a fuller account of his work, see Delambre, '*Hist. de l'Astron. Moyenne*,' p. 10-62. This learned and excellent historian, who rarely lets an author go without stripping a few leaves from his crown, shows Albategnius to great advantage in comparison with Ptolemæus as an observer, and with his European follower Regiomontanus as a theorist: and the subject of our article may fairly take rank as the greatest of the Arabic school, which forms the link between that of the Greeks and our own.

ALBEMARLE, DUKE OF. [MONK.]

ALBERONI, GUILIO, CARDINAL, was born in the state of Piacenza, in May, 1664. He was bred to the church, and became curate of a country parish. The Duke of Vendôme, who commanded the French army in Italy during the war of the Spanish Succession in 1702-1704, happening to be in the states of Parma, and being in want of corn for his troops, sent for Alberoni. The curate had become personally known several years before to Campistron, the poet, one of the duke's followers, when the latter, travelling through Italy, and being stripped by robbers in the same neighbourhood, was kindly taken home by him, and his wants supplied. Alberoni, who was a man of natural abilities and quickness, rendered himself useful to the French general; on which account however he became obnoxious to the opposite, or imperial party. When Vendôme was recalled from Italy he took Alberoni with him, and obtained for him a pension of 1000 French crowns from Louis XIV. Alberoni followed the duke into Spain, where the war was then raging in Catalonia. Vendôme employed Alberoni in his negotiations with the court of Philip V., where at that time the Princess des Ursins enjoyed the greatest influence. Alberoni found favour with the princess, whose intriguing mind was congenial to his own, and he became her confidant. Through her

means he was constituted agent of the Duke of Parma at the court of Madrid, in which capacity he was instrumental in bringing about the marriage of Philip V. with Elizabeth Farnese, daughter of the Prince of Parma. He set off for Parma to stipulate the marriage-contract in the king's name. In the meantime the Princess des Ursins, having understood that the character of the future bride was not so mild as it had been represented by Alberoni, and that she was likely to endanger her own influence at court, prevailed on the king to despatch a courier to Parma, with orders to Alberoni to suspend the negotiation. The courier arrived on the eve of the day appointed for affixing the signatures. Alberoni, it was said, by threats or bribe, prevailed upon the man not to make his appearance until the day after. The marriage-contract was signed in December, 1714, and the new queen set off for Spain. The first favour she asked of her husband, in writing, was to dismiss the Princess des Ursins from court. The latter, who had set off from Madrid to meet her, received an order from Philip to quit Spain immediately. The new queen, in gratitude to Alberoni, had him appointed a member of the king's council, bishop of Malaga, and, lastly, prime minister of Spain. He now devoted all his energies to rouse Spain from the state of weakness into which she had fallen during the preceding century, and make her act a principal part in the affairs of Europe. Alberoni was not scrupulous about means. In violation of the Peace of Utrecht he suddenly invaded the island of Sardinia, which had been secured to the emperor, and afterwards in like manner conquered Sicily—the Duke of Savoy being then at peace with Spain. All Europe was astounded at this new war stirred up by Alberoni; England, France, and the emperor resented his conduct; and an alliance was formed against Spain in 1719. Alberoni defied them all: he favoured the Pretender, in order to find employment for the English at home; he tried to excite disturbance in France, especially among the Protestants in the south, by claiming for Philip V. the regency of that kingdom during the minority of Louis XV.; and he even corresponded with Ragotaki of Transylvania, and with the Sultan, in order to divert the attention of the Emperor. The latter sovereign was in consequence obliged to recall Prince Eugene in the midst of his successful campaigns against the Turks, and to conclude with the latter a disadvantageous peace at Passarowitz. The clamour against Alberoni, on account of these intrigues, was universal. Pope Clement XI., who had been induced by Philip V. to make Alberoni a cardinal, was loud in his remonstrances against him. The fall of Alberoni was resolved by the allied powers as the only means of restoring peace to Europe. The Duke of Parma was prevailed upon to use his influence with the court of Spain, and especially with the queen, who being already weary of the haughty and overbearing tone of the cardinal-minister, induced Philip V. to write with his own hand an order for Alberoni's deposition, and his banishment from the Spanish territories. This happened at the end of 1719, after Alberoni had been minister about three years. Alberoni repaired to Italy, where he had transmitted large sums of money. Orders had been given by the Pope for his arrest, which Alberoni however evaded. A process was instituted at the same time against him at Rome, which he also contrived to protract. Pope Clement XI. having died in March, 1721, Alberoni suddenly repaired to Rome to attend the conclave, to the astonishment of the people, who crowded to see this famous personage. The new-elected Pope, Innocent XIII., quashed the proceedings against him.

Some time after, Alberoni was sent as legate to Romagna. But he had not yet totally forgotten his habits of intrigue; and being now unable any longer to disturb the peace of Europe, he contrived to embroil the diminutive republic of San Marino, which unfortunately was placed in the neighbourhood of his government. Under the pretence of remedying some discontents he entered the town of San Marino, and called upon the citizens to swear allegiance to the Pope. Some ran away, others refused, and the rest complied through fear. The Pope however disapproved of Alberoni's conduct, and sent another legate, who reinstated the republican government. This occurred at the beginning of 1740. Alberoni after this retired to Piacenza, his native country, where he lived in affluence, and built a large religious house. He remained in retirement, forgotten by the world, till the 26th of June, 1752, when he died at the advanced age of 88.

Alberoni left a quantity of manuscripts, from which a work, called his 'Political Testament,' published at Lausanne in 1758, was said to be derived. He is remarkable as one of the most prominent examples of that class of statesmen who rose to power by the most pitiful intrigues; and who, being uncontrolled by public opinion, thought their own ambition and their pretended zeal for their despotic masters a sufficient motive to plunge the people of Europe into continual wars, in which they had no real interest, and whose effects have so long retarded the natural progress of mankind in civilisation by the efforts of peaceful industry.

(Muratori, *Annali d'Italia*; Botta, *Storia d'Italia*; Cox, *Memoirs of the Kings of Spain of the House of Bourbon*.)

ALBERT I., Duke of Austria, and afterwards Emperor of Germany, was the son of Rudolf of Hapsburg, the founder of the imperial Austrian dynasty. Albert married the heiress of the former dukes of Austria. After his father's death in 1291 he assumed the imperial title, in opposition to the votes of the electors, who had chosen Adolphus of Nassau. After several years' war between the two competitors, Albert defeated Adolphus, who was killed in battle in 1298. Albert then ascended the

imperial throne, and received after many difficulties the confirmation of the Pope, Boniface VIII. He was next engaged in wars with the Bohemians, whose country he attempted to conquer, but without success. Soon after this the Swiss forest cantons revolted, on the 1st of January, 1308, against Albert's lieutenants, whose government was arbitrary and oppressive: this was the beginning of the Swiss Confederation. [SWITZERLAND, in GEOG. DIV.] Albert, full of indignation, came with troops to chastise them: he advanced as far as Baden in Aargau, where he summoned his vassals, and held a council for the reduction of the revolted cantons. On the 1st of May, 1308, Albert left Baden to return to Rheinfelden, where the Empress Elizabeth was. As he crossed the river Reuss at Windisch in a boat, he was separated from the greater part of his suite, his nephew, John of Hapsburg, and three other noblemen only, crossing over with the emperor. John, who had lately come of age, had been importunate with his uncle to restore to him his father's estates in Suabia, which Albert seemed determined to keep in his own possession. The nephew, despairing of justice, had formed a conspiracy with the three noblemen already mentioned; and as the party landed on the opposite bank of the Reuss, the conspirators fell upon the emperor and murdered him, in sight of his attendants on the other side of the river, who could give their master no assistance. Albert expired in the arms of a poor countrywoman who happened to pass that way. The murderers fled: two of them were afterwards taken and executed, as well as a number of other persons mostly innocent, who were suspected to have been concerned in the conspiracy. Agnes, Albert's daughter, and queen of Hungary, carried her vengeance for her father's death to a most dreadful extent. Nearly one hundred noble families, and one thousand persons not noble, of every age and sex, were involved in this inhuman proscription. The executions lasted several months. After this butchery Agnes built a monastery on the spot where Albert had been murdered, which was called Königsfelden, and here she shut herself up for the rest of her days. The remains of this monastery and church are still to be seen, as well as the apartments which Queen Agnes occupied. Königsfelden is on the high road from Baale to Baden and Zürich in Switzerland, and in sight of the castle of Hapsburg, whence the house of Austria originally sprung. (Johann Müller, *Geschichte der Schweizer*.)

ALBERT, Archduke of Austria, son of the Emperor Maximilian II., was made a Cardinal and Archbishop of Toledo. He was appointed by Philip II. in 1596 governor of the Low Countries, and succeeded the Duke of Parma in the difficult task of carrying on the war against the Dutch, who had revolted from Spain. He resigned the cardinalship, and married Elizabeth of Austria, daughter of Philip II., who brought him Flanders and Franche-Comté as her dowry: he thus became sovereign, nominally at least, of the Belgian provinces. In July, 1600, he fought the battle of Nieuport against the Dutch under Maurice of Nassau: this engagement, in which Albert was defeated, decided the independence of Holland. Albert next besieged Ostend, which he took after a long and murderous siege, in which 100,000 men are said to have lost their lives on both sides. In 1609 Albert concluded a truce with the Dutch for twelve years, before the expiration of which he died, in 1621. He left no children, and the dominion of Flanders reverted to Spain.

ALBERT, Prince of Mecklenburg, was called to the throne of Sweden in 1364 by the nobility who had deposed King Magnus. The partisans of the latter, joined with Haquin, king of Norway, carried on the war for several years; at last Magnus formally gave up the crown to Albert in 1371. Waldemar, king of Denmark, dying in 1376, his daughter Margaret, widow of Haquin, king of Norway, became queen of both Denmark and Norway; and soon after the Swedes, being dissatisfied with Albert, who favoured his German countrymen at their expense, offered to Margaret the crown of Sweden. After several more years of war, a decisive battle was fought at Talkoping in West Gothland, in which the queen's forces defeated Albert, and took him prisoner in 1388. Peace however was not re-established in Sweden till 1395, when Albert consented to give up his claims to the crown. He then retired into Mecklenburg, where he died. Margaret of Waldemar thus united the three northern kingdoms under one sceptre.

ALBERT, Margrave of Brandenburg, and first duke of Prussia, was born in 1490. He was elected in 1511 Grand Master of the Teutonic Order, who held dominion over Prussia proper, that part of the present kingdom of Prussia which borders on the Baltic Sea. He fought against Sigismund, king of Poland, for the defence of his order, who had been for ages at war with the Poles. Peace was made in 1525 at Cracow, in which Albert managed to have the duchy of Prussia secured to himself and his descendants as a fief of the crown of Poland, thus laying aside the rights of the order. Albert some time after embraced the Protestant faith, and married a princess of Denmark. One of his descendants, Frederic William, elector of Brandenburg, threw off the allegiance of Poland; and his son, Frederic I., changed the title of Duke into that of King of Prussia in 1701. [BRANDENBURG, in GEOG. DIV.]

ALBERT DÜRER. [DÜRER.]

*ALBERT, PRINCE. Albert Francis Augustus Charles Emmanuel, prince of Saxe-Coburg-Gotha, and consort of Queen Victoria, was born August 26, 1819, and was the second son of the Duke Ernest I., who died in 1844. Prince Albert was educated along with his elder brother, Prince Ernest, the present Duke-regnant of Saxe-Coburg-Gotha, under the Consistorial Councillor Florschütz, and subsequently at the

University of Bonn. His studies are described as including, besides the languages and history, the physical and natural sciences; and also music and painting, in both of which arts he attained considerable proficiency. Prince Albert was married to Queen Victoria on the 10th of February 1840 at St. James's chapel, having a few days before been naturalised by Act of Parliament. By an Act which received the royal assent August 4, 1840, it was provided that, in case of the demise of her Majesty before her next lineal descendant shall have attained the age of eighteen, the Prince is to be Regent until such age is reached. The Prince was not unmindful of the grave responsibilities which his position cast upon him, or of those which might possibly accrue. Almost immediately after his settlement in this country he read a course of English constitutional history and law with one of our highest authorities, Mr. Selwyn; and whilst he has most judiciously held himself aloof from all political parties, he has at different times shown an intimate acquaintance with the general bearing of great public movements, such as could only result from a careful study of the principles of our social economy, a clear knowledge of English institutions, and a considerate observance of the progress of events. In many of those public questions which are distinct from party politics, and in nearly all those which bear on the improvement of the physical condition of the poorer classes, on the progress of the mechanical and fine arts, and in various benevolent projects, the Prince has taken a very active part; and his speeches on public occasions have always shown an intelligent appreciation of the objects sought to be accomplished. As the head of the Fine Arts Commission the Prince did much towards setting in motion that effort to reach the higher purposes of art which has characterised the painting and sculpture of the last twelve or fourteen years; and he has, by his zealous patronage of schools of design, evinced an equal desire to aid in raising the artistic character of our manufactures. But it was as the Chairman of the Council of the Great Exhibition of 1851 that his activity and knowledge found its widest scope and fullest development; and it seemed to be admitted by all who were intimately connected with the origin and progress of that great undertaking, that it owed very much of its high position and ultimate success to the taste, judgment, and tact of Prince Albert.

The Prince is a field-marshal in the English army and a colonel of the Grenadier Guards, and he is said to take much interest in the state of the army and the condition of the soldier; but his tastes and pursuits are for the most part entirely of a pacific character. The fine and mechanical arts do not, however, engross his attention. His name appears in the lists at the Smithsonian Club, and other leading agricultural exhibitions, as a competitor, and generally as a successful competitor, for the prizes annually adjudicated for superior breeds of cattle, &c. He has indeed given a good deal of time to agricultural pursuits, and his 'model farms' at Windsor are said by practical farmers to be really entitled to their designation.

Besides those above mentioned, the Prince holds several offices under the crown. He was elected in 1842, after a sharp contest, Chancellor of the University of Cambridge; and he is president of the Society of Arts, Grand Master of the Freemasons, and patron or president of various benevolent and other institutions.

ALBERTI, LEON BATTISTA, a distinguished mathematician, but more celebrated as an architect, and hardly less so as a philosopher, poet, painter, and sculptor. He was of the ancient and noble family of the Alberti of Florence, but was born in Genoa in 1404. He was nephew of the Cardinal Alberto degli Alberti, and he himself became a canon of the metropolitan church of Florence. Having devoted much of his attention to the acquisition of the principles of architecture, by the observation and admeasurement of the remains of ancient edifices in various parts of Italy, Alberti became distinguished among the promoters of the then new style, which has been called a restoration of the ancient and classical. When at Rome he was employed by the Pope, Nicholas V., to repair the ancient aqueduct of the Aqua Vergine, and to construct the Fontana di Trevi; but the structure was so much decorated by Salvi, in the pontificate of Clement XII., that not a vestige now remains of the design of Alberti.

At Florence, Alberti succeeded to the direction of several works which had been commenced by Brunelleschi, and left unfinished at his death. He himself designed and executed in Florence the Palazzo Rucellai, the choir and tribune of the church of the Annunciation; and some attribute to Alberti the principal front of the church of Santa Maria Novella. At Mantua he executed several edifices for the Duke Ludovico Gonzaga. But the most esteemed architectural work of Alberti is the church of St. Francis at Rimini, which he was employed to decorate by Sigismondo Malatesta, lord of that city. He wrote a work on sculpture, 'Della Statua,' which was followed by another on painting, 'De Pictura,' which he calls "prædilectissimam et nunquam satis laudatâ arte" ("a most delightful art, never sufficiently praised"); but his last and most esteemed work is his treatise on architecture, 'De Re Edificatoriâ.' This was not published until after his death, when it was edited by his brother Bertrand, and at his own desire dedicated to Lorenzo de' Medici. He died in 1472. The monument of his family yet exists in the church of Santa Croce, at Florence.

(Vasari, *Vite de' Pittori*, &c., ed. Schorn; Tiraboschi, &c.)

ALBERTINELLI, MARIOTTO, one of the best of the early Florentine painters, was born at Florence about 1475. He was the

pupil of Cosimo Roselli, but he became eventually the friend and imitator of Fra Bartolomeo, whom he assisted in some of his works. In tone Albertinelli equalled, if he did not excel, Fra Bartolomeo. There are three of his works in the gallery of the academy at Florence, one of which, the Annunciation of the Virgin, is a masterpiece in tone. He excelled for his period also in design, and some of his works are drawn in a style worthy of the best of the Cinquecentisti, as the Italians term the painters of the 16th century. He drew from the antiques in the garden of Lorenzo de' Medici. His masterpiece is considered the Visitation of Elizabeth to the Virgin, in the imperial gallery of Florence; it contains however only the two saints, but beneath it is a predella in three compartments, illustrating in small figures the Annunciation, the Nativity, and the Presentation in the Temple; it has been engraved by V. della Bruna.

Albertinelli was of a very singular disposition, and of dissipated habits. At one time he forsook painting, having taken offence at some criticisms upon his works, and turned publican, an occupation however which he soon exchanged for his original profession. He painted several works in partnership with his friend Fra Bartolomeo, and when that painter joined the order of the Dominicans, Albertinelli completed his unfinished works, among which was the Last Judgment, for the cemetery of Santa Maria Nuova, which, says Vasari, many suppose to have been the entire work of Bartolomeo. Albertinelli was so much distressed at losing the society of Bartolomeo, when the latter turned monk, that his friends had much difficulty in preventing him from following his example. Vasari says that he died about 1520, aged 45, the victim of his own debaucheries. He had some distinguished scholars; the best was Visino, who, according to Vasari, died in Hungary; others were Giuliano Bugiardini, Franciabigio, and Innocenzo da Imola.

Albertinelli painted in fresco in Florence, in Viterbo, and in Rome. Vasari mentions a very excellent portrait by him of the mother of Lorenzo de' Medici, Donna Alfonsina Orsini, daughter of Roberto Orsini, the constable of Naples. A picture in the Louvre by him is inscribed "Maricotti Debertainellis Opus. Anno. Dom. M.D.VI." In the chapter-house of the Carthusians at Florence, a crucifixion in fresco, with the same date, is marked "Mariotti Florentini Opus."

(Vasari, *Vite de' Pittori*, &c.)

ALBERTRANDY, JAN CHRZCICIEL, or JOHN CHRISTIAN, bishop of Zenopolis, was born at Warsaw in the year 1731. His father was by birth an Italian. On the death of his mother, which occurred when he was very young, he was placed entirely under the care of the Jesuits, and educated in their public school. Here his progress was so rapid, and the ability he displayed so extraordinary, that at the age of 15 he was admitted into the order, and immediately on the completion of his novitiate, namely, in his 19th year, was sent as public tutor to the college of Pultusk; he subsequently filled the same important post at Plovzko, Nieswicz, and Wilna. In the year 1760, Bishop Zaluski, having determined to throw his extensive library open for the benefit of the public, appointed Albertrandy his librarian. This post he occupied four years, during which time he drew up a very elaborate catalogue of the entire collection, stated to contain 200,000 volumes. In 1764 the Prince Lubinski confided to his charge his grandson, Count Felix Lubinski, afterwards minister of justice in the duchy of Warsaw. In the year 1770 he accompanied his pupil into Italy, to the Academy of Siena, and afterwards to Rome. The growing inclination of the young Lubinski for the study of antiquities, particularly numismatics, attracted the attention of his instructor, who applied himself with redoubled diligence to this science, and in the course of two years gained for himself a place amongst the first numismatists of Europe. Two years later, Count Felix Lubinski, having presented his collection of coins to King Stanislaus, with a request that they might be continued under the care of Albertrandy, the king appointed him keeper of his medals, and subsequently his lecturer and librarian, and keeper of his prints. Albertrandy, anxious to avail himself of the royal confidence for the good of his country, proposed to the king to collect from foreign countries the various scattered notices relating to Poland. He was in consequence sent into Italy in 1782, and in the course of three years had gleaned from the Vatican and sixteen other libraries in Rome, and also from various collections in other places, their most important contents relative to Poland. He shortly afterwards went to Sweden upon a similar mission. The product of these two journeys formed a most valuable collection of historical materials in almost 200 folio volumes, which are stated to have been deposited in the library of Pulawy, by Prince Czartoryski. King Stanislaus, as an acknowledgment of the extraordinary merit of Albertrandy, presented him with the great medal of merit, and the cross of the order of St. Stanislaus, and made him Bishop of Zenopolis. When 70 years of age he was unanimously called upon to preside over the newly-formed Royal Society of the Friends of Science of Warsaw, and he continued to direct its operations with the greatest activity and zeal, enriching its transactions with numerous papers, until his death, which took place on the 10th of August, 1803. (*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALBERTUS MAGNUS. It is a matter of controversy whether this celebrated scholar derived his laudatory name from the admiration of his contemporaries, or whether it was a Latinised form of

the surname Groot, or Grot. He was born at Lauingen, in Suabia, according to some in 1205, according to others in 1193. In 1222 he entered the order of Dominicans. During a long series of years he gave public lectures at Cologne, which were frequented by the principal scholars of the age; and he filled many places of trust and dignity. He was however unambitious of worldly honours, and he resigned even a bishopric which was forced upon him by the Pope, that he might enjoy the retirement of his cell, teach, and compose books. He died in 1280. His works form 21 volumes in folio, and are devoted to logic, physics, metaphysics, and theology.

There is great difficulty in classifying the works of Albertus, so as to obtain a correct estimate of his system, owing to his having been more a man of great erudition than a comprehensive and coherent thinker. He had read more than he had thoroughly digested; his mind in some measure broke down beneath the extent and variety of his learning. He had a taste for information of every kind; but the multiplicity of inquiries into which this universality prompted him to enter, rendered it impossible for him to retain them except by the mere formal memory. When any branch of science was mentioned, his tenacious memory recalled what the authors he had read delivered concerning it, their arrangement, and manner of dividing the subject. He had a vigilant and sharp eye to the phenomena of external nature, and a singular talent for clear exposition. His style and manner are too formal; the logical framework is pedantically ostentatious; but what he knows himself he makes clear to others.

All that we know of Albertus as an author or as a man is calculated to inspire us with respect for him. If his writings do not evince the subtle intellect of his scholar Thomas Aquinas, or the comprehensive genius of his master Aristotle, they evince an enthusiastic love of knowledge, an extraordinary power of persevering labour, and a pure and elevated disposition. Though frequently called to take part in public business, both civil and ecclesiastical, he was free from ambition; his cloister-cell was his favourite abode; adding to his store of knowledge, and communicating it to others, his favourite occupations. Yet such was his reputation for integrity, that laymen selected him as umpire in disputes with dignitaries of the church who were his personal friends, and popes consulted him even when the interests of his order might have been supposed to bias his opinion. When, in addition to these qualities, his influence in promoting the progress of knowledge in Europe is taken into account, his being the first to present the students of the middle ages with an encyclopædia of knowledge, it is easy to enter into the feelings of those who bestowed upon him the name of 'Great.' There are not many among those to whom that abused epithet has been applied who have so well deserved it.

(Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.)

ALBINUS, BERNARD SIEGFRIED, one of the most celebrated anatomists of the 18th century, was born at Frankfurt, in the year 1697. His father was professor of the practice of medicine in the University of Frankfurt, but subsequently filled the chair of anatomy at Leyden, then the most celebrated school of medicine in Europe. The position of his father afforded him the advantage of studying from his early youth under the greatest masters of the age—Boerhaave, Weyden, and Rau. In 1718 he went to Paris to study at the hospitals, but in the following year was recalled to Leyden to take the office of reader in anatomy and surgery. In 1721, on the death of his father, he was unanimously elected to the professorship of those sciences, and for more than twenty years from that time he entirely devoted himself to the study and teaching of them. In 1745 he was chosen professor of therapeutics, and he remained in this office till his death in 1770.

Bernard Siegfried Albinus, though the best anatomist of his time, was not a great discoverer. The knowledge of many single facts is due to his investigations; but he was not the author of any important principle in anatomy or physiology. His merit consists in the accuracy with which he investigated all the subjects of his study, the clearness and completeness of his descriptions, and the care which he bestowed on the delineation of the various structures of the body. In all those he was unequalled; and he thus contributed more than any of his predecessors to render descriptive anatomy an exact science. The commencement of that close study of anatomy by which it is now nearly perfected in its adaptation to surgery may be traced in the publication of his works. The engravings of the bones and muscles, by Vandelaar, have never been surpassed in fidelity, and have rarely been equalled in beauty of execution. They are said to have cost Albinus 30,000 florins, for the artist lived several years under his roof, and many of the first engravings were destroyed for trivial inaccuracies or defects. (For a list of the works of Albinus, see Watt's 'Bibliotheca Britannica,' vol. i. p. 14, z.)

ALBITTE, ANTOINE LOUIS, one of the most violent Jacobins of the French revolution, and afterwards a humble satellite of the Emperor Napoleon I. At an early age the violence of his principles procured his election as a member of the Legislative Assembly for the department of the Lower Seine, in September, 1791. His profession was that of an advocate, which he carried on at Dieppe. On the morning after the memorable 10th of August, 1792, he and his colleague Sers proposed and carried the resolution that every statue of a king should

be destroyed, and a statue of Liberty erected in its stead. He was sent in September with Lecointre-Puyraveau to the department of the Lower Seine, to disarm suspected persons, and deport the priests who refused to take the oath. He executed his commission with great severity, and in return was elected by the department to the National Convention. Here he was of the number of those who voted, on the 21st of December, against allowing Louis XVI. counsel on his trial, and shortly afterwards for putting him to death. On the 23rd of March, 1793, he carried the decree that emigrants taken prisoners in foreign countries should be massacred, whether found with or without arms. In Paris he was always the ardent opponent of the Girondins, and the proposer or supporter of the most violent measures; but it was in the country, and as commissioner to the armies of the republic, in which he attained the military rank of adjutant-general, that his atrocities were carried farthest. He was present in this character at the siege of Lyon, and at the partial demolition of that city after its capture, at the operations of Carteaux against the insurgents of the south, and at the opening of the siege of Toulon, where he made the acquaintance of Bonaparte, which was useful to him in after-life. His cruelty was accompanied with luxury and avarice: at Bourg he is said to have bathed every morning in the milk that was brought for the consumption of the town. His success and his excesses seem at this time almost to have turned his brain: he amused himself by having the pope, the king of England, &c., guillotined in effigy; and when one day at the Théâtre Français, the pit applauded the hemistich in Chenier's 'Caius Gracchus,' which may be translated "Let us have laws, not blood," he rose in anger, and vociferating imprecations on the audience, shouted out, "Let us have blood, not laws." On the fall of Robespierre numerous denunciations of his conduct were sent in to the Convention from the departments, and one from the administrators of the district of Bourg was referred to a committee. Albitte, thus pressed by danger, joined in a conspiracy to re-establish the reign of terror, which burst out in the insurrection of the first of Prairial in the year 3 (the 20th of May, 1795), one of the most terrible days of the whole revolution. It was on this occasion that the insurgents broke into the Convention, compelled that assembly to pass several decrees at the point of the sword; and after murdering Ferand, one of the members, presented his head on a pike to the president Boissy d'Anglas. After a desperate contest in the hall of the Convention, the insurgents were defeated and driven out; and the legislative body revoked the decrees it had passed under the influence of force, and voted, at the proposal of Tallien, the instant arrest of the members who had dared to bring them forward, or to countenance the conduct of the insurgents. Albitte was ably defended by his younger brother Jean Louis, also a representative of the Lower Seine, who, on this occasion, broke through a course of habitual inaction; the decree for his arrest was nevertheless passed, but it was found that during the confusion he had escaped. He was condemned in default of appearance; his colleagues were sentenced to death, and committed suicide in a body to avoid the guillotine. Albitte remained concealed till the general amnesty for revolutionary offences issued on the 26th October, 1795 (the 4th Brumaire, year 4), soon after which he was appointed by the Directory municipal commissary at Dieppe. On the overthrow of the Directory by Bonaparte, he became a warm partisan of his old acquaintance, who rewarded his zeal by naming him sub-inspector of reviews, a post which he maintained during the imperial government. He accompanied Napoleon I. in this capacity in the invasion of Russia, and died of cold, fatigue, and hunger, on the retreat from Moscow, on the 25th December, 1812. It is said that he maintained existence during three days with the remains of a flask of brandy, which in his last moments he shared with one of his unfortunate companions, the only act of benevolence that is recorded in his history. (Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALBOIN, one of those northern princes who established kingdoms in Italy upon the ruins of the Roman empire. He was the son of Audoin, king of the Lombards [LONGOBARDS], who, about the middle of the 5th century, were settled in Pannonia. Here they became engaged in hostilities with the rival monarchy of the Gepids; and in the early stage of this contest, Alboin, then a youth, signalled his courage, strength, and skill in arms; and the prince of the Gepids fell by his hand. After his accession to the Lombard throne he became enamoured of Rosamond, daughter of Cunimond, king of the Gepids, and sister of him whom he had slain, and sought her in marriage. His suit being rejected, he carried her off by force. The Gepids, supported by a Roman army, were strong enough to compel the restoration of the princess. But the love or resentment of Alboin led to the renewal of hostilities: he obtained the assistance of the Avars; the Gepids, abandoned by the Romans, were defeated with great slaughter (A.D. 566), and their name and nation passed away. Cunimond fell by the hand of Alboin; and Rosamond became the bride of the victor, whose savage temper led him to fashion the skull of the deceased monarch into a drinking-cup, long preserved as a trophy by the Lombard princes.

In the year 568 Alboin led the Lombards into Italy, and overran the whole inland district, to the gates of Rome and Ravenna, without meeting an army in the field. Milan opened its gates on the 4th of September, 569. Before Pavia he was detained more than three years; and, in anger, he vowed to put all the inhabitants to the sword.

The city at length yielded to famine. As he entered the gate his horse fell, and could not be raised from the ground; and the humanity of one of his attendants, who interpreted this accident as a token of Heaven's wrath against his bloody design, induced him to countermand the intended massacre. Delighted with the situation, he fixed his abode at Pavia, and it remained for some ages the chief city of the Lombard dominions.

By the justice and mildness of his government Alboin secured the affections of his subjects. The conquest of the Lombards was in some sort the epoch of the regeneration of the people. Independent principalities, communities, and republics, began to be formed on all sides; a principle of life was infused into the country, which had been so long buried in lethargic slumber. The series of monarchs who succeeded Alboin were long distinguished by their prudence, and by making the laws their rule of conduct.

Alboin's life was terminated by domestic treachery. Having drunk deep at a feast with the chief of his countrymen, he called for the cup of victory, the skull of Cunimond; and when it had passed round the circle, ordered it to be carried to Rosamond, with his request that she would taste the wine, and rejoice with her departed father. The queen obeyed, but she determined on revenge. One evening, when Alboin, oppressed by wine and sleep, had retired to his chamber, she unbolled the door to her paramour, the king's armour-bearer, after she had herself fastened his sword to the scabbard. Alboin was the best and bravest of the Lombard warriors; but, unarmed and surprised, he fell an easy victim. His valour, generosity, and successes were celebrated in the songs of the German nations even to the age of Charlemagne.

(Paul Warnesfrid, *De Gestis Langobardorum*; Muratori; Gibbon, chap. xlv.; Menzel, *History of Germany*, Lond. 1849.)

ALBORNOZ, GIL CARRILLO DE, a celebrated cardinal, was born at Cuenca, about the beginning of the 14th century, and became Archbishop of Toledo. In those days churchmen were sometimes warriors, as well as politicians. Albornoz saved the life of his king, Alfonso XI, in an engagement with the Moors at Tarifa; was at the siege of Algeiras; and was dubbed a knight by the king himself. Driven from Spain by his conscientious opposition to the criminal life of Peter the Cruel, he sought refuge in Avignon with Pope Clement VI., and was created a cardinal. In 1355 he was appointed legate, and entrusted with the important mission of the reconquest of the Papal States. When Urban V. came to Italy, Albornoz went to meet him at Viterbo, and the Pope called his legate to give him an account of his administration. The cardinal ordered a cart loaded with old keys and locks to be brought into the court of the house, and showing it to the pontiff, said, "I have spent all my funds in placing your holiness in possession of all the towns and castles, the keys of which I present to you." The pope, sensible of his ungrateful mistrust towards a man who had done so much for him, embraced him cordially, and always after entertained for him the greatest esteem. Having been appointed legate of Bologna, he gave to that city a new constitution, and at his own expense founded there a college for the Spaniards. Cardinal Albornoz died at Viterbo in 1364.

ALBRECHT, WILHELM, was born in Germany, in 1786. He was one of the most distinguished pupils of Thaer, in the agricultural school at Mughin, in Prussia; and he afterwards taught rural economy in Fellenberg's school at Hofwyl. In 1819 he was employed by the government of Nassau to edit a weekly publication devoted to agricultural subjects; and in the following year he was made director of an experimental agricultural school, established at Idstein. The experimental farm was transferred to Geisberg, near Wiesbaden, and it became at once distinguished as the source of agricultural improvements for the west of Germany. As it was found impossible constantly to employ all the pupils on the farm, Albrecht determined to open the school, during the six winter-months, for instruction in the theory of agriculture; while in April of each year the students went to the homes of their parents, or to some farming establishment, in order to familiarise themselves with the practical labours of an agriculturist. During the life of Albrecht the school was highly successful. "The best students for our institute," said he, "are young men from about eighteen to twenty-two, who, after distinguishing themselves at the primary schools, have followed agriculture for some years at home, or on some well-managed farm; they bring a well-disposed mind, not fatigued with study, nor distracted by too many pursuits." While managing these establishments, Albrecht, besides his weekly paper, edited the 'Annals of the Agricultural Society of Nassau'; to which society he was perpetual secretary. Albrecht died in 1848, at his house in Franconia, whither he had retired on resigning the direction of the establishment at Geisberg, a short time previously. (*Nouvelle Biographie Universelle*, 1852.)

ALBUQUERQUE, ALFONSO DE (or, as the Portuguese write his name, AFFONSO D'ALBUQUERQUE), surnamed 'the Great,' and 'O Marte Portuguez' (the Portuguese Mars), owing to his great exploits, was born in 1453, at a country villa near the town of Albandra, about 20 miles from Lisbon, and not at Melinda, in Africa, as generally stated. He was the second son of Gonzalvo d'Albuquerque, lord of Villaverde, descended of a bastard branch of the royal family of Portugal. In his youth he was first esquire to King John II.; but he first becomes well known to us in the year 1503,

when, in conjunction with Francisco Albuquerque, his cousin, or uncle, he conducted a fleet to India, and secured the King of Cochin on his throne, which had been endangered by his powerful neighbour, the Zamorin of Calicut. In gratitude for their services they obtained leave to build a fort at Cochin, which, according to the Portuguese authors, is to be considered as the foundation of their national empire in the East. Francisco Albuquerque was wrecked on his voyage home. Alfonso reached Lisbon safely, July 18, 1504, and was favourably received by the king, who sent him out to India again, in 1506, in command of a squadron of five ships, composing part of a fleet of sixteen, under the orders of Tristan da Cunha. For a time the generals carried on a prosperous warfare against the Moorish cities on the eastern coast of Africa. Da Cunha, sailing for India, left Albuquerque to command in the Arabian seas; who appeared before Ormuz, 25th September, having already in his course reduced most of the chief trading towns between the Red Sea and the Persian Gulf. The terms of his message to the prince whose territory he invaded are worthy of attention. He came, he said, not to bring war, but peace,—peace however to be obtained only by paying tribute to the King of Portugal, instead of the King of Persia; but then the Portuguese monarch was so great a lord, that it was better to be his vassal than to command empires. Zeifadin, king of Ormuz, was obliged to submit, after the shipping and part of the town had been burnt. Cogi-Atar, his prime-minister, however, concerted a revolt, which proved successful. Albuquerque was compelled to evacuate the place; and after an unsuccessful attempt to reduce it by famine, returned to the island of Socotra, off Cape Guardafui, leaving his chief purpose unaccomplished.

Being joined by three ships bound to India, he set sail for the Malabar coast, in 1508. He had received a secret commission, authorising him to supersede Don Francisco d'Almeida, governor of the Indies, when the period of his commission should have expired. On arriving at Cananor he informed Almeida of this; but the governor received him very coldly, declined either to surrender the government, or to accept his services in any subordinate capacity, and finally threw him into prison, where he remained three months. The arrival of the Grand Marshal of Portugal, with a powerful fleet, restored him to liberty. Almeida returned home, and Albuquerque was acknowledged General and Commander-in-Chief in India.

This fleet was intended to act against the Zamorin of Calicut, whose long-continued hostility had made him very obnoxious to the Portuguese. The fleet accordingly was divided into two squadrons, of which the marshal commanded one. Albuquerque's division gained the start in landing, and emulation induced the marshal to venture too far with a small number of followers, in hopes of gaining possession of the Zamorin's palace. He succeeded in this; but the Indians rallied, and he was surrounded and slain, with most of his principal officers. Albuquerque, in attempting to rescue him, was desperately wounded; and the Portuguese were forced to return to their vessels with considerable loss, having done much injury to the town and shipping.

The court of Portugal had now divided their Indian government into three portions—one comprehending the eastern coast of Africa and the coast of Asia, from the tropic of Capricorn to Cambay; the second, Hindustan, which was allotted to Albuquerque; the third, the rest of India east of the Ganges. Its chief object was to prosecute its conquests in the Red Sea, and to monopolise the Indian trade by destroying that carried on between India and Egypt. With this view the greater part of the reinforcements sent to the East were ordered to act in the Red Sea, under the command of George d'Aguiar; and Albuquerque thus seemed placed in a secondary command: but by good fortune and good policy he succeeded in frustrating, in some degree, the designs of the court, and contrived to gain nearly as extensive authority as his predecessors had held. After some intrigues to avoid assisting his unsuccessful coadjutors, he resolved to sail to Goa; and that rich and prosperous city fell into his hands almost without resistance. His energy may be judged from the rapidity with which his enterprises were conducted. He appeared before Calicut January 2, 1510, and though severely wounded there, he entered Goa February 17th following. But he was unable to hold it. That town, in name belonging to the Deccan, was governed by a Moor named Idalcan, who, like other powerful Indian subjects, paid little obedience to his nominal sovereign. He was absent when Albuquerque took his town, but he lost no time in collecting a powerful force, and by dint of numbers regained possession of it, and shut the Portuguese up in the citadel. Albuquerque's difficulties were increased, and in great measure produced, by the discontent, mutinous conduct, and almost treachery, of his officers. At last he was reduced to the alternative of abandoning the citadel and taking to his ships, or suffering the river to be blocked up, and all chance of escape lost. He chose the former. But the bar being impassable during the south-west monsoon, which had already set in, he was obliged to remain in the harbour, compelled by the enemy's fire constantly to shift his place, and exposed to all the evils of famine. His energy and the bravery of his troops triumphed over their embarrassments; and they maintained their ground, though not without much loss and suffering, till the navigation was again open. Finally he left the harbour, August 15, 1510.

In the course of the year strong reinforcements were sent out from Portugal, and, at the same time, Lemos was recalled, and his command made over to Albuquerque. The same autumn Albuquerque attacked Goa a second time, and carried it by storm, Nov. 25. Early in the next year he meditated new conquests. A detachment of the fleet, which had been sent out in the preceding year, was especially ordered to proceed to Malacca under the command of Diego de Vasconcellos. This Albuquerque forcibly prevented, seizing Vasconcellos, and sending him back to Portugal, and three of his officers were put to death. As soon as Vasconcellos was removed, Albuquerque sailed himself on the expedition against Malacca, which hitherto he had put off on different pretexts, and, with some difficulty, captured the town, which was given up to plunder. Immense wealth was obtained. The fifth of the booty, which was set apart for the king, was valued at 200,000 gold crusadoes, exclusive of naval and military stores, among which 3000 cannon were said to have been found. In this expedition his troops amounted only to 800 Portuguese, and 200 Malabar auxiliaries: the Malayan prince is said to have had 30,000 men under arms.

Albuquerque had it much at heart to establish the Portuguese power as firmly at Malacca as at Goa. He built a citadel, coined money, established a new system of law and police, and lost no opportunity of conciliating the natives. He received and sent embassies to the kings of Siam, Pegu, and other neighbouring princes, who were deeply impressed by the rapid growth of the power of these European strangers. After remaining at Malacca near a year, he set sail for Goa. On his voyage he encountered a violent storm; his ship was wrecked, and he himself, washed into the sea, narrowly escaped with his life. He reached Cochim with the scattered remains of his squadron at the end of February, 1512. His first object was to proceed to the relief of Goa, which in his absence was hard pressed by Idalcan, and where he arrived Sept. 13, 1512. He was received with lively joy; his presence soon removed all cause for disquietude, and established the power of the Portuguese more firmly than ever. He relaxed the king's dues, and gave every encouragement to commerce, and Goa soon became the most flourishing city of the Portuguese dominions. It was observed, even then, that the king's revenue was increased, instead of suffering, by the reduction of duties. Idalcan and the Zamorin of Calicut, thinking further resistance hopeless, sued for peace, and the Portuguese influence was effectually and surely established along the Malabar coast from Cape Comorin to Goa.

The orders of the court were still urgent to prosecute the war in the Red Sea; and seeing India quiet, he now, in 1513, directed his efforts to the reduction of Aden, a considerable commercial town of Arabia. His force, much larger than usual, consisted of 20 ships, and 1000 Portuguese and 400 Malabar troops (Barros, 'Decad.' II. lib. vii. cap. 9); but he reaped neither honour nor profit by this voyage. Repulsed at Aden, he entered the Red Sea, leading the first European fleet that ever sailed in its waters; but he experienced much hardship and danger from heat, want, and difficulty of navigation, and returned to India without striking a blow.

His last enterprise was a second attempt upon Ormuz, in which he succeeded (1507) without recourse to arms, by the effects of terror and negotiation; and the place remained in the hands of the Portuguese till it was taken from them in 1622, by the English and Shah Abbas. [ABBAS.]

Albuquerque, after his first failure, vowed never to cut his beard till he had regained Ormuz, and it is said that he wore it till he could knot it to his girdle. Soon after the accomplishment of this favourite wish he fell sick, and was obliged to return to Goa. At the mouth of the Gulf he met a vessel bearing despatches from Europe. They signified his recall; that Lopez Soarez d'Albergaria was nominated his successor; and that Diego Pereira and Diego Mendez de Vasconcellos were appointed to high offices. His proud spirit was deeply hurt. "What!" he said, "Soarez governor! Vasconcellos and Pereira, whom I sent home as criminals, sent out again in posts of honour! I have gained the hate of men for the love of the king, and am disgraced by the king for the love of men. To the grave, miserable old man! to the grave, it is time!" He might have seen something more in this—a just return for his unworthy treatment of Vasconcellos. His illness, aggravated by vexation, proved fatal. He died December 16, 1515, in his sixty-third year. His body was conveyed to Goa, and buried in the church of Our Lady, which he had built; and in future years—a touching testimony to the uprightness of his government—Moors and Indians repaired to his tomb, as to that of a father, to implore redress from the injustice and tyranny of his successors. His bones, more than fifty years after his death, were transported to Portugal.

Albuquerque has no doubts claims to the name of a great man. As a public servant he was scrupulously honest; as governor of an obedient people, scrupulously just; though his temper was austere and arbitrary, and his punishments were awfully severe. His views as a statesman were enlarged and judicious, his skill great as a general, his courage as a soldier daring to rashness. On the other hand, where territory was to be gained to his country, or renown to himself, he was stopped by no considerations of right or wrong. The attack on Malacca admits of justification; but the capture of Ormuz and Goa were provoked by no acts of hostility, and can be

sanctioned by no law but that of the longest sword. His character is well exemplified in a scheme which he is said to have proposed to the Emperor of Ethiopia for destroying the commerce of Egypt by turning the course of the Nile into the Red Sea, and thus converting that fruitful land into a barren desert. The project is called grand by historians: it is certainly great; but the very idea of such an impossible undertaking throws some discredit upon the General's knowledge. And it seems never to have occurred either to them or to him, that there would have been any moral guilt in blotting out from the earth a fertile, populous, and extensive country, to gratify the grasping thirst for monopoly of a second-rate European kingdom.

(The second decade of Barros's *History of the Portuguese Conquests in the East* is entirely occupied by the transactions of which we have here given a short sketch, from the sailing of Da Cunha and Albuquerque to the death of Albuquerque. Those who do not read Portuguese may consult Maffei, *Historia Indica*; Lafitau, *Hist. des Conquêtes des Portugais dans le Nouveau Monde*; and the *Modern Universal History*.)

ALCÆUS, one of the most celebrated lyric poets of Greece. Of his compositions, once so much admired, nothing but fragments remain, consisting for the most part only of a few lines, or even words. These have been preserved in quotations by later authors. Horace makes frequent mention of him, and always in terms of the highest admiration. Alcæus was a native of Mitylene, in Lesbos; and wrote about the forty-fourth Olympiad, or B.C. 600; being the contemporary and countryman, and, it is said, the admirer also, of the celebrated poetess Sappho. He is spoken of by ancient writers as a brave and skilful warrior, although in a battle with the Athenians he sought safety in flight, and he threw away his armour, which the victors dedicated in the temple of Athene, at Sigeum. From Alcæus, the Alcaic, one of the most beautiful of lyric metres, derives its name. His poems, we learn from Quintilian and Horace, were more severe and elevated in style and subject than those of most of the followers of the lyric muse; of the fragments preserved however, many are in praise of wine. The most striking is one which has been finely expanded by Sir W. Jones. Alcæus aspired to be the poet of liberty; and directed the full vigour of his genius against Pittacus, who had raised his power above that of his fellow-citizens, or in Greek language made himself tyrant of Mitylene. (The best collection of the fragments of Alcæus is in the Cambridge *Museum Criticum*, vol. i. p. 421, and in Gaisford's *Minor Poets*, Leipzig, 1823. For additional fragments see the *Rhenish Museum* for 1829, 1833, and 1835; Jahn's *Jahrbuch für Philolog.* for 1830; and Camer's *Anecdota Græca*, vol. i. Oxf. 1835.)

Other persons of the name of Alcæus are named by ancient writers. We shall only mention two—a comic poet, also of Mitylene, who contended with Aristophanes for the prize, when he produced the 'Plutus,' Ol. 98-1, B.C. 388; and a Messenian, the author of a number of epigrams in the Greek anthology. He was contemporary with Philip III. of Macedonia, against whom several of his epigrams are directed.

ALCAMENES, a celebrated ancient sculptor, and a native of Athens. He was the pupil of Phidias, and lived therefore in the middle of the 5th century, B.C., and later. Phidias, Alcamenes, and Polyclethus, were the three greatest sculptors of ancient Greece; Alcamenes survived Phidias some time, as he was still living in the 95th Olympiad, according to Pausanias, about 400 B.C., for he made two colossal statues of Minerva and Hercules, to commemorate the victory of Thrasylbulus over the thirty tyrants, which he dedicated in the temple of Hercules at Thebes; this victory took place in the second year of the 94th Olympiad, or B.C. 403.

Alcamenes was sculptor in marble and statuary in bronze; his most celebrated work was a Venus, known as the 'Venus in the Gardens;' it was in the temple of Venus Urania at Athens. In the dialogue of the Portraits, Lucian makes Polystratus term this statue the noblest of all the works of Alcamenes. Many other ancient writers speak of this statue. Pliny says that Phidias finished it; by which must be understood that he made a few alterations on the finished statue of Alcamenes, which, according to his riper judgment, it required; mere technical finishing is not the work of a great master.

Alcamenes contended, according to Tzetzes, with Phidias; the subject was a statue of Minerva; and the work of Alcamenes was at first, on account of its higher finish and proportions, preferred to the work of his master, but when fixed in their destined places, the superiority of the statue of Phidias was evident; the latter gained effect, the former lost it. In this instance, Phidias gave Alcamenes a lesson, from which modern artists might derive a benefit. The great majority of the statues and works of sculpture in the modern churches or other buildings of Europe, appear to have been made without any allowances for either the elevation or the distance from the eye, of the destined locality of the work; that a work in which this principle is carried fully out is unfitted for any but a similar situation, is not a sufficient apology for its neglect, though it may satisfy the artist's vanity.

Another celebrated statue by Alcamenes was one of Dionysus, of ivory and gold, placed in a temple to that god in Athens. The sculptures also of the posterior pediment of the temple of Jupiter at

Olympia, representing the fight of the Lapithæ and the Centaurs, were by Alcmena. Pausanias mentions besides at Athens a statue of Mars in the temple of Mars; a triple-bodied statue of Hecate on the Acropolis, the first in that form; and statues of Proce and Itys, in the same place. There was also a Vulcan or Hephaestus at Athens, in which the lameness was expressed without destroying the beauty of the statue; it is noticed by Cicero and by Valerius Maximus. Pausanias mentions also an Æsculapius at Mantinea, and Pliny speaks of a bronze figure of a pentathlete, or victor in the pentathlon, or five athletic exercises, which was called Encrinomenos; these five games were—leaping, running, the discus or quoit, throwing the javelin, and wrestling.

(Pliny, *Hist. Nat.* xxiv. 8, xxxvi. 5; Lucian, *Imagines*, 4, 6; Pausanias, l. 8, 19, 20, 24, 38; v. 10; viii. 9; ix. 11; Cicero, *Nat. Deor.* l. 30; Valerius Maximus, viii. 11; Tzetzes, *Chil.* viii. 193; Winkelmann, *Werke*, vol. vi.; Tischsch, *Epöche der bildenden Kunst*, &c.)

ALCEDO, ANTONIO DE. Less is known than could be desired of the life of this deserving geographer. He was a native of Spanish America. He published his 'Dictionary of American Geography' at Madrid, 1786, after having been twenty years engaged in compiling it. He was at the time of its publication a colonel in the royal guard, and states, in his preface, that his studies had been often interrupted by his military avocations. This brief account comprehends almost everything that is known of him. Alcedo mentions that some of his accounts of places were drawn from personal observation, but more obtained from the library of printed and manuscript works relative to America, and communications of a distinguished person who had filled for forty years high offices in the Indies. He also states that he had access to official documents, and had received valuable original information. The work is compiled with a good deal of critical accuracy, and fills a gap in the history, as well as the geography, of Spanish America. The jealousy of the Spanish government occasioned the suppression of the work. There are two copies of the Spanish Alcedo (1786) in the library of the British Museum. It has been translated into English by Mr. G. A. Thompson, whose translation (with considerable additions from more recent authors) was published in London, in five volumes, in 1812-15. An atlas to Alcedo was published in 1816 by A. Arrowsmith.

ALCIBIADES, son of Cleinias, an Athenian remarkable for his ability as a soldier and statesman, for the great and varied influence which he exercised over the fortunes of Greece, and for the versatility and splendour of his talents, was born about B.C. 452-50, when Athens was rapidly rising to its highest power. In early youth he seemed marked out for distinction by the most brilliant endowments of person, of station, and of intellect. Though high ancestry conferred no direct political privileges, it was not indifferent in his own eyes, or those of his fellow-citizens, that he descended from the noblest families of Athens. By his father's side he traced his ancestry into the heroic ægea, through Ajax up to Jupiter; and his mother, Deino-mache, was one of the Alcmaeonids. He inherited one of the largest fortunes in Athens, swelled by the savings of a long minority; and with his wife, Hipparete, daughter of Hipponicus, he received ten talents, the largest dowry that had been given in Greece. His person was remarkable for beauty, an advantage which he abused to licentiousness. His powers of mind were extraordinary, and he enjoyed peculiar advantages in their cultivation, being the ward of Pericles, who was connected with him on the mother's side, and the favourite pupil and companion of Socrates. But his great qualities were alloyed by a frivolity of mind, shown in the importance which he attached to pre-eminence and display, and in a childish love of notoriety, which constantly led him into wanton and offensive excesses; and he is liable to the graver charge of an intense selfishness, which postponed truth, justice, and patriotism to self-aggrandisement, or to the gratification of a headstrong will. The advice which he is said to have given to Pericles, when at a loss in what palatable shape to render his accounts to the state, may be taken as an index of his character: "It would be better to study how to avoid rendering them at all."

The life of Alcibiades by Plutarch begins with a long series of very amusing stories, to which we can only refer. At the age of 18, according to the Athenian law, he attained his majority. In B.C. 432 he served at the siege of Potidea, in company with Socrates, who there saved his life in battle. On that occasion, the crown and suit of armour, the prize of the most distinguished combatant, was awarded to Alcibiades, at the instance of Socrates, to whom it appears to have been more justly due. Eight years later, at the battle of Delium, Alcibiades in his turn saved the life of the philosopher. Their intimacy has caused Alcibiades to fill a prominent place in the dialogues of Plato. They sought each other's society from widely different motives: "Socrates saw in him many elements of a noble character, which might be easily perverted; abilities which might greatly serve or fatally injure his country; a strength of will capable of the most arduous enterprises, and the more dangerous if it took a wrong direction; an ardent love of glory, which needed to be purified and enlightened; and he endeavoured to win all these advantages for truth, virtue, and the public good. It was one of the best tokens of a generous nature in Alcibiades, that he could strongly relish the conversation of Socrates, and deeply admire his exalted character, notwithstanding his repulsive exterior, and the wide difference of station

and habits by which they were parted. . . . But their intimacy produced no lasting fruits."

To keep himself before the eyes of the people suited both the temper and the policy of Alcibiades. Many of his eccentricities seem to have been directed to this end. He served, like all Greek citizens, in the army, and, as has been stated, with credit. He had a powerful and persuasive eloquence, which he used unscrupulously, "flattering the people in the mass," says Andocides, "and despitefully using any individual." He lavished his wealth, sometimes in idle frolic or prodigal magnificence, sometimes in a more serious and well-considered splendour. "He was not only liberal to profusion in the legal and customary contributions with which at Athens the affluent charged themselves, as well to provide for certain parts of the naval service as to defray the expense of the public spectacles, but aspired to dazzle all Greece at the national games. . . . He contended at Olympia with seven chariots in the same race, and won the first, second, and third or fourth crown—success unexampled as the competition. He afterwards feasted all the spectators; and the entertainment was not more remarkable for its profusion, and for the multitude of the guests, than for the new kind of homage paid to him by the subjects of Athens. The Ephesians pitched a splendid Persian tent for him; the Chians furnished provender for his horses; the Cyzicenes, victims for the sacrifice; the Lesbians, wine and other requisites for the banquet. . . . Reflecting men could not but ask, whether any private fortune could support such an expenditure, and whether such honours were in harmony with a spirit of civic equality." (Thirlwall, 'History of Greece.') And such a doubt might well be increased by his light and fearless violations, not only of individual rights and persons, but of the majesty of the public tribunals and of religion. "At these things," says Plutarch, "the best citizens of Athens were much offended, and were afraid withal of his rashness and insolency;" and he goes on to quote a passage from Æschylus applied to Alcibiades by Aristophanes, to the effect that a lion's whelp should not be brought up in a city, but that whosoever rears one must let him have his own way.

The family of Alcibiades had been connected with Sparta by the respected tie of hereditary hospitality. That tie, which had been broken by his grandfather, Alcibiades wished to renew, and to constitute himself the head of the Spartan party. But the Spartan government, jealous probably of his temper and ignorant of his power, preferred to retain their connection with Nicias, the recognised leader of the aristocratic party; and thereon Alcibiades went over to the opposite extreme. His first public measure seems to have been a proposition for increasing the tribute paid by the Athenian allies, which was doubled in amount, he being one of the commissioners appointed to effect the change. This appears to have been before the peace between Athens and Sparta, B.C. 421. Soon after that peace he came forward as the advocate of the democratic party against the Spartan alliance; and by a clever and unscrupulous trick, in which he outwitted the Spartan ministers, obtained the enactment of a treaty of alliance with Argos, Elis, and Mantinea (B.C. 420). This meant little less than a declaration of hostilities against Sparta, and soon led to open war. In B.C. 419 Alcibiades was elected one of the board of generals (strategos), and he bore an active part in the complicated wars and negotiations carried on in Peloponnesus during the next three years, a period unmarked by any leading events in his personal history. He is however charged with having been a leading agent in procuring the atrocious decree by which the male citizens of Melos were put to death by the Athenians, their lands occupied by Athenian settlers, and their families enslaved—a transaction infamous in history under the name of the Melian massacre.

At this time Alcibiades and Nicias were the unquestioned leaders of the democratic and aristocratic, the war and peace parties; the latter desirous above all things to secure, by a good understanding with Sparta, that power and wealth which had grown up so wonderfully in some sixty years; the former eager to extend them, and open new prospects of conquests, gain, and glory to the young, the needy, and that large class of citizens who were in one way or another to be fed at the public expense. The only man who could be formidable to either was Hyperbolus, Cleon's successor as leader of the lowest class of citizens. He had the boldness to threaten Alcibiades with ostracism, but was himself banished under that strange law, through the co-operation of the two leaders, of whom Nicias hated him on political as heartily as Alcibiades on personal grounds. Soon after (B.C. 415), the cardinal event of the war came under discussion, the interference of Athens with the affairs of Sicily. That she did interfere was principally due to Alcibiades, whose arguments are presumed to be faithfully represented by Thucydides, in the speech ascribed to him (vi. 16-18). A powerful armament was voted, in the command of which he was joined with Nicias and Lamachus; but before it sailed, the general exultation was damped by a strange occurrence, never clearly explained. One morning most of the Hermæ (stone figures of Mercury placed in the streets as guardian images) were found defaced. This was a great sacrilege, and raised an extraordinary commotion. Inquiry was made; rewards were offered to witnesses and informers; and finally a charge of profaning the Eleusinian mysteries, connected with the mutilation of the Hermæ and the existence of a plot against the democracy, was brought against Alcibiades. To the charge of profanation the excesses of his youth gave colour; the rest of it had

not even plausibility. Alcibiades begged for a trial before he was sent out in so high a command; but his enemies had the ear of the people, and it was not their object to give him a fair hearing; it was therefore voted that he should proceed with the fleet, and return when summoned to answer the things laid to his charge. On reaching Sicily, those hopes of powerful support by which the expedition had been recommended were found to be futile. The commanders differed in their views: finally, those of Alcibiades were adopted; but before his talents could tell he was recalled to stand his trial, and trial, in the then temper of the people, he held equivalent to condemnation. He escaped on the voyage; and, not appearing, was pronounced accursed, and sentenced to death with confiscation of property.

Whether or not Alcibiades was capable of carrying to a prosperous issue the great hopes with which the Sicilian expedition was undertaken is doubtful, but his colleagues and successors proved unequal to the task. [NICIAS; DEMOSTHENES.] He threw his talents into the opposite scale, and appeared at Sparta as the enemy of his country. (Thucyd., vi. 89-92.) By his advice, a Spartan was given to command the Syracusans, a very sparing yet effectual aid; and a permanent station was fortified and garrisoned by the Spartans at Deceleia, a town of Attica, about 15 miles from Athens, to the great inconvenience and injury of that city. The total loss of the Sicilian armament (B.C. 413) gave new spirits both to the open enemies and the discontented allies of Athens. By the ready agency of Alcibiades, the islands and Ionia were urged into revolt; and a treaty was concluded between Sparta and Tissaphernes, satrap of Ionia, on terms more favourable to the Persian interests than to the honour of Greece (B.C. 412). But about this time the cordiality and unity of purpose of Alcibiades and the Spartans declined. By the annual change of magistrates, a party unfriendly to him came into office; and the king, Agis, hated him, believing him to have seduced his wife, Timocæ. This indeed Alcibiades is said to have avowed, intimating that he was governed not so much by any preference for the lady as by ambition that his posterity should fill the throne of Sparta; and it is a remarkable but not solitary instance of the levity with which he would let the indulgence of a whim cross deep schemes of policy. In this, and in other respects, he strikingly resembles a man much inferior to himself, the second duke of Buckingham. According to the secret and crafty policy of Sparta, the commander of the army in Asia was instructed to get rid of Alcibiades as a dangerous person; but he was warned of the danger, and took refuge with Tissaphernes, the Persian satrap above named.

Whatever party Alcibiades attached himself to, that party always seems to have taken a start from that moment. Such had been the case when he was driven from Athens; such was now the case when he was driven from Sparta. He soon estranged Tissaphernes from his new allies; made him reduce their pay, upon which the Spartan power of maintaining a fleet greatly depended; and led him to see that the policy of Persia was, not to substitute the ascendancy of Sparta on the coasts of Asia Minor for that of Athens, but to preserve the one to counterpoise the other. He fascinated Tissaphernes by his unrivalled talents of social intercourse; and the notoriety of his favour, and belief in his power, soon reached and made a deep impression in the Athenian armament then quartered at Samos. Of the rich Athenians a large proportion was disgusted by the length of the war, and by the pressure upon property which it occasioned. One heavy burden was the obligation of acting as trierarch, or captain of a ship, which involved a great expense for the equipment of the vessel, and was compulsory upon men of a certain fortune. An influential party in the Samian armament was therefore well disposed to embrace the advantages consequent on the restoration of Alcibiades, backed by the wealth of Persia; and that he coupled his restoration with the establishment of an oligarchy, professing that he could not feel secure so long as the government rested in the party which had banished him, was probably an additional inducement to further his plans. A deputation was sent to Athens, headed by Pisander, who speedily obtained a decree by which he with ten others was authorised to negotiate with Tissaphernes and Alcibiades. But nothing was effected, in consequence of the excessive demands of Alcibiades, who appears to have resorted to that method of concealing the truth, that his influence was not sufficient to induce the satrap to break absolutely with the Peloponnesians. Meanwhile that revolution at Athens still proceeded which lodged (B.C. 411) the sovereign power in the council of Four Hundred. But the temper of the Samian armament was changed. Thrasybulus and Thrasyllus, officers of subordinate rank, but men of talent, had gained a commanding influence in the absence of the leading oligarchists. An oath to support the democracy was imposed upon persons suspected of favouring the new government; and Alcibiades was recalled by a vote of the soldier-citizens, who, in the abeyance of the constitution, claimed the sovereignty as vested in their assembly. His first action was an important benefit to his country, inasmuch as he prevented the army from returning to Athens to restore the constitution by civil war. And in the course of the same year which had witnessed the revolution, the Four Hundred were overthrown without the agency of the army; the sovereign power was vested in a selected body of 5000 citizens; and Alcibiades and other exiles were recalled.

His promises to bring the gold of Persia to relieve the Athenian

exchequer proved vain: as Tissaphernes had deserted the Peloponnesian, so now he deserted the Athenian interest. But under the command of Alcibiades a succession of brilliant victories—at Cynossema and Abydos (B.C. 411); at Cyzicus (B.C. 410); in the two following years the acquisition of Chalcedon and Byzantium; the renewal of Athenian supremacy throughout the Hellespont and Propontis, whereby the control of the Euxine, and a lucrative revenue derived from tolls levied on ships passing through the straits, were secured;—all these successes testified the ability with which the affairs of Athens were now conducted. Four years after his recall (B.C. 407), Alcibiades for the first time since his banishment returned to Athens: he was enthusiastically received; his property was restored; the records of the proceedings against him were sunk in the sea; the curse publicly laid on him was as solemnly revoked, and he was appointed commander-in-chief of the forces by land and sea. He signalised his abode in Athens, where he stayed four months, by conducting the annual procession to celebrate the mysteries at Eleusis; a ceremony which had been discontinued since the occupation of Deceleia. Returning to the scene of war, his first action was an unsuccessful attempt on the island of Andros. Soon after, while the fleet was quartered at Notium, near Ephesus, a general engagement was brought on, in his absence and against his express orders, by the rashness of his lieutenant, Antiochus; when the Peloponnesian fleet, commanded by Lysander, gained the advantage. This, though attended with no material loss, was enough to disgust the Athenians, who seem to have considered Alcibiades' past successes only as giving them a claim on him for more brilliant exploits. It was urged that the wealth of the state was squandered upon himself and his favourites; and the luxurious indulgence of his habits gave plausibility to the charge. He was superseded, and thereon retired to his estates in the Thracian Chersonese, on which, in anticipation of such an event, he had built a castle, thinking it unsafe to return to Athens. Formerly, when he made his escape on being recalled from Sicily, he is reported to have replied to the question, whether he did not dare trust his country? "In everything else; but as to my life, not even my mother, lest by mistake she should put in a black ball for a white."

Here ends the public life of Alcibiades. He held no further office; and the only thing recorded of him is that he endeavoured by his advice, being then resident on the spot, to prevent the final defeat of the Athenians at Ægos-potami, B.C. 405. After the capture of Athens and the establishment of the tyranny of the Thirty he was condemned to banishment. Not thinking himself safe in Thrace, he passed into Asia, and was honourably received by Pharnabazus. He was about to visit the court of Persia, or probably had begun his journey, apparently with the hope of gaining over Artaxerxes to help in the enfranchisement of Athens, when the house in which he slept was surrounded at night by a band of men, who set it on fire, and when he rushed out sword in hand (for no one, says Plutarch, awaited his onset) despatched him with missiles, B.C. 404. The authors of this deed are unknown: it is charged severally upon the jealousy of Pharnabazus, the fear and hatred of the Spartan government, and the revenge of a noble family, one of whose sisters he had seduced. Alcibiades left a son of the same name, of no repute or eminence, and a fortune which, contrary to public expectation, proved smaller than his patrimony. From the terms of the statement we may infer that his patrimony had not been greatly diminished, which is quite as surprising. A speech in defence of the younger Alcibiades was written for him by Isocrates. Two of the speeches of Lysias (xiv. and xv.) are against him.

(Thucydides; Xenophon, *Hellen.*; Plutarch, *Alcibiades*; Thirlwall, *Hist. of Greece*, vols. iii. and iv.; *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALCMAN, the lyric poet of Sparta, was originally a Lydian of Sardis, and for some time a slave in the house of Agesidas, a Spartan. He was however subsequently emancipated, though it is not probable that he gained the full rights of Spartan citizenship. In one of the fragments (No. 11) of his poetry, still extant, he makes a chorus of virgins say of himself "that he was no man of rough and unpolished manners, no Thessalian or Ætolian, but sprung from the lofty Sardis." The statement of Suidas that he was of Messoa, one of the districts of Sparta, is incorrect, or only means that the residence of his old master was situated there. According to the ancient chronologists, by some of whom he is called Alcmæon, he lived about B.C. 671—631, and was a contemporary of the Lydian king Ardys. This period agrees with the statement in Suidas, that he was older than Stesichorus and the preceptor of Arion; and there are some allusions in his extant poems which refer to the same age: consequently he lived at a time when music had already been improved by the Spartan poets Thaletas and Terpander, and when the Spartans themselves, after the successful termination of the first Messenian war, had both leisure and inclination for the arts and refinements of life. From some of the fragments of his poetry it would appear that he devoted himself to the cultivation of poetic art, and invented some new metrical forms. According to the Latin metrical writers, several different forms of verses were known by the name of 'Alcmanica metra.' The poetry which he composed was generally choral, and consisted of Parthenia, or songs sung by choruses of virgins, besides hymns to the gods, peans, prosodia, or processional songs, and bridal

hymns. These were generally sung or represented by choruses of young men or maidens, who however were not, as in the choral odes of Pindar, invariably identified with the character of the poet, nor the mere organ by which he expressed his thoughts and feelings. On the contrary, many of Alcman's Parthenia contain a dialogue between a chorus of virgins and the poet, and in most cases the virgins speak in their own persons. Still he was both the leader and teacher of his choruses; and sometimes we meet with addresses of the maidens to the poet, sometimes of the poet to the maidens joined with him. In one beautiful fragment written in iambs he thus addresses them: "No more, ye honey-tongued holy-singing virgins, are my limbs able to bear me; would that I were a Cerylus, which with the halcyons skims the foam of the waves with fearless breast, the sea-blue bird of spring." Alcman was also noted for erotic poems, of which he was by some considered the first Greek writer, and to the licentious spirit of which his character was said to correspond. (Athenæus, xiii. 600, ed. Dind.) These were probably sung by a single performer to the cithara. Another species of his compositions was the clepsambic, consisting partly of singing and partly of common discourse, the accompaniment of which was an instrument similarly named. (Hesychius, s. v.) In this, as well as in other forms of his poetry, he is thought to have imitated an older poet, Archilochus. The metre of the peculiar anapestic verses sung by the Spartans as they advanced to battle, was also attributed to Alcman; but we cannot from this infer that he composed war-songs, for there is no trace of it in any of his fragments, nor anything corresponding in the general character of his poetry; and though he made use of the anapestic metre, it was only in connection with other rhythms, and not in the same way as the war-poet Tyrtaeus. It appears, then, that the compositions of Alcman were somewhat varied in metre and poetic character, as they were in dialect.

The extant fragments of Alcman, though some of them are very beautiful, scarcely warrant the admiration which the ancients have expressed of him; but this may be from their extreme shortness, or because they are very unfavourable specimens. They are however distinguished by lively conceptions of nature, and abound in those personifications of the inanimate which characterised the earliest Greek poetry: thus the dew (in Greek 'hera') is called by him the daughter of Zeus and Selene, of the god of heaven and the moon. Müller ('Literature of Greece', p. 197) thus speaks of him:—"He is remarkable for simple and cheerful views of human life, connected with an intense enthusiasm for the beautiful in whatever age or sex, especially for the grace of virgins. A corrupt, refined sensuality neither belongs to the age in which he lived nor to the character of his poetry; and although perhaps he is chiefly conversant with sensual existence, yet indications are not wanting of a quick and profound conception of the spiritual." We may however observe, that the terms in which the ancients spoke of the licentiousness of Alcman's erotic poetry are so strong that we cannot well acquiesce in such a favourable representation of it. According to Plutarch and other writers, Alcman died of the same kind of disease as Sulla, the morbus pedicularis. The Fragments of Alcman were first printed in H. Stephens's 'Collection of the Poems of the Nine Chief Lyric Poets,' Paris, 1650, 8vo. The last edition is by P. T. Welcker, Giessen, 1815, 4to.

(Pausanias, iii. 15, 2; Suidas, *Alcman*; Eusebius, *Chron. Armen. Olymp.*, 30, 4; Pliny, *Hist. Nat.*, xl. 33; Plutarch, *Sulla*, c. 36; Clinton, *Fest. Hell.*, i. 189, 195.)

(From the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALCUIN, or, as he called himself in Latin, *Flaccus Albinus Alcuinus*, was one of the most learned persons of the 8th century. He appears to have been born about the year 735, and probably in the city of York or the neighbourhood, though some authorities make him a native of Scotland. He tells us himself that he received his education at York, where he had successively for his masters Egbert and Elbert, who were afterwards successively archbishops of that see. He there acquired a knowledge of the Latin language, and some acquaintance also, it would appear, with the Greek and the Hebrew. He afterwards became himself master of the school, and taught with much reputation. He was also appointed keeper of the library which Egbert had founded in the cathedral, of the contents of which he has given us a minute and curious account in one of his poems. Being equally eminent for piety as for learning, he was likewise ordained a deacon of the cathedral; and we may mention here that through modesty, as is stated, he never afterwards would accept of any higher rank in the priesthood. Having been sent by Alibert's successor, Eanbalde, to Rome to procure for him the pallium, Alcuin on his return passed through Parma, where the Emperor Charlemagne then was. At the invitation of the emperor he consulted, as soon as he should have executed his mission, to come to France; and accordingly in the same year (780) he proceeded to that country. Soon after his arrival his patron bestowed upon him the abbey of Ferrières in the Gâtinois and of St. Loup at Troyes, and the little monastery of St. Jean in Ponthieu; but the principal occupation of Alcuin was as a public teacher of what was then called the *totum orbis*, or entire circle of human learning. In this capacity he was frequently attended at his lessons by the emperor, his children, and the lords of the court. The place where he principally taught was probably Aix-la-Chapelle, which was the chief residence of the

emperor. The school thus established by Alcuin is considered by French antiquaries as the germ from which the University of Paris originated; and the example and exertions of this foreigner were undoubtedly mainly instrumental in rekindling in the country of his adoption the extinguished light of science and literature. Much of Alcuin's time was also occupied in theological controversy and other labours connected with his clerical calling. In 796, on the death of Ithier, abbot of St. Martin of Tours, the emperor gave him that abbey also; and some time after, having obtained leave to retire from court, he established a school here, which soon became greatly celebrated. In his old age Alcuin gave himself up almost exclusively to theological studies; and besides composing many treatises in that department, copied with his own hand the whole of the Old and New Testaments, introducing numerous corrections as he proceeded. This edition came to be looked upon as a standard, and many transcripts were made from it. There is still to be seen in the library of the Fathers of the Oratory of St. Philip of Neri, at Rome, a Bible, which is believed to be, as some verses written on it state, a copy given by Alcuin to Charlemagne. Alcuin died on the 19th of May, 804, and was buried in the church of St. Martin.

Of the writings of Alcuin several have been printed separately, both in France and England; but the first edition of his collected works was that published at Paris in 1617 by André Duchèsne (Andreas Quercetanus), in one volume, folio. A much more complete edition however appeared at Ratisbon, in two volumes, folio, in 1777, under the superintendance of M. Froben, the prince-abbot of Ratisbon. It contains many pieces which had never before been published, but which were found in manuscript in the libraries of France, England, and Italy. The epistles of Alcuin in Froben's edition amount to 232, among which are included a few epistles of Charlemagne in answer to Alcuin. There is prefixed to them a 'Synopsis Epistolarum,' which gives a general view of the contents of each letter: the period which they comprise extends from the year 787 to the beginning of the next century. It is however certain that this is not a complete collection of Alcuin's epistles, and indeed Pertz has since discovered others. The correspondence of Alcuin generally relates to topics of business or to ecclesiastical matters; it never assumes the character of learned disquisition or philosophical discussion. The letters are addressed, among others, to popes Adrian I. and Leo III.; Offa, king of the Mercians; and to various bishops and other ecclesiastical persons. In one of them, addressed to Bishop Aginus, he respectfully reminds him of his promise to give him some relics of saints ("aliquas sanctorum reliquias"). The letters to Charlemagne, thirty in number, are the most interesting in the collection. The mild temper, the sincere piety, and the unaffected humility of the man, are apparent in all his correspondence. Towards Charles his letters show the most profound devotion and respect, and yet the correspondence between the great king and his teacher is in the style of friendship. Alcuin addresses Charles by his assumed name of David, to which he sometimes adds "most beloved" (dilectissimus). Though his Latin style is far from being free from unclassical expressions, it is flowing and perspicuous: he wrote Latin with ease and perfect freedom from all affectation. His letters are often concluded by some Latin verses. They are among the best specimens of the Latinity of the middle ages.

Alcuin, the most learned man of his age, was the friend and adviser of one of the most energetic and able princes that ever sat on a throne. In his enlarged schemes for the restoration and encouragement of learning, Charles was aided by the industry and knowledge of Alcuin. Theology was the principal pursuit of Alcuin, but with him it was practical rather than speculative: its object was to secure a virtuous life. From some ill-understood expressions of his own, and from a passage or two in the anonymous 'Life,' it has been inferred that Alcuin was unfavourable to secular studies. That the founder of schools, the restorer of ancient learning, the diligent student of Roman antiquity, should, even in his old age, have condemned or discouraged such pursuits, would require strong evidence. The fact is exactly the reverse. He distinctly states that secular learning is the true foundation on which the education of youth should rest; grammar and discipline in other philosophical subtleties are recommended; and he states, consistently enough, as any Christian may do at the present day, that by certain steps of (human) wisdom the scholar may ascend to the highest point of Christian (evangelical) perfection. With him, everything is subordinate to religion; and, when secular studies come in comparison with theological, the superiority of the theological is emphatically asserted. But this does not lead to the inference, and his writings distinctly contradict it, that he was unfavourable to the studies in which he excelled, and which he recommended by his precepts and his teaching. The activity of Alcuin was the striking part of his intellectual character. In originality, in large and comprehensive views, he was eminently deficient; he did not possess more than a reasonable amount of dialectic skill; abstract speculation and philosophical inquiry were beyond his sphere. He was too good a son of the Church to transgress the limits which were prescribed to her children. His learning and his prodigious industry made him the first man of his age, and his honesty of purpose and his services to education entitle him to our grateful remembrance.

A list of the editions of Alcuin is given by Mr. Wright in his very useful work entitled '*Biographia Britannica Literaria*,' London, 1842.

The latest life of Alcuin is by F. Lorenz, Halle, 1829, which was translated into English by Jane Mary Slee, London, 1837, 8vo. A particular account of Alcuin's works is given in the 'Biographical Dictionary of the Society for the Diffusion of Useful Knowledge,' from which passages of this article have been taken.

ALDAY, JOHN. We know nothing of this writer except as the translator of a French work that was highly popular in the middle of the 16th century—'Theatrum Mundi; the Theatre or Rule of the World, wherein may be seen the running Race and Course of every Man's Life, as touching Miserie and Felicitie, &c., written in the French and Latin Tongues by Peter Boastuanu,' &c. There were three editions of this translation, the last and the most correct of which appeared at London in 1581. Boastuanu's work contains many passages of quaint satire upon the manners of his age, which Alday has translated with considerable spirit. (See extracts in Dibdin's edition of More's 'Utopia.') There are also in Boastuanu's work several pieces in verse, which are also translated by Alday with some elegance. (See Ritson's 'Bibliographia Poetica,' also 'Bibliographical Memoranda,' Bristol, 1816.) Dr. Dibdin is of opinion that there are resemblances between particular passages in Burton's 'Anatomy of Melancholy' and Alday's translation of Boastuanu; and he gives a page or two in support of this opinion, referring generally to Burton's 'Love Melancholy,' which occupies more than two hundred pages of that remarkable work. Burton, the most voracious of readers, was no doubt familiar with Alday's book. But such supposed general resemblances are often more fanciful than real. (*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALDEGREVER, HEINRICH, a celebrated German painter and engraver of the 16th century, was born at Soest in Westphalia in 1502. He became the pupil of Albert Dürer, being attracted to Nürnberg by the great fame of that artist; and he imitated his style so closely that he acquired the name of Albert, or Albrecht, of Westphalia—a circumstance which has misled some writers to call him Albert Aldegrever. There can be no doubt of his name having been Heinrich, or Henry, as it is so engraved in two different portraits both executed by himself. As a painter, Aldegrever executed little; he was chiefly occupied in engraving his own designs. His plates are generally small, and are executed in a very minute and laboured manner, whence he is reckoned among the so-called little masters, of whom he is one of the most distinguished. His prints are very numerous, exceeding three hundred, and they bear dates between 1522 and 1562, which is supposed to have been the year of his death; it is however a mere conjecture. His designs are conspicuous for the sharp and angular lines of the gothic style; but though hard and wiry, many of his figures display good anatomical drawing. His subjects are sacred and profane. Thirteen plates of the Labours of Hercules are among his very best works: they are very scarce. A print of the Count D'Arohaubaud, just before his death, killing his son lest he should leave the paths of virtue for those of vice, is also a remarkably good plate. Among the portraits engraved by Aldegrever are those of Luther, dated 1540; Melancthon; John of Leyden, king of the Anabaptists; and the fanatic Bernard Knipperdoyling. He engraved also many designs for silversmiths and for booksellers.

His paintings are in the same style of design as his engravings, but they impress, still more than his prints, with the feeling of the pains they cost him: his colouring is very high. In the gallery at Berlin there is a small picture of the Last Judgment by him; in the gallery of Munich there is an excellent portrait of a man with a red beard; there are a few of his works at Schleissheim, at Vienna, and at Nürnberg, and at Soest, in some churches.

In a print of Titus Manlius ordering the execution of his son, Aldegrever has introduced an instrument very similar to the guillotine used by the terrorists of the French revolution: it is dated 1533.

(Heineken, *Dictionnaire des Artistes dont nous avons des Estampes*; Bartsch, *Peintre-Graveur.*)

ALDINI, GIOVANNI, nephew of Galvani, the discoverer of galvanism, and brother of the Count Antonio Aldini, a distinguished Italian statesman, was born at Bologna on the 10th of April, 1762. From his earliest years he showed a predilection for the study of natural philosophy. In 1798 he was appointed to succeed Canterzani, who had been his own instructor in physics, in the university of Bologna. He was one of the earliest and most active members of the National Institute of Italy, to the foundation of which he contributed; and in 1807 he was made a knight of the Iron Crown, and a member of the Council of State at Milan. Though thus in favour with Napoleon's government, he preserved, like his brother, his credit with the Austrians; and continued in the enjoyment of their patronage and protection till his death on the 17th of January, 1834. He left his philosophical instruments and a large sum in money to found a public institution in Bologna for the instruction of artisans in physics and chemistry.

The most conspicuous merit of Aldini was his activity in endeavouring to render public such discoveries either of himself or others as he conceived likely to be of public use. He was well acquainted with the modern languages, fond of travelling, and indefatigable in conveying scientific intelligence from one end of Europe to the other. The three principal objects which engaged his attention at different periods were—the medical uses of galvanism, the discovery of his

illustrious uncle; the utility of gas, particularly in the illumination of lighthouses; and the advantages of a fire-proof dress for persons engaged in extinguishing conflagrations. Several of his treatises were published in English, and were derived from observations and experiments made in England.

ALDRICH, HENRY, eminent as a scholar, a divine, and a musician, the son of a gentleman of the same name in Westminster, was born there in 1647, and educated in the collegiate school of that city under Dr. Busby. He was admitted a student of Christ Church, Oxford, in 1662, and having been elected on the foundation, took his master of arts degree in 1669. He soon afterwards took holy orders, and obtained the living of Wem in Shropshire; but he continued to reside in his college, of which he became one of the most eminent tutors and distinguished ornaments. On the 15th of February, 1681, he was installed a canon of Christ Church, and in the following May took the degrees of bachelor and doctor in divinity. During the reign of James II. he was a consistent and able champion of Protestantism, both by preaching and writing; and when, on the accession of King William, Massey, the Roman Catholic dean of Christ Church, fled his country, Dr. Aldrich was appointed his successor, and was installed on June 17, 1689. For the remainder of his life he continued to discharge the duties of his station in the university with dignity, urbanity, and assiduity; he was zealous to improve and adorn his college, to increase its usefulness, to extend its resources, and to perpetuate its reputation. In 1702 he was chosen prolocutor of the convocation, and closed his laborious and exemplary career at Christ Church on the 14th of December, 1710.

Himself a sound and accomplished scholar, he endeavoured by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic which he printed for this special purpose. He also published a system of logic for their use, and at his death bequeathed to his college his valuable classical library. Dr. Aldrich was a proficient in more than one of the arts: three sides of what is called Peckwater Quadrangle, in Christ Church College, and the church and campanile of All Saints in the High-street, Oxford, were designed by him; and he is also said to have furnished the plan, or at least to have had a share in the design, of the chapel of Trinity College, Oxford.

Dr. Aldrich, among other sciences, cultivated music with ardour and success. As dean of a college and a cathedral he regarded it as a duty, as it undoubtedly was in his case a pleasure, to advance the study and progress of church music. His choir was well appointed, and every vicar, clerical as well as lay, gave his daily and efficient aid in it. He contributed also largely to its stock of sacred music; and some of his services and anthems, being preserved in the collections of Boyce and Arnold, are known and sung in every cathedral in the kingdom. His musical taste was founded on the best and purest models of church writing—those especially which Palestrina and Carissimi have bequeathed to the world; and, in addition to his own compositions, he adapted words from the English version of the Scriptures to many movements from their masses and motets, a task which he executed with consummate skill. Of these it is to be regretted that a few only are in print or in use. Nor did Dr. Aldrich disdain to employ his musical talents in the production of festive and social harmony. Catch singing was much in fashion in his time; and the well-known catch, 'Hark, the bonny Christ Church Bells,' is his production.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALDROVANDUS, ULYSSES (*Aldrovandi*), a great naturalist, was born of a noble family at Bologna, on the 11th of September, 1522. He lost his father at the age of six years, and his mother placed him out as page in the family of a bishop. He occupied this situation only a short time, and when twelve years old was placed with a merchant at Bresse. He was however soon tired of a mercantile life; and during his early years applied himself first to legal and subsequently to medical studies. He travelled much; and especially made botanical collections. In 1553 he graduated in medicine, and in 1560 he was appointed lecturer on natural history in the chair that had been occupied by Luca Ghino. In 1568 he succeeded in inducing the senate of Bologna to establish a botanic garden.

Whilst Aldrovandus was thus publicly engaged, in private he was pursuing natural history with an ardour that has been seldom equalled, perhaps never surpassed. The great object of his life was to obtain a knowledge of the external world, and to this object he devoted his time, his talents, and his fortune. He travelled much himself in search of objects of natural history, and employed others to collect for him. In this way he formed an extensive museum, which to this day remains at Bologna, a monument to his industry and perseverance. His dried plants alone occupied sixty large volumes. He spared no expense in obtaining the first artists of the day to make original drawings in natural history. Christopher Coriolanus and his nephew of Nürnberg were employed as his engravers. By these means he was prepared for the gigantic task of becoming the historian and illustrator of all external nature. The first work that he published, in 1599, on natural history, was devoted to birds. His next work was on insects, in 1603. A third work came out in 1606,

on the lower animals. This was the last work that was published during his lifetime. He, however, left abundance of materials for further works, and the senate of Bologna, who had liberally assisted Aldrovandus when alive, appointed persons to edit his works. The subsequent volumes all appear in his name, with the addition of that of the editor: the only difference consists in styling Aldrovandus patrician in the posthumous volumes, whereas he is called professor in those published in his lifetime.

The great merit of the writings of Aldrovandus is their completeness; their great fault is the credulity of the author. Cuvier says the works of Aldrovandus might be reduced to one-tenth without injury, and Buffon ridicules his comprehensive mode of treating his subjects in the following language:—"In writing the history of the cock and the bull," says Buffon, "Aldrovand tells you all that has ever been said of cocks and bulls; all that the ancients have thought or imagined with regard to their virtues, character, and courage; all the things for which they have been employed; all the tales that old women tell of them; all the miracles that have been wrought upon or by them in different religions; all the superstitions regarding them; all the comparisons that poets have made with them; all the attributes that certain nations have accorded them; all the representations that have been made of them by hieroglyphics or in heraldry; in a word, all the histories and all the fables with which we are acquainted on the subject of cocks and bulls." This is hardly an overdrawn picture of the manner in which Aldrovandus treats each animal, plant, and mineral in his ponderous volumes. But these works must not be criticised as if they were something which they are not. They are not manuals, outlines, or introductions to natural history: they profess to be histories of the subjects on which they treat, and as such they are the most precious storehouse of facts, references, and observations in natural history extant. Nor are these works mere compilations. They are illustrated with many hundreds of original drawings; references are made to objects in the museum of Aldrovandus, and he has given the result of numerous dissections made with his own hand.

Aldrovandus regarded objects in nature more as individuals than in their relations to each other, and hence he made no progress in systematic arrangement; and in this respect his works are not superior to those of Aristotle or Gesner. He has however supplied facts, and whatever may be the confusion in which they are arranged, on account of the period at which they are recorded, they still claim the attention of every naturalist.

Aldrovandus died on the 10th of November, 1607, in his eighty-fifth year. Nearly all his biographers state that this event occurred in the hospital at Bologna, where he was compelled to spend his last days on account of the great expense he had been at in collecting his museum and publishing his works. The secret archives of the senate of Bologna, as quoted by Fantuzzi, proved that they assisted Aldrovandus in the most liberal manner. They doubled his salary soon after his appointment to the chair of natural history, and when he was no longer able to lecture, they appointed a successor but continued his salary. At various times they granted him no less than 40,000 crowns to carry on his researches and publish his works. He was buried with great pomp, at the public expense, in the church of St. Stephen in Bologna; and all the works that appeared after his death were published under the direction and at the expense of the senate. From these circumstances we are inclined to think, that if Aldrovandus did die in a hospital, it may have arisen from something peculiar in his case, and not from any want of public sympathy or gratitude.

(Fantuzzi, *Memorie della Vita Ulissi Aldrovandi*; Jöcher, *Allgen. Gelehrten-Lexicon*, and Adelung, *Suppl.*; Carrère, *Bibliothèque de la Médecine*; Bayle, *Historical Dict.*; Haller, *Bibliotheca Botanica*.)

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ALDUS. [MANUTIA.]

ALEMAN, MATEO. This celebrated Spanish writer was born at Seville, about the middle of the 16th century. He held an important office in the financial department, under Philip II., which he filled with honour for a long period. Disgusted at last with the broils of the court, he requested his dismissal; and having obtained it, he retired to devote himself entirely to study. In 1604 he published the 'Life of St. Antonio de Padua.' We are ignorant of the motive or object of his voyage to Mexico, and only know, that in 1609 he published there an 'Ortografía Castellana.' But the work which entitles him to the notice of posterity is his 'Gusman de Alfarache,' which he published at Madrid in 1599. This amusing and interesting work is a bitter satire on the corrupted manners of Spain at that period. The enterprising genius of Charles V. had inspired the Spanish youth with an ambition for military glory, and drawn them off from the cultivation of the useful arts and sciences. His successors were incapable of preserving the immense empire raised by him, and the huge edifice began to fall already under his son. The nation was then swarming with a multitude of men, who, thinking it degrading to earn an honest livelihood, did not scruple to live by cheating and swindling. This was the origin of the multitude of those novels called 'Picarescas' which, from the beginning of the 16th to the latter end of the 17th centuries, appeared in Spain, intended to describe the life and man-

ners of rogues, vagabonds, and beggars, bringing also the other classes of society upon the stage, either as their victims, abettors, or protectors. Aleman seems in his retirement to have recurred to past scenes, and to have set down the vices, the follies, and the hypocrisies of the more elevated classes which he had witnessed, while at the same time he details with extraordinary minuteness the tricks and adventures of rogues of inferior degree. Guzman is a worthy follower of Lazarillo de Tormes, and a precursor of Gil Blas. The hero is of doubtful descent, with the prænomen of one of the proudest families of Spain; tenderly reared, he throws himself, a boy, upon the world; becomes successively stable-boy, beggar, porter, thief, man of fashion, soldier in Italy, valet to a cardinal, and pander to a French ambassador; is subsequently a merchant and becomes bankrupt, then a student at the university of Alcalá, marries, is deserted by his wife, commits a robbery, is sent to the galleys, is liberated, and then writes an account of his life. The narrative is interwoven with shrewd maxims and acute observations. The author is classed by Mayans among the prose writers best adapted for the formation of a good Castilian style, and is named by him, which is no small merit, with Fray Luis de Leon, Hurtado de Mendoza, Cervantes, Mariana, and Herrera, the great masters of this rich, harmonious, and noble language. The book was first printed in 1599, went through five-and-twenty editions in Spain, and was translated into all the languages of Europe; it appeared in London, in 1623, as from an anonymous translator, for the Spanish name affixed, Don Diego Pucde-ser (Maybe-so), is evidently assumed; probably by the indefatigable Howell, who was at Madrid immediately prior to the date of its publication. (Nicolao Antonio, *Bibliotheca Hispana Nova*.)

ALEMBERT, JEAN-LE-ROND D'. On Nov. the 17th, 1717, a newborn infant was found exposed in a public market by the church of St. Jean-le-Rond, near the cathedral of Notre-Dame, at Paris. This infant was the celebrated D'Alembert, and from the place of his exposure he derived his christian name. How he obtained his surname is not mentioned. He was found by a commissary of police, and instead of being conveyed to the hospital of Enfants-Trouvés, was intrusted to the wife of a poor glazier, on account of the care which his apparently dying state required. It has been supposed that the discovery, as well as the exposure, was arranged beforehand, as in a few days the father made himself known, and settled an allowance of 1200 francs a-year for his support. Other accounts state that the abandonment was the act of the mother, and that the father, upon hearing it, came forward for the protection of his son. This father was M. Destouches, commissary of artillery; the mother was Madame or more properly Mademoiselle de Tencin, a lady celebrated for her talents and adventures, and authoress of several works, in one of which, 'Les Malheurs de l'Amour,' she is supposed to have given a sketch of her own life. She was sister of Peter Guerin de Tencin, Cardinal Archbishop of Lyons, and took the veil in the convent of Montfleuri, near Grenoble, which place she afterwards quitted, and settled at Paris, where she became more celebrated for wit than virtue. It is said that when D'Alembert began to exhibit proofs of extraordinary talent, she sent for him, and acquainted him with the relationship which existed between them; and that his reply was, "You are only my step-mother; the glazier's wife is my mother."

D'Alembert commenced his studies at the Collège des Quatre Nations, at the age of twelve years. The professors were of the Jansenist party, and were not long in discovering the talents of their pupil. In the first year of his course of philosophy, he wrote a commentary on the Epistle to the Romans, from which, as Condorcet remarks, they imagined they had found a new Pascal; and to make the resemblance more complete, turned his attention to mathematics. The attempted parallel probably never existed except in the ingenious head of the author of the 'Eloge;' for D'Alembert himself informs us, that his professors did their best to dissuade him both from mathematics and poetry, alleging that the former, in particular, dried up the heart, and recommending as to the latter, that he should confine himself to the poem of St. Prosper upon Grace. They permitted him, nevertheless, to study the rudiments of mathematics, and from that time he persisted in the pursuit. When he left college, he returned to his foster-mother, with whom he lived altogether forty years, and continued his studies. Not that she gave him much encouragement, for when he told her of any work he had written, or discovery which he had made, she generally replied, "Vous ne serez jamais qu'un philosophe; et qu'est ce qu'un philosophe? c'est un fou qui se tourmente pendant sa vie, pour qu'on parle de lui lorsqu'il n'y sera plus;" which we may English thus, "You will never be anything but a philosopher—and what is that but a fool who plagues himself all his life, that he may be talked about after he is dead?"

With nothing but his income of 1200 francs, and the resource of the public libraries for obtaining those books which he could not buy, he gave up all hopes of wealth or civil honours, that he might devote himself entirely to his favourite studies. Here he was dispirited by finding that he had been anticipated in most of what he imagined to have been his own discoveries. In the meanwhile his friends urged him to enter a profession, to which he at last agreed, and chose the law. After being admitted an advocate, he abandoned this profession and took to physic, as more congenial to his own pursuits. Determined to persevere, he sent all his mathematical books to a

friend, resolved that the latter should keep them till he was made doctor; but he soon found that he could not send his mathematical genius with them. One book after another was begged back, to refresh his memory upon something which he found he could not keep out of his head. At last, finding his taste too strong for any prudent consideration, he gave up the contest, and resolved to devote himself entirely to that which he liked best. The happiness of his life, when he had made this resolution, is thus described by himself. He says that he awoke every morning thinking with pleasure on the studies of the preceding evening, and on the prospect of continuing them during the day. When his thoughts were called off for a moment, they turned to the satisfaction he should have at the play in the evening; and between the acts of the piece he meditated on the pleasures of the next morning's study.

Some memoirs which he wrote in the years 1739 and 1740, as well as some corrections which he made in the 'Analyse Démontrée' of Reynau, a work then much esteemed in France, procured him admission to the Academy of Sciences, in 1741, at the age of twenty-four. From this time may be dated the career of honour which ranks him among the greatest benefactors to science of the last century. We will now interrupt the order of his life to specify his principal works. In 1743 appeared his 'Treatise of Dynamics,' founded upon a general principle which afterwards received the name of 'D'Alembert's Principle.' The deductions from this new and fertile source of analytical discovery appeared in rapid succession. In 1744 he published his 'Treatise on the Equilibrium and Motion of Fluids.' In 1746 his 'Reflections on the General Causes of Winds' obtained the prize of the Academy of Berlin. This treatise will always be remarkable, as the first which contained the general equations of the motion of fluids, as well as the first announcement and use of the calculus of partial differences. In 1747 he gave the first analytical solution of the problem of vibrating chords, and the motion of a column of air; in 1749 he did the same for the precession of the equinoxes and the nutation of the earth's axis, the latter of which had been just discovered by Bradley. In 1762 he published his 'Essay on the Resistance of Fluids,' a treatise originally written in competition for a prize proposed by the Academy of Berlin, but the decision of which was postponed, and finally awarded to a production which has not since gained any reputation for its author. A misunderstanding between Euler and D'Alembert is asserted by some French writers as the ground of this rejection, which, resting on the well-known character of Euler, we must be permitted to doubt. In the same year he also edited Rameau's 'Elements of Music,' though his opinions did not entirely coincide with that celebrated system. In 1747 he presented to the Academy of Sciences his 'Essay on the Problem of Three Bodies,' and in 1754 and 1756 he published 'Researches on Various Points connected with the System of the Universe.' We must complete the list of his mathematical works by mentioning his 'Opuscles,' collected and published towards the end of his life, in eight volumes. Though D'Alembert wrote no large system of pure analysis, the various methods and hints which are so richly scattered in his physico-mathematical works have always been considered as rendering them a mine of instruction for mathematicians.

We now turn to his philosophical productions. The French 'Encyclopédie,' as is well known, was commenced by Diderot and himself, as editors; and it is needless to speak of his celebrated Introductory Discourse, a work which, as Condorcet expresses it, there are only two or three men in a century capable of writing. D'Alembert contributed several literary articles; but on the stoppage of the work by the government, after the completion of the second volume, he retired from the editorship, nor would he resume his functions when permission to proceed was at length obtained. From that time he confined himself entirely to the mathematical part of the work, and his expositions of the metaphysical difficulties of abstract science are among the clearest and best on record. While engaged on this undertaking, he wrote his 'Mélanges de Philosophie,' &c., 'Memoirs of Christina of Sweden,' 'Essay on the Servility of Men of Letters to the Great,' 'Elements of Philosophy,' and a treatise on 'The Destruction of the Jesuits.' He also published translations of several parts of Tacitus, which are admitted by scholars to possess no small degree of merit. In 1772, when elected perpetual secretary of the Academy, he wrote the 'Eloges' of the members who had died from 1700 up to that date. His correspondence, and some additional pieces, were published after his death. The whole of his works have been collected in one edition by M. Bastien, in eighteen volumes, octavo, Paris, 1805.

In 1752 Frederic of Prussia, who had conceived the highest esteem for his writings, endeavoured to attract him to Berlin. D'Alembert refused the offer, but in 1754 he accepted a pension of 1200 francs. In 1756, through the friendship of M. D'Argenson, then minister, he obtained the same from Louis XV. In 1755, by the recommendation of Benedict XIV., he was admitted into the Institute of Bologna. In 1762 Catharine of Russia requested him to undertake the education of her son, with an income of 100,000 francs. On his declining the offer, she wrote again to press him, and says in her letter, "I know that your refusal arises from your desire to cultivate your studies and your friendships in quiet. But this is of no consequence: bring all your friends with you, and I promise you that both you and they

shall have every accommodation in my power." D'Alembert was too much attached to his situation and his income of 150*l.* a-year to accept even this princely offer. The letter of Catharine it was unanimously agreed to enter on the records of the Academy of Sciences. In 1759 Frederic again pressed his coming to Berlin, in a letter in which he says, "I wait in silence the moment when the ingratitude of your own country will oblige you to fly to a land where you are already naturalised in the minds of all who think." In 1763, when D'Alembert visited Frederic, the latter again repeated his offer, which was again declined; the king assuring him that it was the only false calculation he had ever made in his life.

We now come to relate the history of a connection which ended by embittering the last years of the life of D'Alembert, and finally, it is supposed, had no small share in sending him to his grave. At the house of a common friend he was in the habit of meeting Mlle. de l'Espinasse, a young lady whose talents caused her society to be sought by the élite of the literary world of Paris. Between her and D'Alembert a mutual attachment grew up, which though, as appeared afterwards, not very strong on her part, became the moving passion of his future life. When, in 1765, he was attacked by a violent disorder, she insisted on being his attendant, and after his recovery they lived in the same house. It is said that friendship was their only bond of union; and this may be believed, since in the then state of opinion, the assertion, if untrue, would have been unnecessary. The friendship, or love, of the lady however found other objects; and though D'Alembert still retained all his former affection for her, she treated him with contempt and unkindness. Her death left him inconsolable; and his reflections upon her tomb, published in his posthumous work, present the singular spectacle of a lover mourning for a mistress whose regard for him, as he was obliged to admit to himself, had entirely ceased before her death. After that event, he fell into a profound melancholy, nor did he ever recover his former vivacity. His death took place October 29, 1783. Not having received extreme unction it was with great difficulty that a priest could be found to inter him, and then only on condition that the funeral should be private.

The character of D'Alembert was one of great simplicity, carried even to bluntness of speech, and of unusual benevolence, mixed with a keen sense of the ridiculous, which exerted itself openly and without scruple upon those who attempted the common species of flattery. He was the friend of Frederic of Prussia, because that monarch exacted no servility; and to him only, and two disgraced ministers, of all the great ones of the earth, did D'Alembert ever dedicate a work. He was totally free from envy. Lagrange and Laplace owed some of their first steps in life to him; though the former had settled a mathematical controversy in favour of Euler and against him. In his dispute with Clairaut on the method of finding the orbit of a comet, and with Rousseau on the article 'Calvin' in the 'Encyclopédie,' he gave his friends no reason to blush for his want of temper. It was his maxim, that a man should be very careful in his writings, careful enough in his actions, and moderately careful in his words; his observance of the last part of the maxim sometimes made him enemies. The Duc de Choiseul, when minister, refused the united solicitations in his favour of the Academy of Sciences for a pension vacant by the death of Clairaut, for more than six months, because he had said, in a letter to Voltaire which was opened at the post-office, "Your protector, or rather your protégé, M. de Choiseul." He cared nothing for those in power, at a time when the latter exacted and obtained deference in very small matters. Madame de Pompadour, who hated all the friends of Frederic, refused the request of Marmontel that she would employ her influence with the king in favour of D'Alembert: on one occasion, alleging that the latter had put himself at the head of the Italian party in music. It was his maxim that no man ought to spend money in superfluities while others were in want; and a friend, who knew him well, declared to the editor of his works, that when his income amounted to 8200 francs, he gave away the half. His attentions to his foster-mother, to the end of her life, were those of a son. In his account of his own character, a singular mixture of vanity and candour, written in the third person, he speaks as follows: "Devoted to study and privacy till the age of twenty-five, he entered late into the world, and was never much pleased with it. He could never bend himself to learn its usages and language, and perhaps even indulged a sort of petty vanity in despising them. He is never rude, because he is neither brutal nor severe; but he is sometimes blunt, through inattention or ignorance. Compliments embarrass him, because he never can find a suitable answer immediately; when he says flattering things, it is always because he thinks them. The basis of his character is frankness and truth, often rather blunt, but never disgusting. He is impatient and angry, even to violence, when anything goes wrong, but it all evaporates in words. He is soon satisfied and easily governed, provided he does not see what you are at; for his love of independence amounts to fanaticism, so that he often denies himself things which would be agreeable to him, because he is afraid they would put him under some restraint; which makes some of his friends call him, justly enough, the slave of his liberty." This account agrees very well with that of his friends.

D'Alembert has been held up to reprobation in this country on account of his religious opinions. But on this point we must observe, that there is a wide line of distinction between him and some of his

colleagues in the 'Encyclopédie,' such as Diderot and Voltaire. When we blame the two latter, it is not for the opinions they held (for which they are not answerable to any man), but for their offensive manner of expressing them, and the odious intolerance of all opinions except their own which runs through their writings. Men of the best and of the worst lives appeared to be equally offensive to them, if they professed Christianity. The published writings of D'Alembert contain no expressions offensive to religion; they have never been forbidden on that account, as La Harpe observes, in any country of Europe. Had it not been for his private correspondence with Voltaire and others, which was published after his death, the world would not have known, except by implication, what the opinions of D'Alembert were. On this point we will cite two respectable Catholic authorities. The Bishop of Limoges said, during the life of D'Alembert, "I do not know him personally; but I have always heard that his manners are simple, and his conduct without a stain. As to his works, I read them over and over again, and I find nothing there except plenty of talent, great information, and a good system of morals. If his opinions are not as sound as his writings, he is to be pitied, but no one has a right to interrogate his conscience." La Harpe says of him, "I do not think that he ever printed a sentence which marks either hatred or contempt of religion; but we may cite a great many passages where, apparently drawn into enthusiasm by the heroes of Christianity, he speaks of them with dignity, and, what in him is even more strange, with sentiment."—"I knew D'Alembert well enough to be able to say, that he was sceptical in everything except mathematics. He would no more have said positively that there was no religion than that there was a God: he only thought the probabilities were in favour of theism, and against revelation. On this subject he tolerated all opinions, and this disposition made him think the intolerant arrogance of the atheists odious and unbearable."—"He has praised Maestlin, Fénelon, Bossuet, Fléchier, and Fleury, not only as writers, but as priests. He was just enough to be struck with the constant and admirable connection which existed between their faith and their practice, between their priestly character and their virtues." To these testimonies we need add nothing, except to desire the reader to turn to the part of the letter of the Empress Catharine which we have quoted, and then to recollect that it was the same Empress Catharine who refused a visit from Voltaire, saying, "that she had no Parnassus in her dominions for those who spoke disrespectfully of religion."

The style of D'Alembert as a writer is agreeable, but he is not placed by the French in the first rank. His mathematical works show that he wrote as he thought, without taking much trouble to finish. His expression was, "Let us find out the thing, there will be plenty of people to put it into shape;" an assertion abundantly verified since his time. He said of himself that he had "some talent and great facility." He liked the mathematical part of natural philosophy better than any other, and took but little interest in purely experimental researches. Hence he remained in ignorance of some of the most striking facts discovered in his day; and when laughed at on the subject, he always said, "I shall have plenty of time to learn all these pretty things." The time however, as Bossuet remarks, never arrived.

Those readers who would know more of D'Alembert should consult the first volume of Bastien's edition of his works.

ALEXANDER. [PARIA.]

ALEXANDER I, son of Amyntas I, said to be the tenth king of Macedonia, was alive at the time of the great Persian invasion of Greece, B.C. 480. His history, as far as it is known, and his share in the troubles of the Persian wars, are contained in the last five books of Herodotus.

ALEXANDER II, the sixteenth king of Macedonia, was the son of Amyntas II, and ascended the throne about B.C. 370.

ALEXANDER III, surnamed the Great, king of Macedonia, was the son of Philip and Olympias, and born at Pella in the autumn of the year B.C. 356. On his father's side he was descended from Caranus the Heraclid, who was the first king of Macedonia; his mother belonged to the royal house of Epirus, which traced its pedigree up to Achilles, the most celebrated hero of the Trojan War. She was the daughter of Neoptolemus, prince of the Molossians, and the sister of Alexander of Epirus, who lost his life in Italy. The historians of Alexander regard it as a significant coincidence that Philip on the same day received the intelligence of the birth of his son, of the victory of his General Parmenio over the Illyrians, and of his own victory at the Olympic games; on the same day also the magnificent temple of Diana at Ephesus was burnt down. Occurrences like these were afterwards thought to be indications of the future greatness of Alexander, and various marvellous stories were fabricated, which were believed and eagerly spread by the flattery or the superstition of the Greeks, and readily listened to by Alexander himself in the midst of his wonderful career of conquest. Many persons were engaged in the early education of Alexander, but the general conduct of it was intrusted to Leonidas, a relation of Olympias, and a man of austere character. Lysimachus, an Acarnanian, appears to have insinuated himself into the favour of the royal family of Macedonia and of his pupil by vulgar flattery; he is reported to have called Alexander always by the name of Achilles, and Philip by that of Peleus. About the time when Alexander had reached his thirteenth

year, Philip thought it advisable to procure for his son the best instructor of the age, and his choice fell upon Aristotle. A letter which Philip is said to have written to this philosopher on the occasion is preserved in Gellius. Under the instruction of such a master the powerful mind of Alexander was rapidly developed, and enriched with stores of practical and useful knowledge. With the view of preparing his pupil for his high station, Aristotle wrote a work on the art of government, which is no longer extant. No royal pupil ever had the advantage of such a master. His short life was spent in gigantic undertakings, and in the midst of war; but the results of Aristotle's teaching are apparent in all Alexander's plans for consolidating his empire: his love of knowledge manifested itself to the last months of his life and in the midst of all his labours. His physical education also was not neglected. In horsemanship he is said to have excelled all his contemporaries; and it is a well-known story, that when the celebrated horse Bucephalus was brought to the Macedonian capital, no one but young Alexander was able to manage him. His alleged descent from Achilles, and the flattery of those by whom he was surrounded, made a deep and lasting impression upon his youthful mind; the 'Iliad' became his favourite book, and its hero, Achilles, his great model. Ambition was his ruling passion; everything which appeared to limit the sphere within which he hoped to gain distinction, seemed to him an encroachment upon his own rights. When intelligence was brought of his father's victories, he would lament that nothing would be left for him to do: he refused to contend for the prize at the Olympic games because he could not have kings for his competitors. In the same spirit he regretted that Aristotle published one of his profound works, because the wisdom which he wished to possess alone was thus communicated to many. He would always pardon and honour an enemy whose resistance had added to his own glory, but a cowardly opponent was the object of his contempt.



Head of Alexander the Great, enlarged, from a coin in the Bodleian Library, Oxford. The head is repeated beneath, with the reverse, showing the size of the coin.

When Alexander had reached his sixteenth year, Philip was obliged to leave his kingdom to carry on a campaign against Byzantium; and as his son had already shown extraordinary judgment in public affairs, Philip intrusted him with the administration of Macedonia. During the absence of his father, he is said to have led an army against some revolted tribe, and to have made himself master of their town. The first occasion on which he specially signalled himself was two years later, in the battle of Charonea (B.C. 338), and the victory on that day is mainly ascribed to his courage; he broke the lines of the enemy, and crushed the sacred band of the Thebans. Philip was proud of such a son, and was even pleased to hear the Macedonians call him their king, while they called Philip their general. But the good understanding between him and his father was disturbed during the last years of Philip's life, owing to his father repudiating Olympias, and giving his hand to Cleopatra, the niece of Attalus. A reconciliation took place, but on the very day that it was to be sealed by the marriage of Philip's daughter with a brother of Olympias, Philip was assassinated (B.C. 336), and it was even reported that Alexander was compromised in the conspiracy. There is however no evidence to prove the truth of this report, though it is possible that Alexander at least knew of the plot, notwithstanding the severe punishment which he inflicted on most of the guilty persons.

At the age of twenty Alexander was thus suddenly called to the throne of Macedonia. But while the attachment of the people of Macedonia, who had always been accustomed to look up to him with admiration, was secured by a reduction of taxes and other politic measures, dangers were threatening on all sides, and he had to secure by wars the throne which was his lawful inheritance. His father had during the last years of his life made extensive preparations for invading Persia, and Attalus and Parmenio had already been sent into Asia with a force. The realisation of these plans, in the midst of which Alexander had grown up to manhood, and in which he had taken a most lively interest, now devolved upon him; but before he could carry them into effect it was necessary to secure his own dominions. Attalus, the uncle of Cleopatra, aimed at usurping the crown of Macedonia, under the pretext of securing it to Philip's son by Cleopatra; Greece was stirred up by Demosthenes against Macedonia, and the barbarians in the north and west were ready to take up arms for their independence. Everything depended upon quick and decisive action. Alexander was well aware of this, and at the same time he was determined not to surrender any part of his dominions, as some of his timid or cautious friends advised him. His first measure was to send his general, Hecateus, with a force to Asia, with instructions to bring Attalus back to Macedonia either dead or alive. All the professions of attachment and fidelity that Attalus made were of no avail; he was put to death, and his army joined that of Parmenio, who had remained faithful. While this took place in Asia, Alexander marched with an army into Greece. Thessaly submitted without resistance, and transferred to him the supreme command in the projected expedition against Persia. After having marched through the pass of Thermopylae, he assembled the Delphic Amphictyons, and was received a member of their confederacy, and the decree of the Thessalians was confirmed by a similar one of the Amphictyons. Advancing into Boeotia, he pitched his camp in the neighbourhood of the Cadmea, the citadel of Thebes. His sudden appearance struck terror into the Thebans, who had been indulging in dreams of recovering their liberty. The Athenians also, who, pretending to despise young Alexander, had talked much about war, but as usual had made no preparations for it, were greatly alarmed when they heard of his sudden arrival before the gates of Thebes. They immediately despatched an embassy to beg his pardon for not having sent ambassadors to the assembly of the Delphic Amphictyons, and for not having conferred upon him the supreme command against Persia in their name also. Alexander received their ambassadors kindly, and only required the Athenians to send deputies to a general council of the Greeks which was to be held at Corinth. At this meeting all the states of Greece, with the exception of Sparta, transferred to the Macedonian king the command of all their forces against Persia, an office which they had before conferred upon his father. The Greeks overwhelmed the young king with assurances of attachment, marks of honour, and the meanest flattery. The refusal of the Spartans to join the other Greeks did not make Alexander in the least uneasy; he knew that he had nothing to fear from them, and that they were without the power to give effect to their wishes.

After having thus settled the affairs of Greece, he returned in the spring of B.C. 335 to Macedonia, to put down an insurrection of the northern barbarians. He marched from Amphipolis towards Mount Hæmus (Balkan), which he reached in ten days. He forced his way across the mountains, penetrated into the country of the Triballians, and pursued their king Syrmus as far as the Danube, where the barbarians took refuge in a strongly fortified island in the river. Before Alexander attacked them there, he wished to subdue the Getæ who occupied the north bank of the river. A fleet which had been sent up the Danube from Byzantium enabled him to cross the river. The Getæ, terrified at seeing the enemy thus unexpectedly invading their territory, left their homes and fled northward. Laden with booty, Alexander and his army returned to the south bank of the Danube, where he received embassies from the tribes which inhabited the plains of the Danube, and from king Syrmus, suing for peace and alliance. After having secured this frontier of his kingdom he hastened against Clitus and Glaucias, the chiefs of the Illyrians and Taulantians, who were threatening an attack upon Macedonia, while another tribe was to engage the army of Alexander on his return from the north. This plan however was thwarted, and Alexander compelled the barbarians to recognise the Macedonian supremacy.

While he was thus successfully engaged with the barbarians to the north and west of Macedonia, new dangers threatened in the south. The spirit of insurrection, stirred up by Demosthenes and other friends of the independence of Greece, had revived, especially at Thebes, which perhaps suffered more than any other Greek city from its Macedonian garrison; and on the arrival of a report that Alexander had lost his life in his Illyrian campaign, some of the Greek states resorted to hostile measures. The Thebans expelled their Macedonian garrison and sent envoys to other Greek states to invite them to aid in recovering their independence. Their summons was favourably received by most of the Greeks, but they were slow in carrying their resolutions into effect; and before a force was assembled, and even before the intelligence of Alexander being still alive reached Thebes, he was with his army at Onchestus in Boeotia. He immedi-

ately marched against Thebes, and attempted a peaceful reconciliation; but the Thebans answered him with insult. Perdiccas, one of Alexander's generals, availed himself, without his master's command, of a favourable opportunity for an attack with his own detachment, out of which a general engagement arose. Notwithstanding the brave resistance of the Thebans the city was taken, and this event was followed by one of the most bloody massacres in ancient history. The city, with the exception of the citadel, the temples, and the seven ancient gates, was razed to the ground; 6000 Thebans, men, women, and children, were put to the sword; and 80,000 others were sold as slaves. The priests, the friends of the Macedonians; and the descendants of Pindar alone retained their liberty. Of the private dwellings none was spared except the house of Pindar.

The other Greek states which had been willing to join Thebes, and more especially Athens, sought and obtained pardon from the conqueror, who afterwards showed on several occasions in his behaviour towards some of the surviving Thebans that he had not destroyed their city out of wanton cruelty. Convinced that the fearful fate of Thebes was a sufficient warning to the rest of Greece, Alexander returned to Macedonia to devote all his energy to preparations for the war against Persia. His friends advised him, before setting out for Asia, to marry, and give an heir to the throne of Macedonia; but he had already been too long prevented from carrying his Asiatic expedition into effect, and he thirsted for the possession of Asia. Before setting out he lavished nearly all his private possessions among his friends, and when Perdiccas asked him what he meant to retain for himself, he answered, "Hopes." Antipater was appointed regent of Macedonia during his absence, with a force of 12,000 foot and 1500 horse. Alexander set out for Asia in the beginning of the spring, B.C. 334, with an army of about 30,000 foot and 5000 horse, which mainly consisted of Macedonians and Thessalians, while the infantry consisted of 7000 allied Greeks, Thracians, Agrianians, and a number of mercenaries. His financial means were very small. The army advanced along the coast of Thrace, and after a march of twenty days reached Sestos on the Hellespont, where the Macedonian fleet lay at anchor ready to convey the army to the coast of Asia. This fleet consisted of 160 or, according to others, of 180 triremes, and a number of transports. While the greater part of the army landed at Abydos and encamped near Arisbe, Alexander, accompanied by his friend Hephæstion, paid a visit to the mound which was believed to contain the remains of Achilles, whose successor it was his ambition to be considered by his soldiers. As soon as he had joined his army again, he began his march against the Persians, who, although they had long been acquainted with the plans of the Macedonians, were not fully prepared, and had a force of about 20,000 horse and as many Greek mercenaries stationed near Zeleia. There was in the Persian army a Rhodian Greek, of the name of Memnon, whose military talent might have made him a formidable opponent to Alexander; but his advice to retreat before the Macedonians, who were scantily supplied with provisions, and to lay waste the country, was rejected by the Persians, and they advanced as far as the river Granicus, in order to check the progress of the invader. Alexander found the Persians drawn up in order of battle on the east bank of the river, and without listening to the advice of his cautious friend Parmenio, he boldly forced a passage in the face of the enemy with his cavalry, which kept the enemy engaged until the infantry came up. The discipline of the Macedonians, and the impetuosity of their attack, broke the line of the Persians, who were completely beaten, although the number of their dead was not very great: they are said to have lost about 1000 horsemen; but the mercenaries, who, as long as the Persians were engaged had, by the command of the Persians, been obliged to remain inactive, were for the most part cut down, and 2000 of them were made prisoners and sent to Macedonia to be employed as public slaves for having engaged in the service of the Persians against their own countrymen. Alexander had himself been active in the contest, and killed two Persians of the highest rank; after the victory he visited his soldiers who had been wounded. The parents and children of those who had fallen in the battle were honoured with privileges and immunities. In the first assault twenty of the king's horse-guard (*ἐταῖροι*) had fallen, and he honoured their valour by ordering Lysippus to execute their figures in bronze, which were erected in the Macedonian town of Dium, whence they were afterwards carried to Rome.

Before advancing into the interior of Asia Minor, Alexander wished to make himself master of the western and southern coasts of the peninsula. As he proceeded southward, nearly all the towns on the coast opened their gates to him; and to show that he had really come as their liberator, he established in all the cities a democratical form of government. Miletus was taken by storm. In the mean time a Persian fleet, consisting principally of Phœnician ships, lay off Mycale. The king, contrary to the advice of his generals, would not engage in a sea-fight, but kept his fleet quiet near the coast of Miletus; he thus prevented the Persians from landing and taking in water and provisions, the want of which compelled them to retreat to Samos. It was now late in the autumn of the year B.C. 334, and Alexander wanted to take possession of Caria and the capital Halicarnassus. The occupation of the country was easy enough: a princess of the name of Ada surrendered it to him without resistance, for which she

was rewarded with the title of Queen of Caria; but Halicarnassus, the siege of which is the most memorable event of this campaign, held out to the last under the command of Memnon, but was taken. As the winter was approaching, and Alexander had no apprehension of having to encounter another Persian army during this season, he allowed the Macedonians who wished it to spend the winter with their families in Macedonia, on condition of their returning at the beginning of spring with the reinforcements which were to be levied in Macedonia. A small detachment of the remainder of the army, which had been greatly increased by the Asiatic Greeks, was allowed under Parmenio to take up their winter quarters in the plains of Lydia. Alexander himself marched along the coast of Lycia. From Phaselis he chose the road along this dangerous coast to Pamphylia, took the towns of Perga, Side, and Aspendus, and, forcing his way through the mountains of Pisidia, which were inhabited by barbarous tribes, into Phrygia, he pitched his camp near Gordium, on the river Sangarius. Here he dexterously availed himself of a prophecy which in the eyes of the credulous made him appear as the man called by the Deity to rule over Asia. The acropolis of Gordium contained the Gordian knot by which the yoke and collars of the horses were fastened to the pole of the chariot. The sovereignty of Asia was promised to him who should be able to untie this complicated knot. After vainly attempting to untie the knot, Alexander relieved himself from his difficulty by cutting it, according to one account; but the particulars of the story vary. It was considered however that he had fulfilled the oracle, and the general opinion was confirmed by a storm of thunder and lightning.

In the spring of the year B.C. 333, the various detachments assembled at Gordium. Together with those who returned from their visit to their homes, there came from Macedonia and Greece 3000 foot, 300 horse, and 200 Thessalians, and 150 allies from Elis. Alexander led his army along the southern foot of the Paphlagonian Mountains to Ancyra, received the assurance of the submission of the Paphlagonians, and crossing the river Halys entered Cappadocia. Satisfied with making himself master of the south-western part of this province, he directed his march southward to the Cilician Gates, or one of the mountain passes which led over Taurus from Cappadocia into Cilicia, and proceeded as far as Tarsus on the Cydnus. Here his life was endangered by a fever which attacked him either in consequence of his great exertions, or, according to other accounts, in consequence of having bathed in the cold water of the river Cydnus; but the skill of his physician Philip, an Acarnanian, soon restored him to health. The possession of Cilicia was of the greatest importance to him on account of the communication with Asia Minor. While therefore Parmenio occupied the Syrian Gates or pass in the south-eastern corner of Cilicia, Alexander compelled the western parts of the country to submission. About the time that his conquests in this part were completed, he received intelligence of king Darius having assembled an immense force near the Syrian town of Sochi. The Persian king had now lost the ablest man in his service. Memnon, who after the taking of Halicarnassus had fled to Cos, and with his powerful fleet had gained possession of nearly the whole of the Ægean, died at the moment when he was on the point of sailing to Eubœa; a movement by which Alexander would perhaps have been compelled to give up for the present all thoughts of Eastern conquests. Darius had levied all the forces that his extensive empire could furnish, hoping to crush the invaders by his numerical superiority. Though he possessed no military talent, he commanded his own army, which is said to have consisted of 500,000 or 600,000 men, among

of whom 100,000 were Persians, 100,000 Greeks, and 300,000 mercenaries. Darius left his favourable position in the wide plain of Sochi, contrary to the advice of Amyntas, a Greek deserter, and entered the narrow plain of Issus, east of the little river Pinarus. By this movement he was in the rear of Alexander's army, who had left behind him at Issus those who were unfit for further service. Darius had probably been led to this unfortunate step by the belief that the long stay of Alexander in Cilicia was the result of fear. The Macedonians at Issus fell into the hands of the Persians, and were treated cruelly. Darius now hastened to attack Alexander, apprehending that he might make his escape; but Alexander, without waiting for the approach of Darius, returned by the same road by which he had come. The armies met in the narrow and uneven plain of the river Pinarus—a position most unfavourable to the unwieldy masses of the Persians. The contest began at day-break, in the autumn of the year B.C. 333. Notwithstanding the great resistance of the enemy, especially of the 30,000 Greek mercenaries, Alexander, towards the end of the day, gained a complete victory. The number of the slain on the part of the Persians was prodigious; the loss of the Macedonians is stated to have been very small. As soon as Darius saw his left wing routed he took to flight, and was followed by the whole army. The Persian king escaped across the Euphrates by the ford at Thapsacus. His chariot, cloak, shield, and bow were afterwards found in a narrow defile through which he had fled; his mother, Sisygambis, his wife Statira, and her children, fell into the hands of Alexander, who treated them with the utmost respect and delicacy. The booty which Alexander made after this victory was very great, but yet was insignificant compared with the treasures which Parmenio found at Damascus, whither they had been carried by the Persians before they left the plain of Sochi.

The Persian army was now dispersed, the Greek mercenaries had fled, and Asia was thrown open to the invader. For the present Alexander did not think it necessary to penetrate into the interior: he wished first to make himself complete master of the coasts of the Mediterranean. He therefore advanced into Phœnicia, where all the towns opened their gates. Tyre alone, which was situated on an island about half a mile from the main land, and was strongly fortified by lofty walls, for some time checked his progress, and it was not till after the lapse of seven months (about August of the year B.C. 332) that he succeeded in taking the city by constructing a causeway to connect the island with the continent, and by the use of a fleet which had been furnished him by other Phœnician towns and by Cyprus. The causeway of Alexander still remains, and Tyre is now part of the main land. The obstinacy of the Tyrians, the immense exertion and expense which their resistance rendered necessary, and the cruelty with which they had treated the Macedonians who fell into their hands, were followed by the most fearful revenge: 8000 Tyrians were put to death, and all the rest of the population sold into slavery; the highest magistrates alone and some Carthaginian ambassadors were spared, who had taken refuge in the temple of Hercules. The city itself was not destroyed, but received a new population consisting of Phœnicians and Cyprians; and Alexander, who knew the importance of the place, encouraged the revival of its commerce and prosperity.

During the siege of Tyre, Darius had sent to Alexander with proposals of peace, but the humiliation of the Persian king only convinced Alexander of his weakness. All the proposals of Darius were rejected with the declaration that the Persian king must petition and appear in person if he wished to ask for favour. During the siege of Tyre, Alexander had also made excursions with separate detachments of his army against other towns of Syria and some Arab tribes about the



From a Mosaic found at Pompeii, supposed to represent the Battle of Issus.

whom there were about 30,000 Greek mercenaries. Alexander marched from Tarsus along the Bay of Issus to the town of Myrian-

southern foot of Lebanon. In the autumn he proceeded with his army southward along the coast of Palestine, and, according to Josephus, he

paid a visit to Jerusalem, where he worshipped and sacrificed in the Temple, and was made acquainted with an ancient prophecy, that a king of Greece should conquer the king of Persia. But this long episode in Josephus is not supported by any other testimony. In the same autumn Alexander besieged the strong town of Gaza, near the southern frontier of Syria. It was vigorously defended for two months by the Persian commander Batis, and did not surrender until nearly all the garrison had fallen. Alexander, who had himself been severely wounded during the siege, sold the inhabitants as slaves, and re-peopled the town with Syrians from the neighbouring country.

The last province of Persia on the coasts of the Mediterranean that now remained was Egypt. In seven days Alexander marched with his army from Gaza through the desert to the gates of Pelusium, on the north-eastern frontier of Egypt, where he found the fleet at anchor, with which Phœnicia and Cyprus had supplied him. The Persian satrap of Egypt, having no means of defence, surrendered to Alexander without striking a blow. The Egyptians themselves, who had always hated the oppressive rule of the intolerant Persians, were little inclined to take up arms, and gladly surrendered to the invader, who justified their confidence in him by the restoration of several of their civil and religious institutions which the Persians had suppressed. The Greeks, of whom great numbers resided in Egypt, may also have helped the matter. After having paid visits to Heliopolis and Memphis, he sailed down the Canopic, or most western branch of the Nile, to the Lake of Marea, and here he founded, on a strip of barren land, the city of Alexandria, which still exists as a flourishing place of trade. The place was judiciously selected for the purpose of the Mediterranean trade on the one side, and the communication with the Red Sea through the Nile on the other. After the foundations of the new city were laid, Alexander marched along the coast to Parætonium, and thence in a southern direction, and through the desert to the renowned oracle of Jupiter Ammon in the oasis now called Siwah. What may have induced him to visit this sacred island of the desert is only matter of conjecture; but it is not improbable that it was the desire to see his wishes respecting the sovereignty of the world sanctioned by the oracle of Jupiter Ammon, and thus to inspire his soldiers with confidence; or it may be that the visit was connected with the foundation of Alexandria, and had a commercial object, as Ammonium was the centre of a considerable inland trade. Whatever his wishes may have been, Alexander was perfectly satisfied with the results of his visit: there was a report that the oracle had declared him the son of Jupiter Ammon, and promised him the sovereignty of the world; a report which must have been of incalculable advantage to Alexander with his soldiers and the inhabitants of Asia. After having richly rewarded the temple and its priests, he returned to Memphis, according to Aristobulus, by the same road by which he had gone; but according to Ptolemæus he took the shortest way across the desert.

In the spring of the year B.C. 331, after having received fresh reinforcements from Macedonia and Greece, Alexander set out on his march towards the interior of Asia. He visited Tyre, from whence he marched to the Euphrates, which he crossed at the ford of Thapsacus. From Thapsacus his march was in an eastern direction, across the plain of Mesopotamia towards the river Tigris, in the direction of Gaugamela, a distance of no less than 800 miles from Memphis. Darius had again assembled an immense army, the amount of which is stated at 1,000,000 infantry, 40,000 horse, 200 chariots with scythes, and about 15 elephants. He had chosen a favourable position in the plains of Gaugamela, east of the Tigris, on the banks of the small river Bumadus. After having allowed his soldiers four days' rest, Alexander moved in the night against the enemy, whom he found drawn up in battle array. On a morning of the month of October, in the year B.C. 331, the battle which put an end to the Persian monarchy began. Some parts of the Persian army fought courageously, and the Macedonians sustained some loss: but when Alexander, by an impetuous attack, succeeded in breaking the centre of the Persian army, which was commanded by Darius himself, the king took to flight, and was followed by his army in utter confusion. Alexander pursued the fugitives as far as Arbela (Erbil), about fifty miles east of Gaugamela, where he found the treasures of the king, and got an immense booty. Darius fled through the mountainous country to Ecbatana (Hamadan). The loss of the Persians on this day is said to have been enormous: that of the Macedonians is stated to have been very inconsiderable. It now only remained for Alexander to subdue the Persian satraps whose provinces had not yet been conquered, and who continued faithful to their king. In accomplishing this he was greatly assisted by the policy that he adopted; he promised to leave the satraps who would submit in possession of their former power, with the exception of the military command, which was given to Macedonians. The attachment of the people was gained in another way. Alexander, elated by his success, began to surround himself with all the pomp and splendour of an eastern king; he respected the religion and customs of his new subjects, and protected them from the oppression to which they had long been subjected. From this time a great change is manifest in the character and conduct of Alexander. He exercised no control over his passions; he committed acts of cruelty and excess such as are common with eastern despots. But he did not sink into indolence: active occupation, both mental and physical, remained now as before the only element in which he could exist.

From Arbela, Alexander marched southward to the ancient city of Babylon, which opened its gates without resistance; and he gained the good-will of the people by ordering the temple of Belus, which had been damaged by the Persians, to be restored, and by sacrificing to the god according to the rites of the Chaldeans. After a short stay there he set out for Susa (Sus) on the Choaspes (Kerak, or more properly Kerkhab), which he reached after a march of twenty days, and where he found immense treasures, which had been accumulated in this ancient capital. The Macedonians, following the example of their master, plunged into the enjoyment of the pleasures of this wealthy city; and the more readily, as they had hitherto been exposed to all kinds of hardship, with scarcely any interval of repose. Towards the end of the year Alexander left Susa for Persepolis, the original seat of the Persian kings, and where many of them were buried. The road which he took is described thus:—He first marched towards the river Pasitigris (Karoon), and thence along the valley of Ram-Hormuz to the mountain pass now called Kala-i-Sifid, which forms the entrance into Persia Proper. After having met with some resistance at this spot, he took Persepolis by surprise, so that none of the treasures were carried away before his arrival. To avenge the destruction of the Greek temples by the Persians, Alexander, contrary to the advice of his friend Parmenio, set fire to the palace of Persepolis, and part of it was burnt down. According to another account he was instigated to this act of madness by Thais, an Athenian courtesan, during the revelry of a banquet. Immense ruins (Tchil-Minar) still point out the site of this ancient city; but its complete destruction, which is usually ascribed to Alexander, belongs most probably to a much later period. After a stay of four months, during which he subdued Persia and several of the neighbouring mountain tribes, he left, as he had done at Babylon and Susa, the country under the administration of a Persian satrap. Early in the year B.C. 330 he began his march on Ecbatana, where Darius, on seeing that Alexander after the battle of Gaugamela turned to the south, had collected a new force with which he hoped to maintain himself in Media. But while he was expecting reinforcements from the Scythians and Cadusians, he was surprised by the tidings of Alexander's arrival on the frontiers of Media. Unable to maintain his ground, Darius fled through Rhaga (Rey, near Tehran), and the mountain pass, called the Caspian gates (the Elburz mountains), to his Bactrian provinces. After a short stay at Ecbatana, where he dismissed his Thessalian horse and other allies who had served their time, with rich presents, Alexander hastened after the fugitive king; but on reaching the Caspian gates he was informed that Darius had been made a prisoner by his own satrap, Bessus. The Macedonians continued their pursuit with great rapidity through the arid deserts of Parthia, and when they were near upon Bessus and his associates, who were unable either to make a stand against Alexander or to carry their victim any further, the traitors wounded the king mortally, left him near a place called Hecatompylos, and dispersed in various directions. Darius died before Alexander came up to the spot. Moved by the misfortunes of the Persian king, Alexander covered the body with his own cloak, and sent it to Persepolis to be buried in the tomb of his ancestors.

From this moment Alexander was in the undisputed possession of the Persian empire: all the satraps, who had hitherto been faithful to their king, now seeing that resistance had become hopeless, submitted to Alexander, who knew how to value their fidelity, and he rewarded them for it. Bessus, who had escaped to Bactria, assumed under the name of Artaxerxes the title of king, and endeavoured to get together an army. Alexander marched into Hyrcania, where the Greeks who had served in the army of Darius were assembled. After some negotiation Alexander induced them to surrender; he pardoned them for what was past, and engaged a great number of them in his service; but some Lacedæmonians who had been sent as ambassadors to Darius by their government were put into chains. At Zadracarta, the capital of the Parthians, the site of which is unknown, Alexander spent fifteen days; after which he proceeded along the northern extremity of the great salt desert towards the frontier of Aria, which submitted to him. He left this province in the hands of its former satrap, Satibarzanes, and marched farther east towards Bactria; but he was soon called back by the news that Satibarzanes had revolted, had formed an alliance with Bessus, and had destroyed the Macedonians who had been left in his province. In order to secure his rear, Alexander hastened back with almost incredible speed, and in two days surprised the faithless rebel in his capital of Artacoana. The satrap took to flight, and Alexander, after having appointed a new governor, instead of returning on his former road to Bactria, thought it more expedient to secure the south-eastern part of Aria. After a march through an almost impassable country—to ascertain the precise road is impossible—he took possession of the countries of the Zarangæ, Drangæ, Dragogæ, and other tribes on the banks of the river Etymandrus (Helmund), which flows into the Lake of Aria (Zerrah). During his stay at Prophthasia, the capital of the Drangæ, things occurred which showed the altered character of Alexander in the light in which we are only accustomed to see an oriental despot. Philotas, the son of Alexander's friend Parmenio, was charged with having formed a conspiracy against the life of the king. He was accused by Alexander before a court of Macedonians: distinct proof was not produced, though circumstantial evidence seemed to warrant the truth of the charge. Philotas was

tortured, confessed the crime, and was put to death. So far all might be just: but Parmenio, who was then with a part of the army at Kobstanta to guard the treasures conveyed thither from Persia, was likewise put to death by the command of Alexander, apparently only because Alexander feared lest the father might avenge the death of his son. Some other Macedonians charged with having taken part in the conspiracy of Philotas, and Alexander, son of Aeropus, were also put to death. These occurrences also show the state of feeling that began to spread among the Macedonians in the army. They must have felt grieved at their king abandoning the customs of their native land, and their grief was increased by envy and jealousy as they saw the Persians of rank placed by Alexander on the same footing with themselves.

From Prophthasia the army advanced probably up the river Etymandrus through the country of the Ariaspans into that of the Arachoti, whose conquest completed that of Aria. The detail of this campaign is unknown, but it is evident that Alexander must have had to contend with extraordinary difficulties. On his march towards the mountains in the north he founded a town, Alexandria, which is supposed to be the modern Candahar. He was now separated from Bactria by the immense mountains of the Paropamisus, the western ranges of the Hindoo Coosh. Alexander crossed these lofty mountains, which were covered with deep snow, and did not even supply his army with firewood. After fourteen days of great exertions and sufferings the army reached Drapaca, or Adrapa, the first Bactrian town on the northern side of the Paropamisus. Bactria submitted to the conqueror without resistance, for as soon as Bessus had heard of the approach of Alexander he had fled across the Oxus to Nautaca in Sogdiana. Here he was overtaken and made prisoner by Ptolemaeus, the son of Lagus, and was brought by Alexander before a Persian court, which condemned him to death as a regicide.

In the month of May or June, B.C. 329, Alexander with his whole army crossed the river Oxus, which seems to have been swelled by the melted snow of the mountains, as Arrian states that its breadth was about six stadia. Boats or rafts could not be constructed for want of materials, and the passage was effected in the space of five days by means of floats made of the tent-skins of the soldiers, filled with light materials. Previous to crossing this river, Alexander sent home those Macedonians and Thessalian horsemen who were no longer fit for service. When he reached the northern bank of the Oxus he directed his course to Maracanda, the modern Samarcand, then the capital of Sogdiana. After several engagements with the warlike inhabitants of that province, he advanced as far as the river Jaxartes (Sir), which he meant to make the frontier of his empire against the Scythians. Cyropolis on the Jaxartes was taken by storm; and, to strike terror into the Scythians, he crossed the river, defeated the Scythian cavalry, and pursued the enemy until his own army became exhausted in those dry steppes, and began to suffer from thirst and the unwholesome water of the country. After founding a town, Alexandria, on the Jaxartes, which was to be a frontier fortress against Scythia, he returned to Zariaspa, where he spent the winter of 329 and 328. During the winter months he received various embassies from distant tribes, and reinforcements for his army, which had been somewhat diminished by the garrisons which he had been obliged to leave in several places. During this same winter Alexander gave another proof of his ungovernable passion by the murder of Clitus. Arrian remarks that, among other Asiatic customs, the king had adopted the Persian fashion of hard drinking, while the miserable flatterers, by whom he was surrounded, encouraged his vanity by exalting him above the demigods and heroes of Greece. Clitus, who was drunk himself, had the boldness and imprudence to deny Alexander's claim to such extravagant honours, and the furious king, whom his attendants were unable to restrain, pierced his friend through with a javelin on the spot. Unavailing honours to the dead, and bitter remorse on the part of the murderer, were the natural termination of this tragical story.

In the spring of B.C. 328 Alexander again marched into Sogdiana across the river Oxus, near a spot which was marked by a fountain of water and a fountain of oil. Sogdiana abounded in mountain fortresses, and Alexander had to take them before he could be said to have possession of the country. As the winter in those regions is too cold for military operations, he took up his winter quarters at Nautaca. In the following spring he renewed his attacks upon the mountain fortresses, and in one of them, which was situated upon a steep and almost inaccessible rock, and was compelled, or rather frightened, into a surrender, Alexander made Oxyartes, a Bactrian prince, and his beautiful daughter Roxana, his prisoners. Alexander was captivated by the beauty of Roxana, and made her his wife, to the great delight of his eastern subjects. After having reduced all the strongholds in Sogdiana, he returned through Bactria and across the Hindoo Coosh to Alexandria in Aria, which he reached after a march, it is said, of ten days. During the ensuing winter new symptoms of the dissatisfaction of the Macedonians with their king showed themselves. While he was making preparations for an expedition to India, the plan of which he had been maturing for the last two years, a conspiracy was formed against him, in which even those individuals took part who had before been his most contemptible flatterers, as Callisthenes of Olynthus. Hermolaus was at the head of it, and in conjunction with

a number of the royal pages a plan was formed for murdering the king. But the conspiracy was discovered, and Callisthenes and Hermolaus with his young associates were put to death.

The time for his Indian expedition had now come, as all the conquered countries continued obedient to their new master. Late in the spring of B.C. 327, he set out from Alexandria in Aria with an army of about 120,000 men, of whom about 40,000 Macedonians formed the nucleus. Ptolemaeus and Hephestion were sent ahead with a strong detachment to make a bridge of boats across the river Indus. Alexander and his army marched to a place called Cabura, which was henceforth called Nicaea, crossed the rivers Choaspes and Gyrus, and on his road took Aornos, another mountain fortress, notwithstanding the obstinate resistance of the besieged. He then crossed the Indus, probably a little north of the modern place called Attock, where the river is very deep, and about a thousand feet wide. It must have been early in the year 326 when Alexander entered India, or rather that part of it which is now called the Panjab, that is, the Five Rivers.

His march towards the Indus had not been accomplished without various struggles with the mountain tribes; while on the other hand several Indian chiefs, such as Taxiles of Taxila, welcomed him with rich presents and surrendered their cities. In this manner Alexander got possession of Taxila, the largest place between the Indus and the Hydaspes. Alexander proceeded from Taxila to the river Hydaspes (now Behut, or Bedusta), whither the boats which had been used on the Indus had been conveyed by taking them in pieces. On the Hydaspes he met a most resolute enemy in the Indian king Porus, who possessed the whole country between the Hydaspes and Acesines, and was hostile to Taxiles, which circumstance seems to have induced Taxiles to surrender to Alexander and make him his friend. On reaching the Hydaspes, Alexander perceived the immense army of Porus drawn up in battle array on the opposite bank. The river was much swollen, and there seemed to be no possibility of crossing it. But Alexander contrived to cross it unobserved with a detachment of his troops and with his invincible cavalry in a place somewhat above the part where Porus was posted. Porus began the attack with his best troops, 200 elephants and 300 war chariots. But Alexander, who was superior in cavalry, drove back upon their infantry the Indian cavalry, which, as well as the elephants, had been placed in front of their lines; and these were thrown into utter confusion. After a hard struggle Alexander gained a complete victory, in which the Indians are said to have lost 23,000 men, and among them their best generals and two sons of Porus. The war chariots were destroyed, and the elephants partly killed and partly taken. The loss of the Macedonians is estimated by Arrian so low that it is scarcely credible, and we are probably justified in preferring the statement of Diodorus, according to whom the Macedonians lost upwards of 1200 foot and 300 horsemen. Porus was among the last who fled from the field: he was taken by the soldiers of Alexander, who, full of admiration at his courage, not only restored to him his kingdom, but increased it considerably afterwards, in order to make him a faithful vassal. But by this means he excited a jealousy between Taxiles and Porus.

After this victory Alexander stayed thirty days on the Hydaspes, where he celebrated sacrifices and games, and founded two towns, one on each bank of the Hydaspes; that on the western bank was called Bucephala, in honour of his famous war-horse, and the other Nicaea, to commemorate the victory over Porus. Hereupon the army advanced towards the third river of the Panjab, the Acesines (Chenab), which was crossed in boats and on skins. Alexander then traversed the barren plain between the Acesines and Hydraotes (Ravee), the latter of which rivers he likewise crossed to attack a new enemy. But the second Porus, who ruled over the country between these two rivers, had fled across the Hydraotes on the approach of Alexander, and his dominions were given to the first Porus. Alexander thus met with no obstacle until he reached the eastern bank of the Hydraotes. Here the Cathæi, the most warlike of the Indian tribes, made a most resolute resistance. Their army was stationed on an eminence in their capital Sangala, which was surrounded by walls and a triple line of waggons; but this fortress was taken, and the power of this brave tribe, whose descendants some modern travellers have supposed that they have discovered in the modern Kattia, was broken, and their territory was divided among those Indian tribes which had submitted without resistance. Alexander had now pressed forward as far as the river Hyphasis (Garra), and the reports of a rich country beyond it offered a temptation to cross this river also. But his exhausted army did not feel the strength of the temptation. The troops had suffered so much from the incessant toil and marches through barren and hostile countries, and their hopes and expectations had so frequently been disappointed, that they were determined to proceed no farther, and neither persuasion nor threats could induce them to move. Alexander at last, advised, as he said, by the signs of the sacrifices, determined not to lead his army farther. Twelve gigantic towers were erected on the banks of the Hyphasis to mark the limits of his adventures. He returned across the rivers which he had passed before in a western direction as far as the Hydaspes, and the whole country between this river and the Hyphasis was given to the brave Porus, who thus became the most powerful prince of India.

On reaching the Hydaspes the army did not march farther west, as

Alexander wished to conquer the country around the Indus and to explore the course of the river down to its mouth. This had been his plan when he crossed the Hydaspes for the first time, and he had accordingly given orders to build a fleet on the Hydaspes, for which there were then, as there are now, abundant materials. On his arrival a great number of ships were ready for sailing, and after a short time their number was increased to 1800, or, according to others, to 2000. In the beginning of November, B.C. 326, the army began to move. Alexander himself embarked in the fleet with about 8000 men, under the admiral Nearchus, who commanded the ship in which the king sailed. The remainder of the army was divided between Craterus and Hephaestion, the former of whom led his forces along the right, and the latter on the left bank of the river. The tribes through whose territory the army passed submitted without resistance, except the Malli, whom Alexander hastened to attack before they were fully prepared. Their greatest and best fortified place—perhaps the modern Moultan, or Malli-than—was taken by an assault, in which Alexander himself was severely wounded. This accident threw the army into the greatest consternation; but he was soon restored, and the rest of the Malli sent envoys with offers to recognise his sovereignty. The submission of the Indian tribes south of the Malli took place without any difficulty. When the army reached the point where the four united rivers join the Indus, he ordered a town, Alexandria, and dockyards to be built, which were garrisoned by some Thracians under the satrap Philip, to keep the country in subjection. After having reinforced his fleet, he sailed down the Indus, and visited Sogdi, where he likewise ordered dockyards to be built. All the Indian chiefs on both sides of the river submitted. Musicanus, one of them, was seduced by the Brahmins to revolt, but he was taken and put to death. All the important towns that fell into the conqueror's hands received garrisons.

Before Alexander reached the territory of the Prince of Pattala, who submitted without a blow, about the third part of the army was sent, under the command of Craterus, westward through the country of the Arrachoti and Drangae into Carmania. At Pattala, the apex of the Indian delta, Alexander built a naval station, and then sailed down the western branch of the river into the Indian Ocean, a voyage which was not without danger on account of the rapid changes of the tides. He then also explored the eastern branch of the river as well as the delta inclosed by the two arms. The end he had in view was the establishment of a commercial communication by sea between India and the Persian Gulf. For this purpose he ordered dockyards to be built, wells to be dug, and the land round Pattala to be cultivated. Pattala itself was garrisoned. Nearchus now received orders to sail with the fleet from the mouth of the Indus through the unknown ocean to the Persian Gulf [NEARCHUS], while Alexander moved from Pattala, in the autumn of 325, and took the nearest road to Persia through the country of the Arabites and Oritae, whose principal town, Rambacia, he extended and fortified. After having appointed a governor he proceeded towards Gedrosia (Mekran). As the army advanced, the country became more barren and desolate, and the roads were almost impassable. The march through the arid and sandy desert of Gedrosia in the burning heat of the sun, while water and provisions were wanting, surpassed all the difficulties and sufferings which the army had hitherto experienced. Alexander did everything in his power to alleviate the sufferings of his men, but during sixty days of exhaustion and disease a considerable part of the army perished. After unspeakable sufferings they at last reached Pura. Here the soldiers were allowed a short rest, and then proceeded without any difficulty to Carmana (Kirman), the capital of Carmania, where Alexander was joined by Craterus with his detachment and the elephants. Soon after Nearchus also landed on the coast of Carmania near Harmozia (Ormuz). The king, delighted with the success of his bold enterprises, offered thanks and sacrifices to the gods, and rewarded his men by festivities and amusements.

After a short stay Nearchus continued his voyage along the coast to the mouth of the Tigris and Euphrates; Hephaestion led the greater part of the army, the beasts of burden, and the elephants along the sea-coast to Persia; and Alexander, with his light infantry and his horseguards, took the nearest road across the mountains to Pasargadae, the burial-place of the great Cyrus. His tomb had been plundered by robbers, and the body thrown out of the golden coffin. Alexander ordered the body to be restored to its place of rest, and the damage of the tomb to be repaired by skilful artists. After having paid this honour to the dead, he went to Persepolis, where he is said to have felt bitter remorse at seeing the destruction which he had caused. As few had expected that Alexander would return from his Indian expedition, some of the Persian satraps had during his absence oppressed their provinces. The Persian governor at Persepolis was put to death, and the Macedonian, Peucestas, was appointed in his stead, who, by adopting the manners of the Persians, gave great satisfaction to the people. From Persepolis Alexander marched to Susa on the Choaspes, in B.C. 324. Here the army was at length allowed to rest and recover from their fatigues, which the king made them forget by brilliant festivities. All the governors who had misconducted themselves during his absence were severely punished, and after this was over, he began the great work of consolidating the union between the Western and Eastern world by intermarriages.

The king himself set the example, and took a second wife, Barsine, the eldest daughter of Darius, and according to some authorities, a third, Parysatis, the daughter of Ochus. About eighty of his generals also received each an Asiatic wife, who was assigned by the king, and Hephaestion, the dearest friend of Alexander, received another daughter of Darius, that their children might be of the same blood. About 10,000 other Macedonians chose Persian women for their wives, with whom they received rich dowries from the king. These marriages were celebrated with the most brilliant festivities and amusements that Greek taste and ingenuity could devise. Another step was also taken towards establishing a union between Europeans and Asiatics. The Asiatics, who had hitherto been regarded as an inferior race, and only served as auxiliary troops in the army of Alexander, were now trained and armed in the European fashion: they were organised in separate regiments, and partly incorporated with those of the Macedonians, and placed on an equality with them. This policy was wise and necessary; for, not to mention more obvious reasons, Macedonia must at that time have been nearly exhausted by the frequent reinforcements sent into Asia. While he was thus engaged in Persia, Alexander did not neglect his plans for the extension of commerce; he made the rivers Eulæus and Tigris more suitable for navigation by removing the bunds, or masses of masonry, by which the current of the water was impeded, for the purpose of irrigation. To carry his plans into effect, and to gain a clear view of the matter himself, he sailed down the Eulæus and returned up the Tigris as far as Opis.

The Macedonians were dissatisfied with the new arrangements which Alexander had made in the army, and also with his conduct: he seemed to despise the customs of his forefathers. They only waited for an opportunity to break out in open rebellion. This opportunity was offered in 324, during a review of the troops at Opis, when Alexander expressed his intention to dismiss the Macedonians who had become unfit for further service, which they took as an insult. He succeeded however in quelling the mutiny, partly by severity and partly by prudence, and at last a solemn reconciliation took place, and 10,000 Macedonian veterans were honourably sent home under the command of Craterus, who at the same time was to take the place of Antipater as governor of Macedonia, while Antipater was to come to Asia with fresh reinforcements. Soon after the departure of these veterans Alexander paid a visit to Ecbatana, and while in the autumn the festival of Dionysus (Bacchus) was celebrated there, his friend Hephaestion died: an event which caused Alexander the deepest grief, and is said to have thrown him into a state of melancholy from which he never recovered. Hephaestion's body was conveyed to Babylon, and buried there in a manner worthy of the friend of Alexander. Soon after the king with his army likewise marched to Babylon, and on his way thither he endeavoured to dissipate his grief by warring with the Cossei, a race of mountaineers, whom he nearly extirpated. Before he reached Babylon, there appeared before him ambassadors from the remotest parts of the world to do homage to the conqueror of Asia. Among other nations of Western Europe the Romans also are said to have honoured him with an embassy: and there is indeed nothing surprising in this, for at that time the name of Alexander must have been familiar to all nations from the shores of the Atlantic to the borders of China.

On the arrival of Alexander at Babylon vast plans of conquest, and the establishment of useful institutions in his new dominions, occupied him, and he seems now more than ever to have required active occupation. His next object was the conquest of Arabia; and to open the navigation from the Persian Gulf round the Peninsula of Arabia into the Red Sea. This conquest, according to some accounts, was to be followed by expeditions against Africa, Sicily, Italy, and Iberia. Babylon, as the centre between the Western and Eastern world, was chosen for the capital of this gigantic empire, and preparations were made to restore the ancient splendour of the city. But Alexander's body sank under the exertions which were required for the superintendance of his great preparations, combined with excesses in which he is said to have endeavoured to forget his grief. At the end of May B.C. 323, he was attacked by a fever which terminated his life in the course of eleven days. Alexander died at the early age of thirty-two years, after a reign of twelve years and eight months, during which he had extended his empire from the coasts of the Mediterranean to the eastern tributaries of the Indus. He died without having declared his successor, which was probably owing to his having lost the power of speech during the last days of his illness. He gave his seal-ring to Perdicas; but this may have meant no more than that Perdicas should be regent during the minority of the lawful heir; Roxana was pregnant at the time of Alexander's death. His body was embalmed, and in B.C. 321 it was conveyed to Memphis, and thence to Alexandria. A sarcophagus now in the British Museum, which was brought over from Alexandria, has been called the sarcophagus of Alexander, but without sufficient evidence.

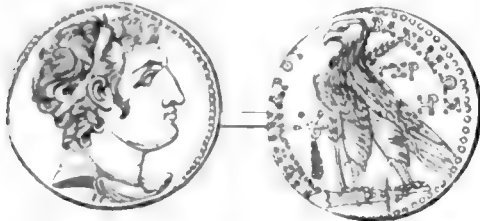
Alexander belongs not to the history of Macedonia only. From the borders of China to the British islands in the West, his name appears in the history of the early poetry of every country. In Asia he is still the hero of ancient times; and the tales of the great exploits of Iskander are even now listened to with delight by the people of Asia. As a military commander he had great merit. His movements were rapid and well directed. He knew what might be neglected, and

what must be accomplished, before he could safely advance. When the unwieldy masses of the army of Darius were once broken, confusion must follow; and accordingly in his campaigns he made great use of his irresistible cavalry, that arm to which he mainly owed all his victories. He could adapt himself to all circumstances, he was never deficient in resources, and always ready to avail himself of every opportunity. His conquests made a lasting impression upon Asia and Africa; and although his empire was dismembered after his death, the Greek colonies he had founded long survived him. From the ruins of his empire Greek kingdoms were formed as far as India, and maintained themselves for centuries. New fields were opened to science and discovery; and to him it is owing that Eastern Asia became accessible to European enterprise.

There is scarcely an ancient writer after the time of Alexander from whom some information respecting him may not be collected. Many of his contemporaries and companions wrote of his life and exploits, but all these original works are lost. The biographies of Alexander, as that by Plutarch, Arrian, Curtius, and what is told of him in Diodorus and Justin, are compilations derived from earlier sources. The most important and most trustworthy work for the life of Alexander is the 'Expedition of Alexander,' by Arrian, who professes to follow the accounts of Ptolemæus, the son of Lagus, and of Aristobulus of Cassandria, and who is himself a careful and judicious writer.

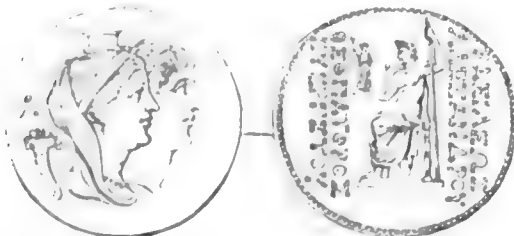
(From the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ALEXANDER I., surnamed BALAS, or Βαλλης, reigned as king of Syria from B.C. 150 to 145. According to some authorities, Alexander took his surname from his mother Bala or Balle. Others regard



Alexander Balas.

it as a title signifying lord or king. The governor of Babylon, Heraclides, being exiled to Rhodes by Demetrius I., persuaded Alexander, who was of low birth, to feign himself a son of Antiochus Epiphanes, and to claim as such the right of succeeding him. The Roman senate, to revenge themselves on Demetrius, acknowledged the pretender on his appearing at Rome. The edict in his favour induced Ariarathes, king of Cappadocia, Ptolemæus, and Attalus II., king of Pergamus, to send troops to assist him. Many discontented Syrians joined his army. Demetrius I., as well as Alexander Balas, endeavoured to obtain the support of Jonathan, the Maccabee, who headed at that time the Jewish patriots. Jonathan embraced the party of Alexander, who conferred upon him the high priesthood, styled him friend of the king, and presented him with a purple robe and a diadem. Alexander Balas having been defeated in the first battle, 152, received reinforcements and gained a decisive victory in the year 150. Demetrius I., who was wounded by an arrow, perished in a swamp. Alexander Balas then mounted the throne of Syria, and married, at Ptolemais, Cleopatra, a daughter of Ptolemæus Philometor. When Balas considered his government sufficiently established, he left the cares of administration to his favourite Ammonius, in order to enjoy without restraint a luxurious life. Ammonius put to death those members of the royal family of the Seleucids whom he could get into his power, but there still lived in the island of Cnidus two sons of the last king, the elder of whom, Demetrius II., landed in Cilicia, whilst the governor of Coele-syria, Apollonius, rebelled against Balas in the year B.C. 148. Apollonius was beaten by Jonathan, but Balas himself was obliged to march against Demetrius II. Ptolemæus, who had apparently come to assist



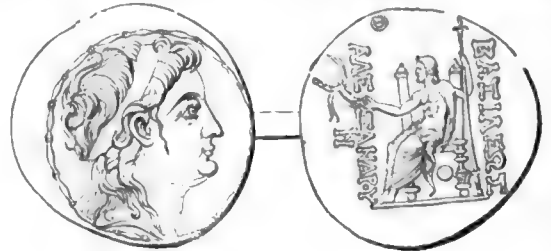
Alexander Balas.

his son-in-law, suddenly embraced the cause of Demetrius, after accusing Balas of an intention to murder him. Balas, being defeated

by Ptolemæus, escaped into Arabia, where he was murdered by an Arabian chieftain, in the town of Abas, which was afterwards called Motho ('his death'). Demetrius II., surnamed Niketor, then ascended the throne of Syria.

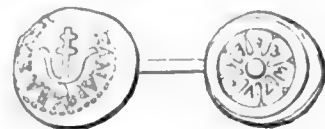
Justin (xxxv. 12) states that Balas was the original name by which Alexander was known during the period of his private life. He is called by Strabo Balas Alexandros; where the word Balas appears to be used by him as synonymous with king. In the British Museum there are many silver and copper coins of Alexander Balas. On some coins the head of Alexander Balas is associated with that of Cleopatra, who occupies the foreground with a modius on her head,—an indication of his subordination to this proud woman.

ALEXANDER II., ZEBINAS, or ZEBINÆUS, reigned over a part of the kingdom of Syria from B.C. 123 to 122. The inhabitants of Apamea, Antiocheia, and some other cities, disgusted with the tyranny of Demetrius II., requested Ptolemæus Phegeon to appoint another king. Ptolemæus sent them the son of a broker, Protarchos of Alexandria, whom he represented as having been adopted by Antiochus Sidetes. The pretender took the name Alexander; but the people called him Zebinas, the 'bought one,' from a report that he had been purchased by Ptolemæus as a slave. Demetrius being defeated near Damascus, fled to Tyre, where he was murdered. Zebinas thinking his kingdom firmly established, refused the annual tribute to Ptolemæus, who now encouraged Antiochus VIII., the son of Demetrius II. Zebinas was in his turn defeated by the Egyptian army, and retreated to Antioch; where, being unable to pay his troops, he permitted them to pillage the temple of Victory, and took for himself the golden statue of Jupiter. Expelled by the people of Antioch from their city, and deserted by his troops, he endeavoured to escape on board a small vessel into Greece, but was taken by a pirate, and delivered into the hands of Ptolemæus, who put him to death. The British Museum contains silver and copper coins of Alexander Zebinas.



Alexander Zebinas.

ALEXANDER JANNÆUS, third son of Johannes Hyrcanus, succeeded his brother Aristobulus I., as king of the Jews, and as high-priest, in B.C. 104, having put to death a brother who claimed the crown. Taking advantage of the disturbances in Syria, he attacked Ptolemais (Acre), which, with some other cities, had made itself independent. The inhabitants called Ptolemæus Lathyrus, of Cyprus, to their assistance, by whom Alexander Jannæus was beaten on the banks of the Jordan, and Palestine horribly ravaged, until, by the aid of Cleopatra, the mother of Lathyrus, Alexander was enabled to repel his enemy. Alexander then conquered Gaza, burned the city, and massacred the inhabitants who had joined the party of Lathyrus. Jannæus embraced the party of the Sadducees; and, of course, was hated by the Pharisees and by the people. On the Feast of Tabernacles, after being pelted by the people with lemons, and insulted by their opprobrious language, he caused 6000 men to be cut down, and in future protected himself by a body-guard of Libyans and Psidians. Having lost his army in an unfortunate expedition against the Arabians, the Pharisees made an insurrection, and carried on for six years a civil war against the king, in which 50,000 Jews are said to have perished. The rebels, supported by the Arabians, the Moabites, and by Demetrius Eukæros, compelled Alexander to escape into the mountains. But a part of the auxiliaries coming over to the king's party, he was now enabled to crush the rebels; and to gratify his vengeance, he crucified on one day 800 of the most distinguished captives. Their wives and children were massacred before their eyes; whilst the king dined with his wives in sight of the victims. On account of this cruelty he was surnamed 'the Thracian.'



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Alexander Jannæus.

Alexander after this engaged in several wars, by which he enlarged his dominions. Desirous to reconcile his subjects, he asked them what

he should do to make them quite content? "Die," they replied. He did die at the siege of Ragaba, in Gerasena, in consequence of his gluttony, in the 27th year of his reign. He had two sons; but left the government to his widow. (Joseph., 'Archæolog.,' xiii. c. 12-15.) There is a small copper coin of Jannæus in the British Museum, but the Samaritan inscription between the rays of the stars, mentioned by others, is not discernible. (Compare Bayeri 'Vindiciæ Num. Hebr.,' plate, fig. 5.) There is another coin extant, which shows that Jonathan was his Hebrew name, and that Alexander was the name assumed by him according to the prevalent custom.

ALEXANDER, a son of king Aristobulus II., and grandson of Jannæus, was taken captive in Judæa by Pompæus, who intended to exhibit him with his father and brother in his triumph at Rome. Alexander escaped on the journey, and returned to Judæa, where he raised an army of 10,000 foot and 1500 horse to attack Hyrcanus, who had been appointed by Pompæus to govern Judæa. Alexander took several castles in the mountains; but Hyrcanus imploring the assistance of the Romans, Marcus Antonius, who was sent by Gabinus, governor of Syria, defeated Alexander near Jerusalem, B.C. 57, and besieged him in Alexandrion, a small town with a fine castle, about six miles south of Tyre, where he capitulated. After his father Aristobulus had escaped from Rome to Judæa, and been again defeated and put into prison, Alexander once more took up arms, conquered Judæa, put many Romans to death, and besieged the rest in Garizin. But his army of 30,000 men was finally defeated by Gabinus, in a battle near Mount Tabor, in which 10,000 Jews perished. Alexander at last fell into the hands of Metellus Scipio, and was beheaded at Antioch, in the year B.C. 49.

ALEXANDER POLYHISTOR. [POLYHISTOR.]

ALEXANDER SEVERUS. [SEVERUS.]

ALEXANDER I., one of the earliest bishops of Rome, succeeded Evaristus about the beginning of the 2nd century of our era, but the precise epoch is not well ascertained.

ALEXANDER II., a Milanese, succeeded Nicholas II. in 1061. This was at the beginning of the dispute between the see of Rome and the emperors of Germany, concerning the investitures. The imperial party assembled a conclave at Basle, where they elected Cadalous, bishop of Parma, who took the name of Honorius II. Cadalous was taken prisoner, and confined in the castle of St. Angelo at Rome, and Alexander was generally acknowledged as pope. He died in 1073, and was succeeded by Gregory VII.

ALEXANDER III., Cardinal Rinaldo of Siena, succeeded Adrian IV. in 1159. His long pontificate of twenty-one years was agitated by wars against the emperor Frederick I., and by a schism in the church, during which three successive antipopes were raised in opposition to Alexander. The latter took part with the Lombard cities in their struggle against Frederick. [FREDERICK I., BARBAROSSA.] At last peace was made, and Alexander was universally acknowledged as pope. He held a great council in the Lateran palace in 1180, when a decretal was passed, that two-thirds of the cardinals should be requisite to make an election valid. He died at Rome in 1181, and was succeeded by Lucius II. Alexander took part with Thomas à Becket in his contest with King Henry II., and canonised him after he had been murdered.

ALEXANDER IV., of Anagni, succeeded Innocent IV. in 1254. He inherited the ambition, but not the talents of his predecessor. He manifested the same inveterate hostility against the house of Suabia, and its representative Manfred, king of the Two Sicilies, but did not succeed in his attempt at overthrowing the latter, which became the work of his two immediate successors. Alexander died in 1261, and was succeeded by Urban IV.

ALEXANDER V., a native of Candia, and monk of the Franciscan order, was elected in 1409, and died the following year. He was succeeded by John XXIII.

ALEXANDER VI., Roderic Borgia, of Valencia in Spain, a man of great personal wealth, and of some ability, but of loose conduct. He had been made a cardinal by his uncle Calixtus III., and was elected pope in 1492, after the death of Innocent VIII. At the time of his election, he had four children by his mistress Vanozia; and, during his reign, he made no scruple at employing every means in his power to confer on them honour and riches. The politics of the pope were capricious and faithless in the extreme. At first he was hostile to the house of Aragon then reigning at Naples, and showed himself favourable to the French, who were at that time attempting to invade Italy, but afterwards his younger son, Gioffredo, having married a daughter of Alfonso II. of Naples, Alexander allied himself with the latter, for the purpose of arresting the progress of the invaders. As, however, Charles VIII., at the head of his army, advanced upon Rome, the pope received him with honour, and promised him his support for the conquest of Naples, and even gave him his son, Cardinal Cæsar, as a hostage. But the cardinal found means to escape; and Alexander joined the league formed in the north by the Venetians and Sforza against the French, which led to the expulsion of the latter. He afterwards allied himself to Lewis XII. of France, successor of Charles VIII., who wanted the pope's sanction for divorcing his first wife: he was also a party to the double treachery by which Ferdinand of Spain first betrayed the cause of his relative, Frederic of Naples, partitioning that kingdom between Lewis XII. and himself; and then,

breaking his engagement with the French, he seized upon the whole of the conquest by means of his general, Gonsalvo. Alexander's internal policy was, if possible, still more perfidious. He was bent upon the destruction of the great Roman families of Colonna, Orsini, and Savelli; and either by treachery or open violence he succeeded in putting most of them to death, and seizing on their extensive possessions. He sent his son, the Duke Valentine, into the Romagna, where, by means of similar practices, the latter made himself master of that country. Alexander gave his only daughter, Lucretia Borgia, in marriage, first, to Giovanni Sforza, Lord of Pesaro, whom she afterwards divorced; then to a prince of the house of Aragon, who was murdered by her brother Cæsar. She was married a third time, in 1501, to Alfonso d'Este, son of Hercules, duke of Ferrara, to whom she brought as a dowry 100,000 golden pistoles, besides jewels. Alexander's eldest son, John, duke of Gandia, was murdered one night while returning from a debauch, by unknown assassins, and thrown into the Tiber. (Roscoe's 'Leo X.,' vol. i.) At last Alexander himself died on the 18th of August, 1503, being 74 years of age. It was said, and several historians have repeated the assertion, that he died of poison which was intended for his guest, the Cardinal of Corneto. This crime however is not clearly proved. He was succeeded nominally by Pius III., who died twenty-six days after his election, and then by the famous Julius II. The pontificate of Alexander VI. is certainly the blackest page in the history of modern Rome. The general demoralisation of that period, of which abundant details are found in John Burchard's 'Diarium,' as well as in Panvinius, Muratori, Fabre's continuation of Fleury's 'Ecclesiastical History,' and other writers, Catholic as well as Protestant, appears in our times almost incredible.



Alexander VI.

ALEXANDER VII., Fabio Chigi of Siena, succeeded Innocent X. in 1655. He embellished Rome, and protected learning, but was accused of favouring too much his relatives and connexions. He was embroiled in a dispute with the imperious Louis XIV. of France, in consequence of some insult which had been offered by the populace to the Duke of Crequi, French ambassador at Rome. He died in May, 1667, and was succeeded by Clement IX.

ALEXANDER VIII., Cardinal Ottoboni of Venice, succeeded Innocent XI. in 1689. He assisted his native country in its wars against the Turks. He died in February, 1691, at the age of eighty-two, and was succeeded by Innocent XII.

ALEXANDER I., king of Scotland, was a younger son of Malcolm III. (Canmore), and succeeded his eldest brother Edgar, who died without issue, on the 8th of January, 1107. In those times, in Scotland, as well as in other countries, the succession to the throne was frequently regulated, at least to a certain extent, by the will of the reigning king; and Edgar, at his death, left part of his dominions to his younger brother David. Lord Hailes thinks that David's share was only the Scottish portion of Cumberland; but it probably included the whole territory that was considered subject to the Scottish crown to the south of the Forth, except the Lothians. Alexander eventually acquiesced in this apportionment. The instructions of his mother, Margaret, the sister of Edgar Atheling, and the advantages which he enjoyed from the society of the English exiles, who crowded, after the Conquest, to his father's court, had given to Alexander a degree of literary cultivation which none of his predecessors had possessed. His natural talents seem also to have been of a superior order; while he possessed in an eminent degree the energy of character suited to the times in which he governed. His reign was agitated by successive insurrections; every one of which, however, he promptly put down. One of the most serious was that excited in the district of Moray, in 1120, by Angus, the grandson of Lulach, son of the wife of Macbeth, and the occupant of the throne for a few months after the death of that usurper. Angus claimed the crown in virtue of this descent; but Alexander speedily quelled the attempt. From his energy on

this occasion, he derived the epithet or surname by which he is known in Scottish history. The old chronicler, Wynton, says—

"Fra that day forth his lieges all
Used him Alexander the Fierce to call."

Alexander showed equal spirit in resisting foreign encroachments upon the independence of his kingdom. During his reign the archbishops of Canterbury and York claimed episcopal jurisdiction in Scotland; but the determination of the Scottish king at length compelled the English prelates to give up the contest. St. Andrew's, and several of the other ecclesiastical foundations of Scotland, were largely indebted to the bounty of Alexander. He founded a church, in 1123, on the isle of Inchcolm, in the Frith of Forth, in the neighbourhood of which he had nearly perished in a tempest. He died at Stirling, without leaving any legitimate issue, on the 27th of April, 1124, and was succeeded by his brother David I. Alexander had married Sibilla, the natural daughter of Henry I. of England. She died suddenly, at Lochtar, on the 12th of June, 1122.

ALEXANDER II., king of Scotland, was born at Haddington on the 24th of August (St. Bartholomew's Day), 1198. He succeeded his father, William the Lion, on the 4th of December, 1214, and was crowned at Scone on the following day. He began his reign by entering into a league with the English barons who were confederated against King John—engaging to aid them in their insurrection, on condition of being put in possession of the northern counties of England. This led to several devastating incursions into each other's dominions by the two kings. The death of John, in October, 1216, put an end to their hostilities; and the following year Alexander concluded a treaty of peace with Henry III., one of the conditions being that Alexander should espouse Henry's eldest sister, the Princess Joan. This marriage accordingly took place on the 25th of June, 1221. In the course of the following thirteen years Scotland was disturbed by insurrections which broke out successively in Argyle, in Caithness, in Murray, and in Galloway; all of which, however, Alexander put down. His connexion with the royal family of England preserved peace between the two countries, and led to considerable intercourse between the Scottish king and his brother-in-law, whom he repeatedly visited at London. The death of Queen Joan without issue, on the 4th of March, 1238, and the marriage of Alexander, on the 15th of May in the following year, with Mary, daughter of a French nobleman, Ingelram de Couci, broke this bond of amity; and after some years of mutual dissatisfaction and complaint, the two kings prepared to decide their differences by arms in 1244. By the intervention however of some of the English nobility, bloodshed was prevented, after Alexander had approached the border with an army, it is said, of 100,000 men; and a peace was concluded at Newcastle in August of that year. In 1247 another insurrection broke out in Galloway, which Alexander soon suppressed. In the summer of 1249 he had set out at the head of an army to repress a rebellion raised by Angus, Lord of Argyle, when he was taken ill at Kerrary, a small island off the coast of Argyle, and died there on the 8th of July. By his second marriage he left an only son, his successor, Alexander III. Alexander II. bears a high character in the pages of the ancient historians and chroniclers of Scotland; and he appears to have been a prince endowed with many great qualities. Besides the ability with which he preserved both the independence and the internal order of his kingdom, he is particularly celebrated for his regard to justice, and the wisdom and impartiality which he secured in the administration of the laws among all classes of his subjects. This virtue in a king or governor never fails to attract popular attachment and respect; accordingly, we are told by a contemporary English writer, Matthew Paris, that Alexander was deservedly beloved, not only by his own subjects, but by the people of England likewise. He is usually characterised as altogether one of the ablest and best of the Scottish kings.

ALEXANDER III., king of Scotland, the son and successor of Alexander II., was born at Roxburgh on the 4th of September, 1241. Although only eight years old at his father's death, he was crowned at Scone by David de Bernham, bishop of St. Andrew's, on the 13th of July, 1249, having previous to that ceremony been knighted by the same ecclesiastic. He had already, when only a year old, been betrothed to Margaret, the eldest daughter of the English king, Henry III.; and notwithstanding the youth of both parties, the celebration of the marriage took place at York on the 25th of December, 1251. The connexion thus formed, together with the minority of his son-in-law, gave Henry a plausible pretext for interfering, as he was anxious to do, in the affairs of Scotland; and the distracted state of that kingdom, occasioned by the factions among the nobility, facilitated his views. In August, 1255, he approached the borders at the head of an army; and by a course of intrigue with the political parties contending for the regency, endeavoured to subjugate Scotland to the English crown. It was the commencement of the design so perseveringly pursued by Henry and his successor, to reduce the Scottish kings to the condition of vassals. The eminent talents however which Alexander began to display as soon as the administration of affairs came into his own hands, together with his determination to maintain his own rights and the independence of his dominions, effectually thwarted the further prosecution of such views. Meanwhile he kept on good terms with his father-in-law. In 1260 he visited London with his queen. In

February, 1261, the queen was delivered at Windsor of a daughter, who was named Margaret.

On the 1st of October, 1264, Haco, king of Norway, after having ravaged the Western Islands, approached the coast of Ayrshire at the head of a numerous fleet. Every preparation had been made by the Scottish king to meet this formidable armament; but when only a small portion of the Norwegian troops had landed, a tempest of unusual fury suddenly arose, and drove nearly all the ships on shore or otherwise destroyed them. The attack of the Scottish soldiers and peasantry completed the destruction of the invading force; and Haco with difficulty made his escape, only to die of a broken heart a few months afterwards. Next year, Magnus, Haco's successor, agreed to relinquish to the king of Scotland the Hebrides and the Isle of Man for the sum of 4000 marks, and a small yearly quit-rent. In 1283 the peace between the two kingdoms was further consolidated by the marriage of Alexander's daughter, Margaret, to the Norwegian king Eric, then a youth of fourteen. Margaret died in 1283, but left a daughter of the same name, commonly designated the 'Maiden of Norway,' who eventually became the successor of her grandfather on the Scottish throne.

The successful resistance which, seconded by his clergy, he offered to an attempt of the Pope to levy certain new imposts in his dominions, is almost the only other act in Alexander's reign which history has commemorated. Under his sway, Scotland appears to have enjoyed a tranquillity to which she had long been a stranger, and which she did not regain for many years after his decease. The death of his daughter Margaret however was the first of a succession of calamities. Soon after her nuptials, Alexander, the prince of Scotland, the king's only son, who was born in 1263, had espoused Margaret, daughter of Guy, earl of Flanders; but he also died without issue on the 28th of January, 1284. On the 15th of April, 1285, the king, having some time before lost his first wife, married Joleta, daughter of the Count de Dreux, in the hope of leaving a male heir. But on the 16th of March, 1286, as he was riding in a dark night between Burntisland and Kinghorn, on the banks of the Frith of Forth in Fifeshire, he was thrown with his horse over a precipice, at a turn of the road about a mile west from Kinghorn, and killed on the spot. The place, which is called the King's Wud End, is still pointed out. A cross was erected upon the spot, but it has long since disappeared. The death of Alexander, followed as it was in a few years by that of the Maiden of Norway, left Scotland to contend at once with the internal distractions arising from a disputed succession, and with all the art and force employed by a powerful neighbour to effect its subjugation. Alexander was also lamented by his subjects on account of his own wisdom and virtues. The country had never before enjoyed such prosperity, and Scotland may be said, during this reign, to have passed from barbarism to civilisation. It was then that its intercourse with England first became considerable, and that it began to acquire an acquaintance with the arts and manners of what we may call European life. Alexander also improved and completed the system for the dispensation of justice which had been introduced by his father; he divided the country into four districts for that purpose, and made an annual progress through it in person for hearing appeals from the decisions of the ordinary judges. He was long affectionately remembered in Scotland; and the old chronicler Wynton has preserved the following verses respecting him, which are extremely interesting, as being the most ancient specimen of the Scottish dialect now extant:—

"Quhen Alexandyr our King was dede,
Dat Scotland led in luve (love) and le (law),
Away wes sons of ale and brede,
Of wyne and wax, of gamyn (gambling) and gle,
Oure gold was changed into lede.
Christ, born into virgynytè,
Succour Scotland, and remede,
Dat stad (placed) is in perplexytè."

ALEXANDER JAROSLAWITZ NEVSKOJ enjoyed a high renown among his countrymen for bravery, prudence, and religious zeal; he has been celebrated in many a Russian ballad, and is still venerated by the present generation. He was the second son of the Grand Duke Jaroslaw II. Wasladowitz, and was born at Vladimir in 1219. At the period when his father ruled over Novogorod (in 1237), the Tartars, with a very large army, under the command of the Khan of Kaptshak, a grandson of Gengis Khan, invaded Russia, desolated the country in the most cruel manner, overran it even to the Upper Volga, and exacted the most degrading submission from the Russian princes. Jaroslaw, though not immediately attacked by the Tartars in his own Principality of Novogorod, found it advisable to repair to the great Tartar horde stationed at that time in the region of the modern city of Kasan, to pay homage to Batu-Khan. From this khan he received the grand duchy of Vladimir, to be held as a fief, made Perjaslaw his residence, and as his elder son Feodor had died in 1232, he entrusted Alexander the younger with the government of Novogorod. Returning a second time to the great horde, and there remonstrating against certain unreasonable Tartarian commands, he met with ill treatment, and died on his homeward journey, in the month of September, 1245.

Alexander succeeded his father in the fief of Vladimir, the possession of which was confirmed to him by Batu-Khan. Alexander, while his father was still alive, had distinguished himself by two great

victories—one over the Swedes, and another over the united order of the Livonian and Teutonic Knights of the Sword. A crusade against the Russians had been instigated by Pope Gregory IX., who, by a bull of 1229, enjoined the bishops of Lübeck, Linköping, and Livland, to prohibit all intercourse and commerce with the schismatic Russians, as long as they should resist the conversion of the apostate Finlanders. This however was only a negative measure; but the bull of the 14th of May, 1237, by which the Livonian and Esthonian Knights of the Sword were united to the Teutonic order, evidently by way of strengthening them for a Russian crusade, tended in a more direct and positive manner towards the destruction of the Greek Church in the north-east of Europe. The Roman Court also opened negotiations with Eric XI., king of Sweden, who, at the Pope's instigation, gladly sent an army against the Finlanders, which landed near the mouth of the Neva, on the spot where St. Petersburg has since been built. Alexander marched against this army, and, on the 15th of July, 1240, totally defeated it at the confluence of the Ishora and the Neva. By this victory he obtained the honourable surname of Nevskoj, or Alexander of the Neva. While he was thus engaged, the Knights of the Sword, commanded by their chief, Hermann von Balk, had taken Pleskow. Early in the year 1241, Alexander marched against them from Novogorod, and drove them out of Pleskow; but having allowed his army to disperse in the autumn, he next winter saw the enemy again in the field. The Knights of the Sword had advanced within thirty versts of the city of Novogorod. With great speed Alexander again collected his army, pursued the retreating enemy, and on the 5th of April, 1242, fought them on the ice of the lake of Peipus, where he gained a decisive victory: four hundred Teutonic Knights were slain, and fifty were taken prisoners; those of the prisoners who were Germans were pardoned, but the Esthonians Alexander ordered to be hanged, considering them as Russian rebels. Alexander returned in triumph to Pleskow, having liberated that city and its commerce, which at that time was considerable, from the yoke of foreigners.

Arms proving unavailing, the Roman Court had recourse to diplomacy as a surer means for converting Alexander. Several attempts of this kind had been made in vain with his predecessors, by the popes Innocent III., Honorius III., and Gregory IX. Innocent IV. made a new trial, and in the year 1251 sent two cardinals, who in Russian chronicles are called Gald and Gemont, as ambassadors to Alexander Nevskoj; they brought a letter from this pope, dated January 23, 1248, probably so long antedated in order to show how long his Holiness had been big with the scheme of the embassy, but Alexander remained inflexible, and the cardinals returned without effecting anything for the Church of Rome.

Though Alexander was successful against the Pope, he continued a vassal of the Tartars as long as he lived. It does not however appear that Russia was, during his reign, actually invaded or plundered by them.

He repaired to the great horde three times, and died on his return from the last of these journeys at Kassimcow in 1263; from that place his body was removed to Vladimir, and there interred. It is a tradition that shortly before his death he took holy orders; but it probably has no good foundation. Alexander's wife was a daughter of Wratelaw, Prince of Polotsk, by whom he had four sons—Vassilij, Dmitrij, Andrej, and Danilo. It is uncertain whether the valiant Jueje (George) who ruled over Novogorod till 1270, was also his son. The foundation of St. Petersburg in 1703, on the very spot where the national hero had gained such an important victory, naturally recalled the memory of Alexander Nevskoj in a lively manner. The Czar Peter on this occasion instituted St. Alexander Nevskoj's Order of Knighthood, but did not himself give that decoration to any man; this was first done after his death by his consort Catharine. There is also in St. Petersburg a St. Alexander-Nevskoj Monastery, which is well endowed, to which is attached a seminary for the education of young divines, called St. Alexander-Nevskoj's Academy.

ALEXANDER, Emperor of Russia, called by his countrymen Alexander Paulowitch (that is, the son of Paul), was born on the 23rd of December, 1777. He was the son of the emperor Paul and of Maria, daughter of Prince Eugene of Würtemberg. From his infancy he was distinguished for a gentle and affectionate disposition, and a superior capacity. His education was directed not by his parents, but by his grandmother the reigning empress, Catharine II., who lived until he had attained his nineteenth year. Under her superintendance he was carefully instructed by La Harpe and other able tutors in the different branches of a liberal education, and in the accomplishments of a gentleman.

Catharine was succeeded, in 1796, by her son Paul, whose mad reign was put an end to by his assassination on the 24th of March, 1801. No doubt can be entertained that Alexander, as well as his younger brother Constantine, was privy to the preparations which were made for the dethronement of his father, which had indeed become almost a measure of necessity; but all the facts tend to make it highly improbable that he contemplated the fatal issue of the attempt. The immediate sequel of this tragedy was a slight domestic dispute, occasioned by a claim being advanced by the widow of the murdered emperor to the vacant throne, who had not been admitted into the conspiracy. After a short altercation she was prevailed upon to relinquish her pretensions; and the Grand Duke Alexander was forthwith proclaimed

Emperor and Autocrat of all the Russias. This collision does not seem to have left any unpleasant traces on the mind either of Alexander or his mother, to whom during his life he always continued to show respect and attachment. The Empress Maria survived her son about three years.



The history of the reign of Alexander is the history of Europe for the first quarter of the present century. We can here only attempt a slight outline of the course of events during that busy time, with a reference to the movements of the Russian emperor. When Alexander came to the throne he found himself engaged in a war with England, which had broken out in the course of the preceding year. He immediately indicated the pacific character of his policy by taking steps to bring about a termination of this state of things, which was already seriously distressing the commerce of Russia; and a convention was accordingly concluded between the two powers, and signed at St. Petersburg on the 17th of June, 1801. The general peace followed on the 1st of October, and lasted till the declaration of war by England against France on the 18th of May, 1803. Meanwhile Georgia, hitherto under the protection of Persia and Turkey, had been occupied, on the invitation of the people themselves, by the troops of Russia, and incorporated with that empire. Alexander also, during this interval, showed his disposition to extend the influence of Russia in another direction, by entering into a negotiation with France respecting the compensation to be granted to certain of the minor powers of Germany, with which country he was connected both through his mother and through his father, who was born head of the house of Holstein-Gottorp. It was in the course of these negotiations that he had his first interview with the king of Prussia, which is understood to have laid the foundation of an intimate friendship between the two sovereigns, and to have established a concurrence of views which powerfully influenced the future policy of each. In a dispute with Sweden, with regard to the frontier of Finland, although hostilities were averted by the concession of the Swedish king, the extensive military preparations which were immediately made by Russia, showed how little that power was disposed to allow the invasion of any of her rights.

Alexander did not immediately join England in the war against France; but even in the early part of 1804 symptoms began to appear of an approaching breach between Russia and the latter country. On the 11th of April, 1805, a treaty of alliance with England was concluded at St. Petersburg, to which Austria became a party on the 9th of August, and Sweden on the 3rd of October following. This league, commonly called the third coalition, speedily led to actual hostilities. The campaign was eminently disastrous to the allied powers. A succession of battles, fought between the 6th and the 18th of October, almost annihilated the Austrian army before any of the Russian troops arrived. Alexander made his appearance at Berlin on the 25th, and there, in a few days after, concluded a secret convention with the king of Prussia, by which that prince, who had hitherto professed neutrality, bound himself to join the coalition. Before leaving the Prussian capital, Alexander, in company with the king and queen, visited at midnight the tomb of the great Frederick, and, after having kissed the coffin, is said to have solemnly joined hands with his brother sovereign, and pledged himself that nothing should ever break their friendship. He then hastened by way of Leipzig and Weimar to Dresden, from whence he proceeded to Olmutz, and there, on the 18th of November, joined the emperor of Austria. On the 2nd of the following month, the Austrian and Russian troops, commanded by the two emperors in person, were beaten in the memorable and decisive battle of Austerlitz. The immediate consequences of this great defeat were the conclusion of a convention between France and Austria, and Alexander's departure to Russia with the remains of his army.

Although Alexander did not accede either to the convention between France and Austria, or to the treaty of Presburg, by which it was followed, he thought proper, after a short time, to profess a disposition to make peace with France, and negotiations were commenced at Paris for that object. But after a treaty had been signed on the 20th of July, 1806, he refused to ratify it, on the pretence that his minister had departed from his instructions. The true motive of his refusal no doubt was, that by this time arrangements were completed with Prussia and England for a fourth coalition; and it is even far from improbable that the negotiations which led to the signature of the treaty had from the first no other object beyond gaining time for

preparations. On the 8th of February hostilities recommenced, and the victory of Jena, gained by Bonaparte a few days after, laid the Prussian monarchy at his feet. When this great battle was fought, Alexander and his Russians had scarcely reached the frontiers of Germany; on receiving the news they immediately retreated across the Vistula. Hither they were pursued by Bonaparte, and having been joined by the remnant of the Prussian army, were beaten on the 8th of February, 1807, in the destructive battle of Eylau. Finally, on the 14th of June, the united armies were again defeated in the great battle of Friedland, and compelled to retreat behind the Niemen. This crowning disaster terminated the campaign. An armistice was arranged on the 21st; and five days after, Alexander and Napoleon met in a tent erected on a raft in the middle of the Niemen; and at that interview not only arranged their differences, but, if we may trust the subsequent professions of both, were converted from enemies into warmly-attached friends. A treaty of peace was signed between the two at Tilsit on the 7th of July, by a secret article of which Alexander engaged to join France against England. He accordingly declared war against his late ally on the 26th of October following. The treaty of Tilsit indeed converted the Russian emperor into the enemy of almost all his former friends, and the friend of all his former enemies. Turkey, though supported by France, had for some time been hard pressed by the united military and naval operations of England and Russia; but upon Alexander's coalition with the French emperor, a truce was concluded between Turkey and Russia at Slobosia, August 24th, and the Turkish empire was saved from the ruin which threatened it. A war with Persia, commenced in 1802, continued to be carried on with varying success. The meeting of the emperors of France and Russia at Tilsit is an important event not only in the life of Alexander, but in the history of Europe. It produced a total change in the policy of Russia, as well as in the personal sentiments of the two emperors, who from deadly enemies became to all appearance cordial friends. At their first interview, on the 25th of June, 1807, each left the banks of the Niemen in a boat attended by his suite. The boat of Napoleon cleared the distance first; and Napoleon, stepping on the raft appointed for the conference, passed over, and receiving Alexander on the opposite side, embraced him in the sight of both armies. The first words of Alexander were directed to flatter the ruling passion of Napoleon. "I hate the English," he exclaimed, "as much as you do: whatever you take in hand against them, I will be your second." "In that case," replied Napoleon, "everything can be easily settled, and peace is already made." In the first conference they remained together two hours; the next day they met again, and Alexander presented to Napoleon the King of Prussia, who was soon after joined by his queen. During the remainder of the conference, which lasted twenty days, the two emperors were daily in the habit of meeting and conversing on terms of intimacy; while the King of Prussia was treated by Napoleon with haughtiness, and the queen with rudeness, and Alexander appeared almost ashamed to make any exertion in their favour with his new friend. He even concluded a separate treaty with Napoleon to the bitter mortification of Frederick William, the treaty made with whom soon after was of a very different character from that between the two emperors.

On the 24th of February, 1808, Alexander, in obedience to the plan arranged with Napoleon, declared war against Sweden; and followed up this declaration by dispatching an army to Swedish Finland, which, after a great deal of fighting, succeeded in obtaining complete possession of that country. On the 27th of September the Russian and French emperors met again at Erfurt. Many of the German princes, with representatives of the King of Prussia and the Emperor of Austria, also attended the Congress, which continued to sit till the 15th of October. On this occasion a proposal for peace was made to England in the united names of Napoleon and Alexander, but the negotiations were broken off after a few weeks.

The friendly relations of Alexander with France continued for nearly five years; but, notwithstanding fair appearances, various causes were in the meanwhile at work which could not fail at last to bring about a rupture. The Russian autocrat having failed in the plan of policy with which he had begun his reign, and which seems to have contemplated the avoidance of war, but at the same time the exercise of a powerful foreign influence, appears to have resolved to try another game, and to see what he could gain by entering into confederacy with the great conqueror of nations. But the peace of Tilsit, and the new relations into which Russia was thrown, however much they may have been to the mind of the sovereign, entailed such privation and commercial suffering on the people of that country, by severing the connection with England, as made it at length impossible to persist in this course of policy. In the meanwhile however the treaty of Vienna, signed on the 14th of October, 1809, which, following the battles of Austerlitz and Wagram, dissolved the fifth coalition against France, increased the Russian dominion by the annexation of Eastern Galicia, ceded by Austria. The war with Turkey also, which had been recommenced, continued to be prosecuted with success. But by the end of the year 1811 the disputes with the courts of Paris, which ostensibly arose out of the seizure by Bonaparte of the dominions of the Duke of Oldenburg, had assumed such a height as left it no longer doubtful that war would follow. A treaty of alliance having been previously signed with Sweden, on the 10th of March 1812 Alexander

declared war against France; and on the 24th of April he left St. Petersburg to join his army on the western frontier of Lithuania. On the 28th of May peace was concluded at Bucharest on advantageous terms with Turkey, which relinquished everything to the left of the Pruth. The immense army of France, led by Napoleon, entered the Russian territory on the 25th of June. As they advanced the inhabitants fled as one man, and left the invaders to march through a silent desert. In this manner the French reached Wilna. On the 14th of July Alexander had repaired to Moscow, whence he proceeded to Finland, where he had an interview with Bernadotte, then crown prince of Sweden. Here he learned the entry of the French into Smolensk. He immediately declared that he never would sign a treaty of peace with Napoleon while he was on Russian ground. "Should St. Petersburg be taken," he added, "I will retire into Siberia. I will then resume our ancient customs, and, like our long-bearded ancestors, will return anew to conquer the empire." "This resolution," exclaimed Bernadotte, "will liberate Europe."

On the 7th of September took place the first serious encounter between the two armies, the battle of Borodino, in which 25,000 men perished on each side. On the 14th the French entered Moscow. In a few hours the city was a smoking ruin. Napoleon's homeward march then commenced, and terminated in the destruction of his magnificent army. Not fewer than 300,000 Frenchmen perished in this campaign. The remnant, which was above 150,000, repassed the Niemen on the 16th of December.

In the early part of the following year Prussia and Austria successively became parties to the alliance against France. Alexander, who had joined his army while in pursuit of Bonaparte at Wilna, continued to accompany the allied troops throughout the campaign of this summer. On the 26th and 27th of August he was present at the battle of Dresden, and on the 18th of October at the still more sanguinary conflict of Leipzig. On the 24th of February, 1814, he met the King of Prussia at Chaumont, where the two sovereigns signed a treaty binding themselves to prosecute the war against France to a successful conclusion, even at the cost of all the resources of their dominions. On the 30th of March 150,000 of the troops of the allies were before the walls of Paris, and on the following day at noon Alexander and William Frederick entered that capital.

We shall not enter into the detail of the transactions which followed this event. Alexander, owing in a great measure to his engaging affability, as well as to the liberal sentiments which he made a practice of professing, was a great favourite with the Parisians. The conquerors having determined upon the deposition of Bonaparte, and the restoration of the Bourbons, Alexander spent the remainder of the time he stayed in inspecting the different objects of interest in the city and its vicinity, as if he had visited it in the course of a tour. He left the French capital about the 1st of June, and proceeding to Boulogne, was there, along with the King of Prussia, taken on board an English ship-of-war, commanded by the Duke of Clarence, and conveyed to Calais, from which port the royal yachts brought over the two sovereigns to this country. They landed at Dover on the evening of the 7th, and next day came to London. They remained in this country for about three weeks, during which time they visited Oxford and Portsmouth, and wherever they went, as well as in the metropolis, were received with honours and festivities of unexampled magnificence, amidst the tumultuous rejoicings of the people. From England Alexander proceeded to Holland, and thence, after a short stay, to Carlsruhe, where he was joined by the Empress. On the 25th of July he arrived at his own capital St. Petersburg, where his appearance was greeted by illuminations and other testimonies of popular joy.

The Congress of European sovereigns at Vienna opened on the 3rd of November, 1814. In the political arrangements made by this assembly Alexander obtained at least his fair share of advantages, having been recognised as King of Poland, which country was at the same time annexed to the Russian empire. Before the members of the Congress separated however news arrived of Bonaparte's escape from Elba. They remained together till after the battle of Waterloo; when Alexander, with the Emperor of Austria and the King of Prussia, proceeded to Paris, where they arrived in the beginning of July, 1815. On the 26th of the following September, the three sovereigns signed an agreement, professedly for the preservation of universal peace on the principles of Christianity, to which, with some presumption, if not impiety, they gave the name of the Holy Alliance. On leaving Paris Alexander proceeded to Brussels, to arrange the marriage of his sister, the Grand Duchess Anne, with the Prince of Orange; and thence, by the way of Dijon and Zürich, to Berlin, where he concluded another family alliance, by the marriage of his brother Nicholas, afterwards emperor, with the Princess Charlotte, daughter of the King of Prussia. On the 12th of November he arrived at Warsaw, and after publishing the heads of a constitution for Poland, he left this city on the 3rd of December, and on the 13th reached St. Petersburg.

No great events mark the next years of the reign of Alexander. On the 27th of March, 1818, he opened in person the first Polish diet at Warsaw, on the close of which he set out on a journey through the southern provinces of his empire, visiting Odessa, the Crimea, and Moscow. The congress of Aix-la-Chapelle, at which he was present with the Emperor of Austria and the King of Prussia, met in September, and on the 15th of the following month promulgated a declaration,

threatening, in reference to the then state of Spain, the suppression of all insurrectionary movements wherever they might take place. The congresses held in 1820 and 1821 at Troppau and Laybach, on the affairs of Naples and Piedmont, and that of Verona in 1822, were also mainly directed by the Russian autocrat. Meanwhile the insurrection of the Greeks in 1820, although publicly condemned by Alexander, was attributed by Turkey to the secret encouragement of Russia, and seemed to threaten a renewal of hostilities between the two countries; but for the present Alexander determined to persevere in his pacific policy. In 1823 several tribes of the Kalmucks, who had formerly acknowledged the sovereignty of China, exchanged it for that of Russia.

In the beginning of the winter of 1825 Alexander left St. Petersburg on a journey to the southern provinces, and on the 25th of September arrived at Taganrog on the Sea of Azof. From this town he some time after set out on a tour to the Crimea, and returned to Taganrog about the middle of November. Up to nearly the close of this latter excursion, he had enjoyed the highest health and spirits. But he was then suddenly attacked by the common intermittent fever of the country, and when he arrived at Taganrog he was very ill. Trusting however to the strength of his constitution, he long refused to submit to the remedies which his physicians prescribed. When he at length consented to allow leeches to be applied, it was too late. During the last few days that he continued to breathe, he was insensible; and on the morning of the 1st of December he expired.

It was for some time rumoured in foreign countries that Alexander had been carried off by poison; but it is now well ascertained that there is no ground whatever for this suspicion. It appears however that his last days were embittered by the information of an extensive conspiracy of many of the nobility and officers of the army to subvert the government, and even to take away his life; and it is not improbable that this news, which is said to have been brought to him by a courier during the middle of the night of the 8th, which he spent at Aлуpta, may have contributed to hasten the fever by which he was two or three days after attacked. For full details upon this subject, and a translation of the Report of the Commission appointed to inquire into the affair by the Emperor Nicholas, we refer the reader to vol. ii. pp. 333-435 of Webster's 'Travels in the Crimea, Turkey, and Egypt,' London, 1830.

The death of Alexander took place exactly a century after that of Peter the Great, under whom the civilisation of Russia may be said to have commenced. The state of the empire did not change so completely during Alexander's reign as it did during that of Peter; but still the advancement of almost every branch of the national prosperity in the course of the quarter of a century during which Alexander filled the throne was probably, with that one exception, greater than had ever been exhibited in any other country. He founded or reorganised seven universities, and established 204 gymnasias, and above 2000 schools of an inferior order. The literature of Russia was also greatly indebted to his liberal encouragement, although he continued the censorship of the press in a modified form. He greatly promoted among his subjects a knowledge of and taste for science and the fine arts by his munificent purchases of paintings, and anatomical and other collections. The agriculture, the manufactures, and the commerce of Russia were all immensely extended during his reign. Finally, to Alexander the people of Russia were indebted for many political reforms of great value. Certain checks were applied to the arbitrary authority of the monarch, by rights granted to or recognised in the senate; the provincial governors were subjected to more effective control; the laws were improved by a mitigation of the severity of the old punishments, and in various other respects; personal slavery was entirely abolished; and even of the serfs attached to the soil, great numbers were emancipated, and arrangements made for the eventual elevation of all of them to a state of freedom. Under Alexander also both the extent and the population of the Russian dominions were greatly augmented; the military strength of the nation was developed and organised; and the country, from holding but a subordinate rank, took its place as one of the leading powers of Europe.

Alexander was married on the 9th of October, 1793, to the Princess Louisa Maria Augusta of Baden, who, on becoming a member of the Imperial family, assumed the name of Elizabeth Alexiowna. By her however he had no issue. On his death, his next brother, the Grand Duke Constantine, was proclaimed king at Warsaw; but he immediately surrendered the throne to his younger brother, the late Emperor Nicholas, according to an agreement made with Alexander during his lifetime.

* ALEXANDER II., surnamed NICOLAIEWITCH, the present Emperor of all the Russias, was the eldest son of the late Emperor Nicholas and the Empress Alexandra Feodorowna. This name his mother assumed on her marriage, as it is the custom with females on marrying into the Imperial family to change their names with their religion on being admitted into the Greek Church; before marriage she was the Princess Frederica Louisa Charlotte Wilhelmina, sister to the present Frederick William IV., king of Prussia. Alexander was born on the 29th of April, 1818, was educated with great care, and entered very early into the military service, in which of course during his father's lifetime he was invested with a numerous variety of honorary commands, but is said not to have evinced any remarkable military aptitude, though by

no means destitute of talent or intelligence. On the 28th of April, 1841, he married Maximilienne Wilhelmina Augusta Sophia Maria (now Marie Alexandrowna), daughter of Louis II., Grand-Duke of Hesse, by whom he has had four sons and a daughter; the eldest son, Nicolas Alexandrowitch, now the Czarowitch, or Crown Prince, was born on September 20, 1843. On the death of the Emperor Nicolas, on March 2, 1855, Alexander succeeded to the throne, and to the conduct of the war against the united forces of Turkey, France, England, and Sardinia. As Crown Prince he had been represented as opposed to the warlike policy of the late Emperor; but almost his first step after his accession was to issue a proclamation expressing his determination to carry out completely the plans and intentions of his predecessor, and to this determination he has hitherto held with great firmness. On September 8, 1855, the allies obtained possession of Sebastopol, as they had somewhat earlier of Kertch and Yenikale, and somewhat later of Kinburn. In October and November following he in person visited the scene of the most active hostilities, Nicolaieff, Odessa, and the Crimea, encouraging the soldiery to renewed efforts, and at other times has made progresses through various parts of his dominions, endeavouring to lessen as much as possible the unpopularity of the contest with a great portion of his subjects, occasioned by the enormous conscriptions levied upon them in order to supply the terrible losses experienced by his armies.

ALEXANDER, WILLIAM, EARL OF STIRLING, was the son of Alexander Alexander of Menstrie. The date of his birth is not very satisfactorily fixed. His father died in 1594. An engraved portrait of the Earl of Stirling found in a few copies of the collected edition of his poems published in 1637, bears the inscription "ætatis suæ 57." According to this very imperfect evidence, he would have been born in 1580. But the print is of extreme rarity and very high value, being considered the finest production of William Marshall, the celebrated engraver of that day. The probability therefore is, that it was not originally attached to the edition of 1637, and bearing no date itself, does not fix the age of the person represented. William Alexander, having succeeded to his father's landed property in the counties of Clackmannan and Perth, travelled for some time with Archibald the seventh Earl of Argyle. After his return to Scotland, he published in 1603 'The Tragedy of Darius;' which was followed in 1604 by two other tragedies, 'Julius Cæsar' and 'Cæsus.' In 1604 he published 'A Parænesis to the Prince,' the object of which was "to speak of princely things," and especially to enforce the choice of patriotic and disinterested councillors. In the same year he also printed 'Aurora,' containing the first Fancies of the Author's Youth, William Alexander of Menstrie. A collected edition of his plays, including a fourth, called 'The Alexandrian Tragedy,' was published in London in 1607, under the title of 'The Monarchicke Tragedies.' These were reprinted in 1616, and again in 1637, when they appeared with 'Doomsday,' a poem (originally published in 1614), containing something more than ten thousand lines; the 'Parænesis;' and 'Jonathan,' an unfinished poem. This collection was entitled 'Recreations with the Muses.' In these successive editions of his works, Alexander took very commendable pains to free them from those Scotticisms with which they originally abounded. Langbaine, speaking of the 'Darius,' says: "It was first composed in a mixed dialect of English and Scotch, and even then was commended by two copies of verses. The author has since polished and corrected much of his native language." In the last collected edition of these plays it is almost impossible to detect any of this dialect, which Langbaine seems to have considered as another tongue.

The poems of Alexander can scarcely now be regarded in a higher light than as literary curiosities. The quantity of verse which this author poured out in the course of ten years is remarkable enough; and this apparent facility is more remarkable, when it is considered that he was composing in a language which in many respects was to him a foreign one. But to this circumstance may be attributed not only what the critics of a later generation would have called the correctness of his versification, but the circumstance that the author is always labouring to express the commonest thoughts in the most high-sounding words, and by the most wearisome circumlocutions. It is in vain that we turn over his pages to find a single natural image expressed with force and simplicity. His genius, if genius it can be called, was exclusively of the didactic character. All his productions, whatever form they assume, are a succession of the most cumbersome preachments, unenlivened by any variety of illustration; without adaptation, when they take the dramatic form, to the character of his speakers, and altogether wanting in applicability to the habits and feelings of mankind, and the practical business of human life. It is almost incomprehensible how such productions as the 'Four Monarchicke Tragedies' could have appeared in the age of Shakespeare and his great dramatic contemporaries. Their author must undoubtedly have fancied that he was doing a higher and a better thing than presenting a poetical view of real life, when he produced such a tragedy as his 'Julius Cæsar,' where the great interest of the action is utterly lost in the tumid dialogues and interminable soliloquies, and the personages talk, not only unlike Romans, but unlike men. Oldys, who has written his life in the 'Biographia Britannica,' says of his plays: "He calculated them not for the amusement of spectators, or to be theatrically acted, so much as for readers of the highest rank; who,

by the wisest counsels and cautions that could be drawn from the greatest examples, of the ill effects of misgovernment, and confident reliance upon human grandeur, might be taught to amend their own practices, to moderate their own passions and their power over all in subjection to them; and if they have but this end with such readers, to term them historical dialogues, or anything else, can be no discredit to them." Alexander was evidently composing these tragedies upon a totally false theory of art; but it was one suited to his natural powers and his acquisitions. The character of a poet, with which he chose to invest himself, had in his view no regard to the highest objects of poetry. Verse was for him a conventional thing, suited as he thought for the delivery of a series of lectures upon state policy and the moral virtues, in which the introduction of historical names as the speakers of the said lectures might give the sentences a greater authority than if they appeared to come wholly from the mouth of William Alexander. In our great age of dramatic poetry, these tragedies, therefore, offer a remarkable contrast to the living spirit which informs the acting plays of even the humblest of Alexander's contemporaries. A singular notion has prevailed, nevertheless, that Shakespeare borrowed from Alexander, particularly in his own 'Julius Cæsar.' Malone suspects this, although he has the good sense to observe that what he calls the parallel passages "might perhaps have proceeded only from the two authors drawing from the same source." Another critic, of whom it would be difficult to say whether his presumption or his ignorance is the most conspicuous, affirms the resemblance more dogmatically: "There is a great similarity between the 'Julius Cæsar' of Shakespeare and that of Lord Stirling. Which was written the first? In other words, which of these writers borrowed from the other? This, we fear, cannot be ascertained. . . . The probability is, that Shakespeare borrowed from the northern poet." (Lardner's 'Cyclopædia': "Literary and Scientific Men," vol. ii.)

The poems of Alexander were sufficiently depraived in his own day. One calls him "the monarch-tragic of this isle;" another compares him with Sophocles, Euripides, and Æschylus. Even Drummond addresses him with—

"Thy Phoenix muse, still wing'd with wonders, flies."

John Davis of Hereford, in his Epigrams published about 1611, thinks that Alexander the Great had not won more glory by his sword than this Alexander with his pen. Yet in less than forty years after his death his poems were forgotten. Edward Phillips, the nephew of Milton, does not even mention him in his 'Theatrum Poetarum,' although Drummond is spoken of as writing in a style "sufficiently smooth and delightful."

Alexander began to pay to King James the homage of verse adulation at the exact moment when the king was in a condition to confer substantial benefits in return. In 1604 he addressed two poems to James, which have not been reprinted in his collected works: the 'Monarchicke Tragedies' are dedicated to his Majesty in a poem of fourteen stanzas, in which the king is told—

"The world long'd for thy birth three hundred years."

Honours and substantial offices were bestowed by James on the man whom he called "his philosophical poet." Alexander became gentleman-usher, in 1613, to Prince Charles; and in the same year was knighted, and made Master of the Requests. The subsequent public career of Sir William Alexander is altogether very singular. In 1621, King James, by charter, granted to him the whole territory of Nova Scotia, coupled with the famous scheme of extending the order of baronets by granting purchased honours in connection with the new colony. The scheme was however laid aside during the last years of James's reign; but it was revived by Charles: and Sir William Alexander held out the greatest inducement to adventurers in his pamphlet, published in 1625, entitled 'An Encouragement to Colonies.' In the first year of his reign Charles created Sir William Alexander lieutenant-general of New Scotland. In a few years afterwards he had the remarkable privilege granted him of coining small copper money. In 1626 he was appointed secretary of state for Scotland. In 1630 he was created Viscount Stirling, and in 1633 Earl of Stirling. In addition to his grant of Nova Scotia, he received a charter of the lordship of Canada in 1628 and obtained from the council of New England another grant of a large tract of country, including Long Island, then called the island of Stirling. He applied himself with great energy, in concert with his eldest son, to colonise this island, and to found a settlement on the St. Lawrence. But he does not appear to have derived any permanent advantage from these projects, and the labours of his son brought on a disease which terminated in his death. Nova Scotia was sold by Sir William to the French, and its beguiled baronets lost the territorial grants which were to have been attached to the dignity. As might be suspected, a good deal of odium was attached to the schemes of Alexander. In a very extraordinary book written by Sir Thomas Urquhart, the translator of Rabelais, and published in 1652, under the title of 'The Discovery of a most excellent Jewel, &c., found in the Kennel of Worcester Streets,' he is spoken of with great freedom, although the chief object of the book is the commendation of Scotsmen.

The countrymen of Lord Stirling seem to have had a notion that his poetry and his financial projects were equally conducive to the

art of money-making. His base copper coins were called 'turners, and Douglas in his 'Poerage' tells us that the favourite of James and Charles having built a large house in Stirling on which he inscribed "Per mare, per terras," his motto, it was whimsically read "Per metro, et turners." He certainly obtained very substantial tokens of the royal favour, for, besides the American grants, the baronies of Menstries, of Largis and Tullibody, of Tulliculture and of Gartmore were successively conferred upon him; and in addition to his office of secretary of state, he was keeper of the signet, commissioner of exchequer, and an extraordinary lord of session. Yet after his death, which took place in 1640, his family estates were given up to his creditors by his third son, Anthony. By his wife Janet, the daughter of Sir William Erskine, the Earl of Stirling had seven sons and two daughters. The eldest son, William, died in the lifetime of his father, and the grandson succeeded to the earldom, but died about a month after the subject of this article. The second son, Henry, became then Earl of Stirling. The title is now extinct; the last of the male descendants died in 1739.

(*Recreations with the Muses*, 1637; *Encouragement to Colonies*, 1625; *Map and Delineation of New England*, 1630; Urquhart, *Discovery of a most exquisite Jewel, &c.*, 1652; Langbaine, *Dramatic Poets*; Kippis, *Biographia Britannica*.)

ALEXEI MICHAILOWITZ, born at Moscow in the year 1630, was a son of the Czar Michailo Feodorowits Romanow, the first of the house of Romanow that held the sceptre of Russia, and of his second consort, Eudokia Lukianowna Streshnew. At the death of his father, July 12th, 1645, he succeeded to the crown, and as he was still very young, he was mainly guided by the advice of his councillors, Morosow, his tutor and brother-in-law; Miloslavskoj; and Plessow, a judge in one of the high courts at Moscow. The excessive avarice and despotism of these men caused an insurrection in Moscow, in 1648, in which Plessow and several of their creatures were murdered. The Czar's intercession with difficulty saved Morosow from the people's fury.

The reign of Alexei was disturbed by two pretenders to the throne, of whom one was the celebrated Demetrius; the other was Ankudinow; and the support of their pretended claims by Poland led to a war with that country, in which the Polish commander-in-chief, John Radzivil, was completely defeated at Sklovo; the Russians took Smolensko in 1654, and almost the whole of Lithuania was conquered and devastated by them. The Poles, being at this time severely pressed by the Swedes, found it advisable, after two years' war, to agree to an armistice, which was concluded at Niemietz, in November, 1656, Austria being on this occasion the mediator. The Poles agreed to cede the provinces of Smolensko, Tahernigow, and Seweria to the Russians, for a sum of money.

Alexei's second war was against Charles Gustav of Sweden, which commenced before the armistice with Poland was concluded. The cause of complaint on the part of the Russians was, that Gustav had hindered the operations of their army in Lithuania. The war was long and destructive, but inconclusive, and Alexei at length agreed to an armistice with Sweden, which was signed on the 23rd of April, 1658, and three years after, on the 21st of June, 1661, was converted into a treaty of peace at Kardis, by which their former possessions were mutually secured to each party. A peace had also been concluded between Poland and Sweden, in 1660, at Oliva; but before its conclusion, the war between Russia and Poland had been renewed; this war was occasioned by the Cossaks on the Dnieper, who had revolted from Russia, and sought protection from the Poles. It lasted till 1667, and by an armistice concluded at Andruszow, Russia gained, in addition to former conquests, that part of the Ukraine on the other side of the Dnieper of which she had already got possession.

Immediately after the conclusion of the Polish war a formidable insurrection broke out among the Don Cossaks. Stenko Razin, a Cossak, resented the death of his brother, who had been executed by order of a Russian general, and seduced his countrymen to revolt; they burnt and devastated the country from the lower Wolga to Jalk, took Astrakhan in 1670 (where Stenko ordered the Woiewod Prossorowsky to be thrown over the walls), and several other cities.

Hopes were held out to Stenko which prevailed on him to present himself at Moscow, where he was executed as a traitor and rebel; after this, tranquillity was easily restored among the Cossaks. Alexei's last war was against the Turks. Led by their hetman Dorosenky, the Saporogian Cossaks had revolted against the Poles, and made a treaty of alliance with Mohammed IV., receiving from him the province of Ukraine in fief. From this cause naturally arose a war between the Poles and the Turks; and Russia was not slow in interfering, and demanded that Azow, which originally belonged to Russia, and in 1642 had been taken from the Cossaks by the Turks, should again be ceded to Russia. But Mohammed's success did not dispose him to listen to the demands of Russia: he took the Polish frontier fortress Kamienieck, conquered the whole of Podolia in less than two months, and alarmed the Russians by the rapidity and success of his operations. The King of Poland, Michael, drew no advantage from the victory over the Tartars gained by Sobiesky at Kaluzo on the 18th of October, 1672, but made a hasty peace which was disgraceful to his country. But the King of Poland's peace was rejected by the Polish diet, and Alexei was glad to assist even a constitutional power

in renewing hostilities against the formidable Turks; but finding his expected advantages not so great as he anticipated, his zeal abated, and he died before a peace with the Turks was concluded, on the 10th of February, 1676, in his forty-sixth year.

Alexei Micháilowitx did much for the improvement of Russia; agriculture and manufactures were constant objects of his solicitude: he invited many foreigners to Russia, especially mechanics, artists, and military men, whom he treated liberally. He ordered many works, particularly on applied mathematics, military science, tactics, fortification, geography, &c., to be translated into Russian; he enlarged the city of Moscow, and built two of its suburbs. He likewise completely reformed the Russian laws. He moreover commenced and partly effected an extensive ecclesiastical reform, chiefly in matters concerning the liturgy. Alexei was twice married: his first wife was Maria Ilijinshna Miloslawskoy, by whom he had five sons (two of whom, Feodor Alexeiewitx and Iwan Alexeiewitx, were his successors on the throne of Russia), and seven daughters. His second wife was Natalia Kirillowna Nariashkin, by whom he had one son, Peter Alexeiewitx (Peter the Great), and one daughter, Natalia Alexeiewna.

ALEXEI PETROWITZ, the eldest son of Peter the Great of Russia, and of Eudoxia the first wife of that monarch. He was born at Moscow, in 1695. From his boyhood Alexis showed a headstrong disposition, and an inclination for low pleasures, which, as he grew up, assumed the character of a decided aversion and opposition to that reformation of the ancient manners of the country which it was the object of Peter's life to effect. It was in 1716 however, while the Czar was absent on his second tour through Europe, that the Prince may be said to have first thrown off his allegiance, by secretly quitting Russia, and taking flight to Vienna, whence he some time after retired to Naples. Peter, having returned from abroad, foresaw the confusion and mischief which this conduct in the heir apparent might eventually occasion, and went to work with his usual energy to counteract and defeat a plan which threatened the destruction of whatever he had done for the improvement of Russia. It was some time before he succeeded in discovering his son's retreat; but having at length learned where he was, he gave instructions to some noblemen, who proceeded to Naples, and induced the prince to return to Russia, and to solicit his father's forgiveness. The determined character of Peter's extraordinary mind now displayed itself with fearful sternness. As soon as he had secured the person of his son, he proceeded to treat him as a criminal. Being deprived of his sword, he was brought before an assembly of the clergy and nobility, and there compelled to execute a formal resignation of his pretensions to the crown. At the same time, effectually to crush the sedition of which he was the head, his principal partisans were all arrested, and some of them put to death. His mother was shut up in a monastery. But all this was not deemed enough. The prince himself was finally brought to trial, and condemned to suffer death. This was in the year 1718. The day after he was informed of his sentence, Alexis was found dead in prison, and it was given out that he had been carried off by some natural illness; but suspicions have been naturally enough entertained that a private execution accomplished the end, without incurring the risks or inconveniences of a public one. The Prince, whose unhappy career was thus terminated, left a son, a child of three years old, who in 1727, on the death of Catharine I., became emperor under the title of Peter II. He only reigned for three years. After the death of Alexis, Peter declared his second son his heir, but he also died soon after, to the great grief of his father. These events opened the succession to the Empress, who, on the death of her illustrious husband in 1725, assumed the title of Catharine I.

ALEXIS COMNENUS I., Emperor of Constantinople, ascended the throne in 1081. The Comneni were a family of Italian origin transplanted into Asia Minor. Isaac Comnenus I., whose father Manuel had served the empire with distinction, was elected Emperor in 1057 by the troops, in opposition to Michael VI. Isaac having abdicated two years after, and his brother John having declined to succeed him, the imperial purple was assumed by Constantine Ducas, a friend of the Comneni. After several reigns interrupted by revolts, Alexis, the third son of John Comnenus, was raised by the soldiers to the throne, from which his predecessor, Nicephorus Botaniates, himself a usurper, was hurled down, and forced to retire into a monastery.

Alexis assumed the reins of the empire at a critical moment. The Turks had spread from Persia to the Hellespont; the frontiers of the Danube were threatened by swarms of barbarians; the Normans, who were masters of Apulia and Sicily, attacked the provinces on the Adriatic; and, to crown the whole, the first crusade came with its countless multitudes, threatening to sweep away the eastern empire, and Constantinople itself, in their passage. "Yet, in the midst of these tempests, Alexis steered the imperial vessel with dexterity and courage. At the head of his armies he was bold in action, skilful in stratagem, patient of fatigue, ready to improve his advantages, and rising from his defeat with inexhaustible vigour. The discipline of the camp was revived, and a new generation of men and soldiers was created by the example and the precepts of their leader. In a long reign of thirty-seven years he subdued and pardoned the envy of his equals; the laws of public and private order were restored; the arts of wealth and science were cultivated; the limits of the empire were

enlarged in Europe and Asia, and the Comnenian sceptre was transmitted to his children of the third and fourth generation." (Gibbon's 'Decline and Fall of the Roman Empire,' ch. xlviii.)

The most important event of Alexis's reign is the passage of the Crusaders through his dominions. His conduct on that occasion has given rise to the most conflicting statements by various historians. Alexis had solicited some assistance from the western princes against the invading Turks; but he was alarmed at the approach of hundreds of thousands of undisciplined and riotous fanatics led by Peter the Hermit, who ravaged the Christian countries on their way with as little scruple as if they had been Mohammedan. This promiscuous multitude however was safely passed by Alexis's care across the Bosphorus into Asia, where they were drawn by the Turks into the plains of Nicea, and there destroyed in 1096. The regular part of the expedition came after in several divisions, under the command of Godfrey of Bouillon, of several French princes, and of Bohemond and Tancred, son and nephew to Robert Guiscard, the Norman conqueror of Sicily. After a long and painful march the Crusaders encamped under the walls of Constantinople. Alexis supplied them with provisions, but carefully guarded the city against any surprise on their part. Frequent affrays however took place between the Franks and the Greeks, who looked upon their unwelcome guests with as much fear and aversion as they did on the Turks. The leaders of the crusaders were admitted to the imperial presence, where they paid homage to Alexis, who found means to tame and to conciliate the rude chiefs by gifts, and by promises of assistance in their expedition to the Holy Land, while he induced them one after the other to pass quietly over to Asia. This being accomplished, Alexis assisted them in the capture of Nicea from the Turks, which conquest however he kept for himself. In the same manner he profited by the progress of the Crusaders, following as it were in their wake, and reconquering from the Turks all the coasts of Asia Minor and the neighbouring islands, and driving the Turkish sultans into the interior to the foot of Mount Taurus. While intent upon this, Alexis neglected or forgot to lend any further succour to the Crusaders, who were fighting on their own account in Syria and Palestine. The Latin historians therefore accuse him of bad faith, whilst his daughter, Anna Comnena, who wrote her father's life, extols his wise policy, dwelling with haughty indignation on the insolence and rapacity of the western barbarians. The Byzantine Greeks were a refined, but effeminate and corrupt race; cunning, suspicion, and dissimulation were their principal weapons of defence against the headlong violence of the feudal semi-barbarous Franks. Alexis died in 1118, and was succeeded by his son John Comnenus, a good and wise prince. His other son, Isaac, was the father of another John, who apostatised to the Turks, and married their sultan's daughter, and through whom, apparently, Mahomet II., centuries after, boasted of his Comnenian descent; and of the famous Andronicus, who, after a most adventurous career, usurped the throne in 1183, causing his relative, the youthful heir Alexis Comnenus II., to be strangled, together with his mother Maria, the Emperor Manuel's widow. Andronicus was himself overthrown and put to a cruel death three years after, and in him ended the Imperial line of the Comneni on the throne of Constantinople. Andronicus's posterity reigned afterwards over the provinces of Trebizond, with the pompous title of Emperor.

(See the various *Histories of the Crusades*, and the collection of the *Byzantine Historians*; and particularly the *History of Anna Comnena*.)

[ANNA COMNENA.]

ALFENUS VARUS, one of the Roman jurists whose Excerpts are contained in the 'Digest.' He was one of the most distinguished pupils of the great jurist Servius Sulpicius, the friend of Cicero. Pomponius ('Dig.' i. tit. 2) states that he became consul, and it is generally assumed that he is the P. Alphinus who was consul A.D. 2, and the same person as the P. Alfinus, or Alfenus Varus, of Dion Cassius (lib. lv. Index). But as Sulpicius, the master of Varus, was born B.C. 106 and died B.C. 43, it is not probable that Alfenus the jurist could be consul so late as A.D. 2.

Acron, the scholiast (Horatius, 'Sat.' i. 3, v. 130), has a story that Alfenus was a shoemaker at Cremona, who came to Rome, where he became the pupil of Servius Sulpicius, and attained such distinction for his legal knowledge that he was made consul and had a public funeral. The passage of Horace and the remark of the scholiast have occasioned much discussion. (Wieland, 'Horazens Satiren übersetzt,' note on 'Sat.' i. 3, v. 130; Heindorf, 'Des. Q. Horatius Satiren erklärt.') It is very difficult to form any conclusion from the passage of Horace, though it may perhaps be assumed that he does refer to the jurist Alfenus; but this will not determine whether the story of his early life as given by Acron and alluded to by Horace is true.

Alfenus wrote a work entitled 'Digesta,' in forty books. He is often cited by other jurists. The Excerpts in the 'Digest' show that his style was clear.

ALFIERI, VITTORIO, was born at Asti, in Piedmont, Jan. 17, 1749, of a noble and wealthy family. He lost his father when a child, and his mother having married again, young Vittorio and his sister Julia were placed under the guardianship of their uncle, Pellegrino Alfieri. Vittorio at 9 years of age was sent as a boarder to the Academia, or College of the Nobles, at Turin. At the age of 13 he was admitted to study philosophy in the university of Turin. At the age of 14, by the laws of Piedmont, he was master of his own

income, and only subject to his guardian in so far as he could not alienate his property. He then entered the army, as all young noblemen were bound to do, with the rank of ensign in a provincial regiment, which in time of peace only assembled for a few days twice in the year.

At the age of 17 he obtained the king's leave to travel under the escort of an English Roman Catholic tutor. He went first through Italy, and, having got rid of the tutor, next proceeded to France, where he was introduced at the levee of Louis XV. at Versailles. He was struck with "the Jupiter-like superciliousness of that monarch, who stared at the persons introduced to him without condescending to say a word to them." Alfieri's pride was evidently hurt. From France he came to England, with which country he was pleased from the first. After spending in England the winter of 1768, he crossed over to Holland, which country he liked best next to England. He attributed the advantages of both to their institutions, and the long habit of rational freedom. His life was for several years after restless and dissipated.



In 1773 he returned to Turin, and began to write some scenes of a drama on the subject of Cleopatra. This was his first essay in Italian versification. In 1777 he went first to Siena and then to Florence, where he applied himself seriously to dramatic composition. He there also made the acquaintance of a lady who fixed his heart for ever. This was the wife of Charles Edward Stuart, called the Young Pretender [ALBANY, COUNTESS OF], at whose house most foreigners visited. The lady afterwards separated from her husband, and retired into a convent at Rome. Alfieri continued attached to her, and followed her to several places; at last, after her husband's death in 1788, it appears that they were privately married, although the marriage was never made public, and by some is doubted.

In 1782 Alfieri had completed fourteen tragedies, ten of which were printed at Siena. In 1785, the Countess of Albany having gone to live in France, Alfieri also repaired thither, and resided first at a villa near Colmar, and afterwards in Paris, where he superintended the edition of his tragedies by Didot. Soon after he published his other miscellaneous works at Kehl. Alfieri and the countess were living quietly at Paris, when the French revolution drove them away.

Alfieri and his companion hastened through Belgium and Germany back to Florence, from which city he never stirred after. Here he wrote his 'Misogallo,' a collection of satirical sonnets, letters, and epigrams, in which he has embodied all his early prejudices and his more recent feelings of dislike to the French people. At 46 years of age he began studying Greek, and by his own unassisted application he was enabled in two years to understand and translate the Greek writers. He lived quietly at Florence, seeing nobody except the countess and his old friend the Abbate Caluso, till 1803, when an attack of the gout, to which he was subject, added to his constant application and an extremely sparing diet, terminated his life on the 8th of October, at the age of 55. He expired without much pain, his constitution being evidently worn out. The Countess of Albany was by his side in his last moments. He was buried in the church of Santa Croce, the Florence Pantheon, where many years before the sight of Michel Angelo's mausoleum had inspired him with a desire for literary fame. The Countess of Albany caused a fine monument by Canova to be erected to his memory.

Alfieri gave to Italy the first tragedies deserving the name. The unities are strictly preserved, the characters are few, the action one, no by-play or subordinate incidents; and yet, notwithstanding all this meagreness, there is so much power in the sentiments, so much nervousness in the language, such a condensation of single passion, that the performance of one of Alfieri's tragedies keeps the audience spell-bound. Such at least is the effect they produce upon an Italian audience.

The 'Saul' is the finest of Alfieri's plays; the author has imparted an oriental and biblical colouring to the language and the situations of his personages, which, together with the fine lyric passages expressive of the changes in Saul's mental alienation, give a peculiar and epic interest to this play. The 'Filippo' is considered as the next in merit. Most of the others are on Greek and Roman subjects. Two are taken from the history of Florence. Alfieri's classic drama is very different from that of the French stage; it is chiefly distinguished by

its extreme simplicity, the absence of all superfluous declamation and tedious narrative, and the exciting abruptness of his blank verse. This arrangement of words, which has been called harsh, was by him purposely studied, to supply the deficiencies of the measure.

Alfieri's abhorrence of the excesses of the French during the first revolution, and of their subsequent servility under military despotism, has caused some to imagine that he had renounced all his liberal ideas before his death. Alfieri's idea of liberty was inseparably connected with that of order and security for persons and property, and he saw the latter violated every day both in France and in Italy. His violent temper led him sometimes into paradox and seeming contradictions; but he was, upon the whole, an independent, candid, honest-hearted writer, and his example and his precepts gave a temper to the Italian mind which has not been lost.

(*Vita di Vittorio Alfieri da Asti, scritta da Esso.*)

ALFONSO is the name of several kings of Spain and Portugal, and of some kings of Naples and Sicily. This name is written by the Spaniards, Ildefonso, Alphonso, Alfonso, and Alonso; and by the Portuguese, Affonso. We have chosen the form Alfonso, as being that in most common use.

ALFONSO I., surnamed the Catholic, was chosen King of Asturias and Leon in 739. He was the son-in-law of Pelayo, and a descendant of King Leovigild. He wrested from the Moors Lara and Saldaña in Castile, extended his empire over nearly one-fourth of Spain, and inflicted a severe retribution on the descendants of the sanguinary hordes of Tarik and Muza. Alfonso founded new churches in the towns which he conquered, and rebuilt or repaired the old; it is owing to his zeal for religion, that the epithet of Catholic was given him. He died in 757, and was succeeded by his son, Fruela I. (Mariana, vii. 6.)

ALFONSO II., called the Chaste, elected King of Asturias and Leon in 791, was the nephew of Bermudo the Deacon. His reign was a continual scene of warfare both against the Moors and against his rebellious subjects. To this king is attributed the abolition of the disgraceful tribute of a hundred maidens, which the Spaniards were bound from the time of Mauregato to pay to the Moors. The amours of his sister Donna Ximena with the Count of Saldaña—the wonderful exploits of Bernardo del Carpio, who was the offspring of this love, against the no less famous French hero Roland—also belong to this period. All this history however is considered by the best critics as belonging to the region of fable and romance. Alfonso died about the year 843; he was succeeded by Ramiro I., son of Bermudo the Deacon. (Mariana, vii. 9, 12.)

ALFONSO III., surnamed El Magno (the Great), king of Asturias and Leon, succeeded his father Ordoño I. in 866, at the age of fourteen. Successful against his rebellious subjects and his Christian enemies in the beginning of his reign, Alfonso next turned his attention to the Mohammedans, and in thirty years of continual warfare his arms were always crowned with victory. He extended the boundaries of his empire to the banks of the Guadiana. But his son Garcia, aided by the ever-rebellious barons, by his father-in-law the Count of Castile, by his brother Ordoño, governor of Galicia, and even by his own mother, attempted to dethrone the aged monarch. Alfonso succeeding in crushing the rebellion and taking his son prisoner; but fearing the evils of a civil war, he called a junta in 910, and abdicated the crown in favour of Garcia. After his abdication, he led the troops of his son against the Moslems, and gained a brilliant victory, shortly after which he died at Zamora, in 910. (Mariana, vii. 17-20.)

ALFONSO IV., called El Monge, the Monk, king of Leon, succeeded Fruela II. in 924. Six years after his accession to the throne, he abdicated in favour of his brother Ramiro, and retired to the monastery of Sahagun. Within two years he attempted to regain his kingdom, but was defeated by his brother, who consigned him to a monastery, and sentenced him to the loss of his eyes. He died ten years afterwards. (Mariana, viii. 5.)

ALFONSO V. succeeded his father Bermudo on the throne of Leon in 999, being only five years of age. The government, during his minority, was intrusted to a regency, which was a very eventful one. During it, the great Al-Mansur was defeated, and this success led to the conquest of Cordova. Alfonso V. rebuilt and re-peopled the city of Leon, and made some salutary laws in the Cortes at Oviedo in 1020. He was killed at the siege of Viseu in 1028; his son Bermudo III. succeeded him. (Mariana, viii. 10, 11.)

ALFONSO VI. was the son of Fernando I. He was crowned king of Leon in 1066. Fernando had committed the same fault as his father in dividing his states among his children. He left Leon to Alfonso, Castile to Sancho, Galicia to Garcia, and the cities of Toro and Zamora to Urraca and Elvira, his two daughters. Alfonso and Sancho lived in peace with each other only two years. In 1068 Sancho invaded the states of his brother, took him prisoner after some vicissitudes, and confined him in the monastery of Sahagun, from which he escaped, and sought a refuge at the Moorish court of Toledo. In 1072 Sancho was assassinated while besieging Zamora, and Alfonso hastened from his exile to take possession of the vacant throne. Asturias, Leon, and Castile acknowledged his authority. He invited his brother Garcia to his court, and shut him up in the castle of Luna, where he remained until his death, and Galicia was thus added to the states of Alfonso.

Having remained undisputed lord of so large a portion of the peninsula, Alfonso turned his arms against the Saracens. He invaded Portugal, and made most of the Moorish petty chiefs his tributaries. He afterwards took Coria, and then attacked Toledo; and had not the Almoravides with a powerful army invaded Spain, he would have expelled the Moors from the peninsula. He gave his illegitimate daughter, Theresa, in marriage to Henry, count of Besançon, with his conquests in Portugal, and the title of count. During his reign the famous hero Rodrigo Diaz de Vivar, surnamed the Cid or Sidi, the Moorish word for Lord, performed those exploits which have furnished abundance of materials to romance-writers.

King Alfonso died in 1109, at Toledo, in the seventy-ninth year of his age. His son Sancho having fallen in a battle against the Moors, the crowns of Leon and Castile fell to his eldest daughter Urraca. (Mariana, ix., x., ch. 8-20; 1-8.)

ALFONSO VII. [ALFONSO I., of Aragon.]

ALFONSO VIII., king of Castile and Leon, styled the Emperor. At the death of his mother, Queen Urraca, he became king in 1126. The misrule of that princess's government, and the wars which had devastated Castile during the latter part of the preceding reign, rendered the beginning of his own very stormy. Several places were held by his step-father, Alfonso VII., until they were subdued, but at last the two princes were reconciled, and Alfonso VIII. remained sovereign lord of Castile and Leon. About the year 1137 he was obliged to march an army into Galicia against the Count of Portugal, Alfonso Henriquez. Though the Portuguese had the advantage, Henriquez sued for peace, which Alfonso readily granted.

In 1140 he attempted to conquer Navarre, but failed. In his wars with the infidels, Alfonso was more successful. He obtained many signal victories over them, and advanced the Castilian frontiers to Andalusia. His last battle against the Almohades was undecided; after which he returned towards Toledo, and died in his tent in August, 1157. At the close of his reign, the military order of Alcántara, to which Christian Spain owed so much, was instituted. He was succeeded in Castile by Sancho III., and in Leon by Fernando II. (Mariana, x., xi., 8-20; 1-7.)

ALFONSO IX., king of Leon, succeeded his father Fernando in 1188. He was dubbed a knight by his cousin, Alfonso III. of Castile. For a short time the two relatives lived on good terms; but in 1189, a dispute about the possession of some territory in Estremadura led to repeated wars. Alfonso first married the Princess Theresa of Portugal, from whom he was forced to separate by Pope Celestine III.; he then married the daughter of his cousin of Castile, and the marriage was again annulled by the Pope on the same plea of relationship. Alfonso then conquered Merida, Caceres, and other important places in Estremadura, and while on his road to Santiago, he died at Villanueva de Sarria, in 1230. His son Fernando III. succeeded to the crowns of both Leon and Castile. (Mariana, xi., xii., 16-22; 1, 2; *Chronicle of Alfonso el Sabio*.)

ALFONSO X. of Castile and Leon, surnamed 'El Sabio' (the Learned), owing to his legislative, scientific, and literary labours, was the son of Ferdinand III., whom he succeeded in 1252. One of the first acts of his reign was so dishonourable that it throws an indelible spot on his character. Being discontented with his queen, Doña Violante of Aragon, because she had no children, he sent his ambassadors to the King of Denmark, stating that he was about to divorce his wife, and requesting him to send him one of his daughters as a bride. The Princess Christina accordingly set out from her father's court, and having traversed France and Germany arrived at Valladolid. By this time the queen had a daughter, and Alfonso was reconciled to her, and the Princess of Denmark, mortified and disappointed in her hopes of an honourable marriage, died a few months after. In 1253 Edward, the son of Henry III. of England, paid him a visit. He was magnificently entertained by that prince, who conferred on him the honour of knighthood, and married him to his daughter, Leonor, commonly called Eleonor. In 1256 he became a competitor for the imperial crown, but Richard, earl of Cornwall, was elected by a small majority of the Diet. On the death of Richard in 1271, Alfonso renewed his application, but Rudolph of Habsburg was elected. In vain did Alfonso, who had assumed the title of emperor, protest against the validity of this new election; in vain did he lavish his wealth to form a party in his own favour; his pretensions only served to involve him in perpetual dispute with the secular princes of the empire, as well as with the Pope, who, weary of his importunities, went so far as to excommunicate his adherents. The enormous expense which the ambitious projects of Alfonso entailed upon him, and the adulteration of the coin, to which he is known to have resorted in order to raise money, made him unpopular with his subjects, who began loudly to complain of his expensive follies. This state of things was taken advantage of by a few discontented barons who formed a league against Alfonso, at the head of which was his own brother the Infante Don Felipe. Having obtained the assistance of Mohammed I., sultan of Granada, who promised to make a diversion in their favour on the frontiers of Castile, they rose in arms in 1270; but upon Alfonso promising them that their grievances should be redressed, they dispersed, and the most turbulent retired to Granada, where they were kindly received by the Moorish king. In 1275, during the absence of Alfonso on a fruitless visit to Pope

Gregory, then at Beaucaire in France, respecting his pretensions to the empire, his eldest son, the Infante Fernando de la Cerda, died. This was the cause of fresh disturbances, for a question now arose whether the offspring of the Infante, who had left two sons by a French princess, was to be preferred to the second son, Don Sancho. This led to a series of distressing civil wars. Sancho was disinherited by a junta at Seville and was solemnly cursed by his father, but he succeeded in reducing Alfonso to such extremity that he applied to Abú Yúsuf, sultan of Marocco, and requested his aid in money and troops, offering to pawn him his crown. The African crossed the straits at the head of considerable forces; Sancho, on the other hand, concluded an alliance with Mohammed II. of Granada, and the civil war which now raged was rendered more than usually destructive and atrocious by the interference on both sides of foreign powers professing a hostile religion. Both parties ravaged the country without gaining any decisive advantage, until at length Alfonso was prevailed upon to pardon his rebellious son, and to restore him to his favour. He died shortly after, in 1284, in the eighty-first year of his age. The character of Alfonso was a curious compound of weakness and vindictiveness, and of the best as well as of the worst qualities of human nature. Upon the whole, fickleness rather than incapacity seems to have been his leading fault. That in the midst of such troubles Alfonso should have been able not only to devote himself to the cultivation of science and literature, but to acquire learning so extensive for the age in which he lived, is really wonderful. Notwithstanding the few moments of rest which his immoderate ambition and the revolt of his subjects allowed him, he conferred such services both upon his own country and upon the world at large, as few royal persons have done. Spain owes to him not only her earliest national history, and a translation of the Scriptures, but the restoration of her principal university, that of Salamanca, the introduction of the vernacular tongue in public proceedings, and the promulgation of an admirable code of laws. Science is greatly indebted to him for the celebrated astronomical tables known by his name, which were still universally used in Europe at the beginning of the 16th century. It is probable that Alfonso employed in their construction several Moorish astronomers of Granada, who visited his court for the express purpose of superintending, if not of making them. Their epoch is the 30th of May, 1252, the day of his accession to the throne. They were printed for the first time at Venice, 1492, 4to, and went subsequently through several editions. It has been asserted by Salazar ('Origen de las Dignidades Seculares de Castilla y Leon,' p. 105) that in the promulgation of the body of laws known as 'Las Siete Partidas,' because it is divided into seven sections or parts, Alfonso had only a small share, that code having been begun in the reign of his father Ferdinand III. But this has since been discovered to be an error. Ferdinand perceived, no doubt, the defects of the Visigothic code, but he never attempted to remedy them, and the task was reserved for his son. The revival of the study of Roman law, which was then taught in the Italian universities, and his wish to appear as a legislator in the hope of obtaining the imperial crown, the favourite object of his ambition, urged him on to the arduous task of legislating for a warlike and chivalrous nation. How cautiously he proceeded in his great design will appear from the fact that his first compilation for actual use was the 'Fuero Real,' which consisted of ordinances or laws taken from the local 'fueros' or charters, with a few monarchical axioms from the Justinian code, and that neither Alfonso nor his immediate successors, Don Sancho el Bravo and Fernando IV., attempted to enforce them as the law of the land.

ALFONSO XI., king of Castile and Leon, succeeded his father Fernando IV. in 1312, being only a few months old. A long series of convulsions attended his minority. When he came of age he quieted the intestine disturbances, and seriously pursued the wars against the Infidels. He took Tarifa and Algeciras from them, but died of the plague while besieging Gibraltar, in 1350. He was succeeded by his son Pedro the Cruel. (Villasan, *Cronica del Rey Don Alfonso el Onceno*; Mariana, xv.)

ALFONSO I., king of Aragon, surnamed El Batallador, 'the Battler,' succeeded his brother Pedro in 1104, and marrying Queen Urraca of Castile and Leon, was styled king of those provinces also. This marriage was annulled in 1114. In a succession of victories he rescued from the Mohammedans almost all the territory south of the Ebro. He laid siege to Saragossa, and after four years of struggle he entered it by capitulation in 1118, and made it the capital of Aragon. In 1120 he defeated a numerous army of the Almoravides near Daroca. Tarragona, Meguizenza, and Calatayud were also among his conquests; and he carried his victorious arms even to Andalusia.

In 1134 he invested Fraga, when the wali of Valencia, Aben Gama, advanced with a considerable force to relieve the town. A battle took place, in which the Christians were defeated and Alfonso killed. He was succeeded by his brother Ramiro II.

(Florez, *España Sagrada*; *Chronica Adefonsi Imperatoris*, vol. xi.; Rodericus Toletanus, *De Rebus Hispanicis*; Mariana, x. 8.)

ALFONSO II. succeeded his mother Petronila on the throne of Aragon when he was only eleven years of age. He extended the frontiers of his kingdom on the side of the Mohammedans, penetrated into the territory of Valencia, and aided Alfonso IX. of Castile in investing Cuença. For this important service Aragon was made

exempt from paying homage to Castile. Alfonso died in 1196; and was succeeded in his Aragon and his Spanish dominions by his eldest son, Pedro II. (Rodericus Toletanus; Mariana, xi. 9-13.)

ALFONSO III. was the son of Pedro III., king of Aragon. At the death of his father in 1285, he was at Majorca, where he had been sent by his father to dethrone his uncle Jaime, who had usurped the sovereignty of that island. Having succeeded in his expedition, he returned to Aragon, and found the Cortes assembled at Saragossa. This body sent a deputation to meet him at Valencia, to express their surprise at his having assumed the title of king previous to his taking the customary oath before the Cortes of the realm. Not without great difficulty, and after many tumultuous debates, Alfonso was acknowledged king, upon submitting to all the conditions required by that body. His reign was occupied with wars against France, the Pope, and the dethroned King of Majorca, productive of no other result than the distress of the people. He died at Barcelona in 1291, and was succeeded by his brother, Jaime II. (Zurita, *Anales de Aragon*, vii.; Mariana, xiv.)

ALFONSO IV., son of Jaime II., ascended the throne of Aragon in 1327. The Genoese not only fomented dissension in his new conquests of Sardinia, but even dared to attack him in his own kingdom. They made various descents on Catalonia and Valencia, but were repulsed. At home, his son and successor Pedro raised the standard of revolt against him, because his father had given some possessions to his half-brother Alfonso. These dissensions were in a great measure the cause of his death, which took place in Barcelona in 1336. He was succeeded by his son, Pedro IV. (Zurita, *Anales*, vii.; Mariana, xvi.)

ALFONSO V. of Aragon, and I. of Sicily, succeeded, in 1416, his father, Ferdinand I., who had annexed the crown of Sicily to that of Aragon. To these two Alfonso added that of Naples. Queen Joanna II. having adopted him for her heir and successor, Alfonso repaired to Naples, but was driven away by the party of the Angevins, headed by the famous Sforza Attendolo, and the Queen was compelled, in 1423, to name as her successor Louis III. of Anjou. At the death of Joanna, in 1435, Alfonso renewed his claims, but was opposed by René of Anjou, who after Louis's death had been called to the throne by the last will of the Queen. The court of Rome declared for René. Alfonso's fleet was attacked near the island of Ponza by the Genoese, who had taken René's part, and was totally defeated, Alfonso himself being taken prisoner. The Genoese sent him to Philip Maria Visconti, duke of Milan, who was then also lord of Genoa. Alfonso found favour with his keeper, who was pleased with his acuteness of mind and his superior address, and who, being also jealous of the French dominion at Naples, not only restored him to liberty, but made an alliance with him. Alfonso repaired to Gaeta, which his fleet had taken by surprise, and thence he went into the Abruzzi and Puglia, where he found partisans among the nobility. The war between him and René was carried on in those remote provinces for several years, till at last the treachery of the younger Caldora, a condottieri chief, ruined the affairs of René, and Alfonso advanced against Naples in 1442. His soldiers entered the city through an old aqueduct, and René escaped by sea to Provence, where he reigned till his death, the last king of the house of Anjou. Alfonso now fixed his residence at Naples, and for the first time since the Sicilian Vespers, Sicily and Naples were united under the same monarch. Alfonso applied himself to re-establish order and justice throughout the kingdom, which had long been a prey to misgovernment and confusion under the weak and corrupt reign of Joanna II. In order to strengthen himself with the nobles, whose power was very great, he extended their feudal privileges, and he also increased largely the number of the feudatories of the crown. In return he obtained of them parliamentary grants of money, or gifts, as they were called, and fresh taxes to supply his expenditure.

Alfonso was engaged in frequent disputes with the Popes, which were terminated by the treaty of Terracina in 1443, when he joined the Papal troops against Francesco Sforza, the son of his old antagonist, and dispossessed him of the Marches. Sforza having afterwards become, first, general, and then Duke of Milan, Alfonso joined the Venetians against him and his allies, the Florentines. The most favourable feature of Alfonso's reign is his patronage of letters. He also was fond of the arts, and to him Naples owed several embellishments.

Alfonso had no legitimate children, having early separated from his wife. For his natural son, Ferdinand, he procured the Pope's bull of legitimacy, and left him as his successor to the throne of Naples; his brother John retaining heir to the crowns of Aragon, Valencia, Sardinia, and Sicily. This John was afterwards succeeded by Ferdinand, called the Catholic, who reconquered the kingdom of Naples, which continued to be a dependency of Spain for several centuries.

In 1457 Alfonso sent a fleet against Genoa, to favour the party of the Asorni faction, which had been exiled; the city was hard pressed by the besiegers, when Alfonso died at Naples, on the 17th June, 1458.

ALFONSO III., of Castile (previous to the union of Castile and Leon) was only three years of age at the death of his father, Sancho III., in 1158. His minority was a very stormy one. The two families of

Castros and Laras quarrelled for the guardianship of the young king, and caused much blood to be shed. Alfonso married Eleanor, daughter of Henry II. of England, in 1170, and from that time he exercised the regal authority without control. In 1195 he was defeated by the Almohades at Alarcos, but he avenged this affront in the famous battle of Las Navas de Tolosa, where he destroyed the most numerous army that ever crossed the Strait of Gibraltar, after the first invasion. [ALMOHADES.] Shortly after this memorable victory, he died at Garci Muñoz, in 1214; he was succeeded by his son Enrique I. (Mariana, xi., xii.)

ALFONSO I., king of Portugal, was the son of Henry, count of Bezaçon, who held Portugal in fief with the title of count. At his father's death, in 1096, Alfonso being only two years old, his mother governed the state in his minority, and he was forced to apply to arms before he could wrest the sovereignty from her.

After a short war with Castile, he assembled his army at Coimbra, with a view to attack the Infidels. The King of Badajoz and four other Moorish chieftains also mustered an army, far superior in numbers to that of the Portuguese. The struggle was severe on both sides, and at last victory declared for the Christians. An incredible multitude of Africans remained dead on the field, the number of which is estimated by the Portuguese historians at 200,000. In the exultation of victory, the Count was proclaimed King by his followers, which title he assumed from that day. This battle was fought in the plains of Ourique, in the province of Alentejo, in the year 1139.

In 1146 Alfonso took by assault the fortress of Santarem from the Saracens, and put to the sword all its inhabitants without distinction of age or sex. In the next year he took Lisbon, when the fleet of English crusaders, who were going to the Holy Land, rendered him very effectual assistance. He afterwards reduced Cintra, crossed the Tagus, and possessed himself of several towns in Extremadura and Alentejo. In 1158 he reduced Alcazar-do-Sal after a siege of two months. In short, Alfonso almost freed all Portugal from the yoke of the Saracens.

This king, the founder of the Portuguese monarchy, was not a warrior only—he was also a legislator. Under his reign a code of laws was promulgated at the Cortes of Lamego. These laws chiefly treated on the succession to the crown, the duties of the nobles and the people, and the independence of the kingdom.

Alfonso died in 1185, at Coimbra. He was succeeded by his son Sancho I.

(Brandao, *Monarchia Lusitana; Chronicon Lusitanum; Mariana*, x., xi.; Lemos, ix.)

ALFONSO II. ascended the throne of Portugal in 1211, on the death of his father Sancho I. The principal event of his reign was his dispute with the church by attempting to subject the clergy to personal military service, and their possessions to contribute the same as the laity towards the support of the state. The consequence of these measures was that Pope Honorius III. placed the kingdom under an interdict. Alfonso was forced to yield, and was pardoned on his promise of making ample satisfaction for his past offences. Before he could fulfil his promise he died, in 1223, and was succeeded by his son, Sancho II. (Rodericus Toletanus, viii.; Lemos, xii.)

ALFONSO III. succeeded his brother Sancho II., in 1248. Before his accession, he was a poor exile in France. His brother having been deprived by a decree of the Pope, Alfonso sailed for Lisbon, and on his arrival was received with enthusiasm by all classes of the nation. Sancho finding himself deserted by his subjects, retired to Toledo, where he died in 1248. Alfonso made some few conquests from the Mohammedans, and died in 1279; he was succeeded by his son Dennis. (*Chronicon Comimbriense; Mariana*, xiii.; Lemos, xiii.)

ALFONSO IV., surnamed the Brave, ascended the throne of Portugal on the death of his father Dennis in 1325, against whom he had been in rebellion several times. Through the intrigues of the Infante Juan Manuel, he became embroiled with his son-in-law Alfonso XI. of Castile; and scarcely was his dispute with the Castilian settled, when he had to encounter disturbances of a more serious nature, in the unlawful intercourse of his son Pedro with Inez de Castro his mistress. His own weakness, and a mistaken zeal for the welfare of his kingdom, induced him to give his consent to the barbarous murder of that unfortunate lady, which plunged the state into a civil war. Pedro raised the standard of rebellion against his father, and possessed himself of almost all the north of Portugal. After much bloodshed a reconciliation was effected between father and son, and not long after Alfonso died, tormented by the remembrance of his murderous deed. His death took place in 1357, and he was succeeded by his son, Pedro I. (*Chronicon Comimbriense; Lemos*, xvii.)

ALFONSO V. was the son of Duarte. At the death of his father in 1438 he was only six years of age. His minority was very disturbed and eventful. In 1446, Alfonso having reached his fourteenth year, seized the reins of government, and suppressed a rebellion raised by his uncle Pedro the late regent. In 1457 Alfonso fitted out an expedition against the Moors. He landed in Africa with 20,000 men, and took Alcazar, Seguer, and Tangier. He also engaged in an unfortunate war with Castile; and not long after, having concluded a peace with that nation, died of the plague in 1479. He was succeeded by his son João II. (Ruiz de Pina, *Chronica do Senhor Rey Dom Alfonso V.; Mariana*, xxi.; Lemos, xxvi.)

ALFONSO I., of Naples. [ALFONSO V., of Aragon.]
 ALFONSO II., of Naples, son of Ferdinand I., and grandson of Alfonso I., was the chief cause of the famous revolt of the barons under his father's reign, and of the cruelties that followed. On the death of Ferdinand in 1494, he succeeded to the throne; but the approach of the French under Charles VIII. frightened him, and he ran away before he had completed one year of his reign. He retired to a convent at Messina, and died soon after. Ferdinand II., his son, succeeded him, and, with the assistance of the Spaniards, drove away the French; but dying in 1496, was succeeded by his uncle Frederic, Alfonso II.'s brother. (Guicciardini, *Storia d'Italia*; Porzio, *La Congiura dei Baroni*.)

ALFRAGANIUS, properly AL-FARGANI, or with his complete name, *Ahmed-ben-Kothair-Al-Fargani*, was a celebrated astronomer, who flourished under the reign of the Abbasside Kalif Mamun, in the earlier part of the 9th century of the Christian era. He was called Al-Fargani from his native place, Fargana, a town and province in Transoxiana. We possess an elementary treatise on Astronomy by him, chiefly founded on the system of Ptolemæus, which was printed with a Latin translation and notes by Golius in 1669.

ALFRED, AELFRED, ELFRED, or ALURED, surnamed the Great, king of the West Saxons in England, was born in 848 or 849, at Wandering, or Wannating, in Berkshire, generally supposed to be the village now called Wantage, which was then a royal town, and had been originally a Roman station. His father was King Ethelwulf, the son and successor of Egbert the Great; his mother was Osburga, or Osberga, daughter of Osac the Goth, who held the high office of royal cupbearer (*famosus pincerna*), and was of the race of the sub-kings of the Isle of Wight, who were sprung from a nephew of Cerdic, the founder of the West Saxon kingdom. Ethelwulf, who had been brought up as a monk, had come to the throne above twelve years before the birth of Alfred, who was the youngest of his four sons. The favourite of both his parents, Alfred is supposed to have been from the first designed by Ethelwulf to succeed him on the throne; and it was probably with this view that the boy was sent to Rome with a splendid retinue in 853, when, we are told by his biographer Asser, the Pope Leo IV. bestowed upon him the royal unction, and adopted him as his son; and that two years after Ethelwulf himself took him a second time to Rome, and remained with him there a whole year. It was in returning through France from this visit that Ethelwulf fell in love with Judith, the young and beautiful daughter of Charles the Bald, king of that country, and was married to her in October 856, after a courtship of three months. It is natural to suppose that his former wife, Osberga, must have been dead when he contracted this new alliance. Yet Asser tells a story of Alfred having been first induced to learn his letters in his twelfth year by his mother (*mater sua*) tempting him and his brothers with the promise of a Saxon book of poetry, which she said she would give to the one who should first learn to understand and recite its contents. At this date Judith had ceased to be even Alfred's step-mother; Ethelwulf had died not long after his return home, and she had become the wife of Ethelbald, his eldest son. In 863, in his twentieth year, Alfred married Alswitha, Elswitha, or Ealswitha, the daughter of Ethelred, surnamed Mucil (that is, the 'large'), a nobleman of Mercia. Alswitha's mother, Eadburh, was of the blood of the Mercian kings. During the festivities at the celebration of his marriage, Alfred, as Asser tells us, was suddenly seized before the assembled multitude with a distressing malady for which the physicians had neither name nor cure, and the attacks of which continued to torment him daily down to the time at which the biography professes to be written, when Alfred was in his forty-fifth year.



King Ethelbald had been succeeded in 860 by his next brother Ethelbert; and Ethelbert having also died in 866, the throne at the time of Alfred's marriage was filled by Ethelwulf's third surviving son, Ethelred, or Etherned (notwithstanding that Ethelbert appears to have left at least one son). At the time of his marriage, Alfred, Asser tells us, held the rank of *Secundarius*, whatever that may mean. This title or rank, which he retained till he became king, he appears to have enjoyed even before Ethelred came to the throne; for a little lower down he is spoken of as having been *Secundarius* while his brothers lived. During the reign of Ethelred he probably took a more active part than the king himself in the direction of public affairs; Asser's narration at least represents him as associated with his brother on all occasions, both in war and negotiation. Ever since the last years of the reign of Egbert, who died in 835, the Scandinavian sea-rovers, or Danes, as they were called, had harassed England with one descent after another; on some occasions wintering in the country, and holding the district where they settled in complete

subjection. Indeed it is probable that the effect of these invasions had already been to intermix a considerable number of foreigners with the native population of the eastern and northern counties. But the first year of the reign of Ethelred saw a hostile armament approach the coasts so formidable as to be evidently designed for nothing less than the entire conquest of the island. It was under the command of three of the sons of the celebrated Ragnar Lodbrog, twenty-eight others of whose relations and associates, styling themselves kings and earls, were captains in the fleet. Disembarking in East Anglia, the foreigners passed the winter in that kingdom; in the spring of the next year marched into and overran Northumbria; and in 863 crossed the Humber, and occupied part of Mercia. Both Mercia and East Anglia, the only other kingdoms of the old Heptarchy, with the exception of Northumbria, that still subsisted, had ever since the reign of Egbert been accustomed to look up to Wessex as, if not actually their superior in the feudal sense, at least the leading member of the Anglo-Saxon confederacy of states; and in this emergency Burrhed the Mercian king and his nobles immediately sent messengers to King Ethelred and his brother Alfred to supplicate their assistance in repelling the invaders. The two brothers thereupon collected an army, with which they advanced as far as the town of Nottingham (Scotengabam), where the Danes lay; but the pagans, to use Asser's terms, refused to come out to battle, and the Christians were not strong enough to force their entry into the town; so that the latter found themselves obliged to return home without effecting anything, and the Mercians made the best peace they could with their enemy. The Danes now retired to York, in the dominion of the Northumbrians, and remained there a whole year. In the spring of 870, embarking on the Humber, they landed at Humberstan in Lincolnshire, devastated all the eastern part of Mercia, and then passed into East Anglia, where they in like manner carried everything before them, and having seized and put to death King Edmund (the St. Edmund of the calendar), set Godrun, or Guthrun, one of their own leaders, on the vacant throne. After wintering in Thetford, their army, in the spring of 871, advanced into the dominions of the West Saxons, and taking possession of the royal town of Reading (Rædigam), on the third day after their arrival, sent out part of their force mounted to plunder in the neighbourhood, while another band employed themselves in erecting a defensive rampart on the right (that is, the west) side of the town from the Thames to the Kennet (Cynetan). The latter were attacked by Ethelwulf, earl of Berkshire, near the village of Inglesfield, and after a sharp conflict defeated, with the loss of one of their captains. Four days after, Ethelred and Alfred appeared with their forces before Reading, when another engagement took place, which ended in the defeat of the Christians, Earl Ethelwulf being among the slain. After four days more the two armies met again at a place called Aescesdun (probably Aston, near Wallingford), when the impetuosity of Alfred, who commanded one of the two divisions of the Saxon force, and who, Asser says, on the relation of an eyewitness, led his men to the attack with the courage of a wild boar, nearly lost the day; but, Ethelred coming up (after saying his prayers with unusual deliberation), the Saxons recovered themselves, and in the end the foreigners were defeated with great slaughter, and pursued back into Reading. A fortnight afterwards however, in another battle fought at Basing in Hampshire, the victory fell to the Danes; and soon after this they were joined by another body of their countrymen from beyond seas. Another battle, not noticed by Asser, but mentioned both in the Saxon Chronicle and the Chronicle of Mailros, took place about two months after at Mertune (probably Morton, to the north-west of Reading), in which the Danes were again successful; and in this conflict King Ethelred received a wound, of which he died soon after Easter 871. Upon this Alfred was immediately declared king, with the universal consent of all ranks of the people. Asser intimates that he accepted the crown with some reluctance, as dreading that he should never be able alone to sustain the hostility of the pagans.

The first seven years of Alfred's reign abundantly justified this apprehension. The events of this space, as far as they are to be collected from Asser, the Saxon chronicler, and other early authorities, whose narratives however are in many particulars very confused and indistinct, are as follows:—In the course of the year in which Alfred ascended the throne (including apparently the portion of it that had elapsed before the death of Ethelred) eight or nine great battles, besides innumerable skirmishes, were fought between the Saxons and the Danes, in most or all of which the Saxons seem to have been worsted. All that we are told is, that, after this course of ill success, Alfred made a peace with the invaders, on condition that they should leave Wessex: it is probable that he bought them off by a payment in money, or at least engaged to stand aloof while they fought out their quarrels with the other states. We know, at any rate, that they now overran the rest of the country without any further attempt on his part to interfere with them. Having collected their forces at London, and wintered there, they waited for another year, till their strength had grown by accessions from their native north, and then sallying forth, they soon reduced both Mercia and Northumbria, pushing their conquests in the latter direction as far as to the British kingdom of Strathclyde, in the heart of what is now called Scotland. Alfred appears to have remained quiet till the year 875, when we are

told by Asser he engaged six of the ships of the pagans at sea, and took one of them, the others making their escape. This seems to have brought them down again upon Wessex. The next year, issuing from their winter quarters at Cambridge (Grantebrycge) by night, a powerful body of them, taking to sea and sailing along the south coast, surprised the castle of Wareham in Dorsetshire, and Alfred was obliged to bribe them by a sum of money to leave his dominions. They did not however keep their oaths, though he had sworn them both in the pagan and the Christian fashion, but soon after, attacking him in the night, they slew all his cavalry, and seizing the horses, rode away on them to Exeter, where they settled for the winter. Encouraged by his late naval success, Alfred ordered boats and galleys to be built in different ports, and manning them, Asser tells us, with pirates, stationed them to guard the sea, while, in the spring of 877, he marched at the head of a land force to Exeter, to expel the intruders. According to Asser, the fleet attacked 120 ships of the Danes which were coming to the assistance of their countrymen, and drove them on shore, when all on board perished; but it does not appear that the English king ventured to besiege those who had taken possession of Exeter; all that is stated is, that another treaty was concluded, and another promise given by them on oath that they would soon take their departure; and in fact in the month of August they removed into Mercia. But they returned in the beginning of the next year, 878, in augmented numbers; and now they appear to have met with no resistance. Marching to Chippenham, they took possession of that royal town, and making it their head-quarters, sent out thence their marauding bands over all the surrounding country. Of the natives some fled beyond seas; those who remained behind universally submitted to the invaders, and Alfred himself, at first attended only by a few of his nobility and soldiers, afterwards without any followers, wandered about in the woods and marshes, till at last he found what proved a secure hiding-place in the hut of a poor peasant, who with his wife tended a few cows on a small elevated piece of ground rising among the marshes on the north bank of the Tone in Somersetshire, and still known by the name of Athelney; that is, Atheling-Eye, meaning the island of the nobles, or the royal island. He is said to have re-resented himself to the cowherd as one of the king's thanes, escaped from a rout of his countrymen.

Statements are found in various old writers which distinctly impute to Alfred up to this time of his life a character and conduct in some respects very different from what he afterwards displayed. Mr. Sharon Turner, who was the first among the modern biographers of Alfred to notice this circumstance, has, in his 'History of the Anglo-Saxons,' collected and exhibited the concurring testimonies in question with diligence and clearness, and with a good sense and right feeling, very unlike the spirit in which his discoveries have been seized upon, and absurdly produced as a proof that all the so-called greatness of the Anglo-Saxon king is the mere creation of modern ignorance and bombast. It is conjectured by Mr. Turner that the facility with which the Danes appear to have at last obtained complete possession of Wessex may be accounted for on the supposition that Alfred had lost the attachment of his subjects through his misgovernment and his immoralities; and he rests this upon the belief that Asser says that he believed this adversity which befel the king happened to him not undeservedly, "because," he goes on, "in the first part of his reign, when he was a young man, and governed by a youthful mind, when the men of his kingdom and his subjects came to him and besought his aid in their necessities, when they who were depressed by the powerful implored his aid and patronage, he would not hear them, nor afford them any assistance, but treated them as of no estimation." This part of the proof may be set aside; it having been ascertained that the passage is an interpolation of a later period. (See Preface to 'Monumenta Historica Britannica.') The well-known story of his being scolded one day by the cowherd's wife for allowing some leaves, or cakes, to burn which she had left him to watch, is told in the ancient Saxon and Latin Lives of St. Neot, which are in the Cotton Library. According to William of Malmesbury and other later chroniclers, the cowherd, whose name was Denuif, having afterwards, on Alfred's recommendation, applied himself to letters, was made by him Bishop of Winchester, and was the same Denuif who died occupant of that see in 909. After some time Alfred appears to have discovered himself to some of his friends, or to have been discovered by them; and he was also joined in his retreat by his wife, if another story be true which is told by Ethelward, Ingulfus, and Simeon of Durham, about his one day ordering their scanty store of bread to be divided with a beggar who came hungry to the door, although they had no immediate prospect of a further supply; an act of kind-heartedness which, as might be expected, the monkish narrators make to have been forthwith bountifully recompensed by Heaven, besides embellishing the incident with sundry other miraculous circumstances. It is calculated that Alfred remained at Athelney about five months; but during the latter part of his time he had an armed body of his subjects with him, and the place had been converted into a well-defended stronghold, from which incursions were frequently made into the neighbouring country, the bees and granaries of Dane or recreant Saxon serving indifferently, we are told, to replenish the royal larder. At last Alfred resolved to attack their main army, which was encamped on and around Bratton Hill, between Eddington and Westbury in Wilt-

shire. His principal adherents having gathered on his summons at a place known by the name of Egbert's Stone in Selwood Forest, he led his united forces to a hill at a short distance from that occupied by the Danes, encamped on it for the night, and next morning conducted them to the attack. The Northmen were defeated with great slaughter, and those who escaped were beleaguered in a neighbouring fortified place in which they had shut themselves up, and after a short time were compelled to surrender at discretion. The romantic adventure, mentioned by several of the old historians, of Alfred making his way into the Danish camp, and into the tent of the king, Gorm, Guthrun, or Godrun, in the disguise of a harper, is said to have happened the day before this victory of Eddington, or Ethandune, gained early in May 878, which restored him to his throne, and compelled the foreigners to quit Wessex without another blow. Godrun even consented to Alfred's proposition that he and his followers should become Christians; he himself was baptised by the name of Athelstan, Alfred standing as his godfather; and it was thereupon agreed that the converted Danes should occupy in peace the whole of the country called East Anglia, including the modern counties of Norfolk, Suffolk, Cambridge, and perhaps Essex, with the small portions of Huntingdon, Bedford, and Hertford, that might lie to the eastward of the old Roman road called Watling-street. A formal treaty to that effect, the terms of which have been preserved, was concluded between the two parties.

The effect of this arrangement was, that the Danes, no longer regarded as foreigners, were established in the dominion of a considerable portion of England, and in the occupation of the country to a much greater extent; for the population both of the northern counties constituting the kingdom, or the two kingdoms, of Northumbria, and of the midland districts forming the kingdom of Mercia, was also by this time in great part Danish as well as that of East Anglia. The only part of the country that remained purely Saxon was the kingdom of Wessex (with which Kent and Sussex had long been incorporated), comprehending the region to the south of the Thames, or the modern counties of Kent, Surrey, Sussex, Hants, Berks, Wilts, Dorset, Somerset, Devon, and so much of Cornwall, as had been wrested from the Britons. It has however been held by some that even in East Anglia Alfred was understood to have reserved to himself the supreme dominion; and it appears that, at least within a few years from this time, the whole or nearly the whole of Mercia fell under his power, and was given by him to be ruled by Ethelred, to whom he afterwards gave his daughter Ethelfleda in marriage. In Northumbria also he exercised a predominant influence; and in 893, after the death of Guthred, whom he had appointed king ten years before, he took the government of the country into his own hands. Meanwhile Guthrun had continued to reign in East Anglia till his death in 890, when, according to the Danish historians, he was succeeded by another prince of the same name; but, a few years after this kingdom also appears to have returned under the sway of Alfred, who may therefore be regarded as having been from about the year 894 king of all England. In the interval between his restoration to his ancestral throne of Wessex and this date he had been unremitting in his exertions both to re-establish order within his kingdom, and to strengthen it against external enemies. Ingulfus states that he divided it into hundreds and tithings, with a view both to police and to military defence; and that he not only restored the cities and castles which had been destroyed or had fallen into ruin during the recent wars and confusions, but constructed additional fortifications wherever they were required. He also engaged with ardour in the building of ships, so that he was in a few years master of a respectable navy; and, if we may rely on the accounts of Asser, the Saxon chronicler, and other ancient authorities, Alfred may be regarded as the true founder of this great English arm of war.

In 894 a new invasion of Northmen, under a leader, Hastings, who had already made his name terrible by various descents on the coast and incursions into the heart of France, once more involved England in a war, which was protracted over more than three years, and in the course of which nearly every part of the country, of the interior as well as of the coasts, was at one time or other the scene of bloodshed and devastation. The Northmen made their appearance in two fleets; one consisting of 250 vessels, which landed its armed multitude on the south-west coast of Kent, near Romney Marsh; the other of 80 ships, under the conduct of Hastings himself, who, leading them up the Thames, and thence into the East Swale, disembarked his forces at Milton, near Sittingbourne. Alfred immediately threw himself between the two armies; and when, after confining itself for some time to its encampment, the one which had landed on the south coast suddenly plunged into the interior, and attempted to cut across the country and effect a junction with the other by a route to the west of where he was stationed, he pursued and overtook it at Farnham, in Surrey, where an engagement took place, which soon ended in the defeat and flight of the Danes. The pursuit was continued across the Thames, and then across the whole of Essex, till the foreigners took refuge in the small Isle of Mersey, at the mouth of the Colne. While Alfred lay blockading them here, an armament of a hundred ships, fitted out by the revolted Danish colonists of East Anglia, passed the North Foreland, and, sailing along the southern coast as far as Exeter, attacked that city; and another fleet of forty vessels, which had set sail from Northumbria, had made its way round by

the northern extremity of the island, and reached the Bristol Channel. On receiving this intelligence, Alfred immediately marched across the country to Exeter; and he soon rid that city of its assailants, who, sailing away to the east, attacked Chichester, but were there driven off by the inhabitants. Meanwhile, Hastings had got out of the Swale, and, having been joined by his countrymen from the Isle of Mersey, had sailed up the Thames, and was devastating Mercia; but Alfred was soon after them, and pursued them till they threw themselves into a fortress at Buttington on the Severn, whence, after being penned up for some weeks and reduced to extremities, they endeavoured to cut their way out by a desperate sally, in which some thousands were slain and driven into the river. Hastings however and a small number escaped to the coast of Essex, where they were joined by a large force of East Anglians and Northumbrians, and whence they soon after marched across the island in a new direction, and took possession of the town of Chester; but to this point too they were followed by Alfred, and, after ravaging part of North Wales, they returned by a circuitous route through Northumbria and East Anglia to the Isle of Mersey, where they wintered. Here also they appear to have lain quiet during the whole of the year 895, watched by Alfred, who, by digging new canals for the river, is said to have drawn off the water from their ships, which were moored in the Lea, so that they were left immovable, and had to be abandoned. But in the summer of 896 they again suddenly left the east coast, and, taking their way through Mercia, fixed themselves at Bridgenorth in Shropshire, and, though blockaded by Alfred, maintained their ground there throughout the following winter. The strength and hopes of the invaders however were now nearly worn out. Their leader Hastings indeed appears to have withdrawn to France before this time, and the long contest which Alfred had to sustain was terminated in 897 by the dispersion of some and the capture of others of a number of Danish vessels which attempted to plunder the coast of Wessex. He sent out against them, the Saxon Chronicle tells us, ships of war of a new construction, neither like those of the Danes nor the Frisians, but twice as long, and also higher, some of them holding sixty rowers or more. Those of the Danish sailors, it is said, that fell into his hands he treated as pirates, sending them to instant execution.

After the Danes were thus got rid of, a depopulating pestilence ravaged the country for three years; and the lapse of this space, unmarked by any other memorable events, also brought the life of Alfred to a close. He died on the 28th of October, most probably in the year 901, although one account gives 900 and another 899 as the year; nor is there any documentary or other evidence by which the matter can be absolutely determined. By his queen Alswitha he is said to have had four sons:—Edmund, who died in the lifetime of his father; Edward, who succeeded him on the throne; Athelstan, of whom little or nothing is known; and Ethelward, who became a scholar: and three daughters:—Ethelfleda, married to Ethelred, earl of Mercia; Ethelgora, who became abbess of the monastery of Athelney, founded by her father; and Elfreda or Ethelawitha, who married Baldwin the Bald, earl of Flanders.

Putting out of view the imputations already noticed, which refer exclusively to the first few years of his reign, and, rightly considered, rather set off and enhance the conquest over himself which he afterwards achieved, the lustre of Alfred's character, both as a man and as a king, is without spot or shade. He is charged with no vice; and, besides the cheerful and unpretending exhibition of all the ordinary virtues in his every-day life, the untoward circumstances in which he was placed, and the afflictions with which he was tried, were continually striking out from his happy nature sparks and flashes of the heroic and sublime. He triumphed over pain as he had triumphed over passion; his active exertions in arms, and his unintermitted labours of every other kind, were carried on while he was suffering under the torment and debility of a disease which never left him, and which probably at last brought him to his grave. The field in which he acted was limited and obscure; but that too makes part of his glory; for of all the rulers who have been styled 'the Great,' there is no one to whom the epithet has been given with more general acclamation than to this king of the West Saxons. His fame transcends that of most conquerors, although he won it all by what he did for his own subjects and within his own petty principality; but probably no king ever did more for his country than Alfred, at least if we measure what he accomplished by his means and his difficulties. His preservation of it from conquest by the Northmen in the latter part of his reign was perhaps as great an achievement as his previous recovery of its independence when all seemed to be lost, and the foreigner had actually acquired the possession of the soil; the latter contest at least was much the more protracted one, and appears to have called for and brought out more of Alfred's high qualities—his activity, his vigilance, his various military talent, his indomitable patience and endurance, his spirit of hope that nothing could quench, as well as his mere valour. That contest with Hastings too was marked by several generous actions on the part of Alfred, not admitting of notice in a brief outline, which displayed the magnanimity of his character in the strongest light. Nor let it be said that Alfred's heroic efforts after all proved ineffectual, inasmuch as England notwithstanding was at last subjugated by those Danish invaders whom he twice drove off: this did not happen till after more than a century of independence

and freedom obtained by his exertions; and at any rate his success, even if the Anglo-Saxons had preserved their liberties for a much shorter time, would still have given to the history of the world one of its most precious possessions, another example of persevering courage and strength of heart winning the battle over the darkest and most disastrous circumstances. This was a lesson of hope and encouragement which those who came after him could never lose by any change of fortune. The actual improvements in the department of the national defence for which his country was indebted to Alfred were the already mentioned commencement of the royal navy, various improvements in the building of ships, the protection of the coast by (it is said) no fewer than fifty forts or castles erected in the course of his reign on the most exposed or otherwise important points, and the establishment of a regular order of military service, according to which one half of the male population of the proper age was called to the field and the other allowed to remain at home in turns, instead of the whole, as formerly, being obliged to serve for a limited time. In this way the demands both of war and of agriculture were properly provided for. Alfred has been commonly represented as a great innovator in the civil institutions of the Anglo-Saxons; but it is probable that he attempted little, if anything, more in this department than the restoration of the old laws and establishments of police, which had fallen into inefficiency in the confusions and troubles that preceded his reign. The body of laws which professes to be of his enactment consists almost entirely of a selection from those of Ethelbert of Kent, Ina of Wessex, Offa of Mercia, and other preceding kings, with the addition of some portions of the Mosaic code. Ingulfus and other later writers attribute to him the division of the country into shires, hundreds, and tithings, and the establishment of a system which made every man in some degree responsible for the peace of his district and for the conduct of every other inhabitant; but it is in the highest degree probable that all this, in so far as it does or ever did actually exist, is of much earlier origin. We may however believe that Alfred maintained a strict and efficient police in his dominions, without taking literally what is asserted by William of Malmesbury, that a purse of money or a pair of golden bracelets would in the time of this king remain for weeks exposed in the highway without risk of depredation. It may also be true, as Ingulfus relates, that he first appointed a justiciary, or special officer for the hearing of causes in every shire; dividing the authority which had formerly resided in a single governor between that functionary and the viscount or sheriff. But that Alfred, as has often been said, was the founder or inventor of trial by jury, is certainly an erroneous notion; the jury trial of the Anglo-Saxons was altogether a different thing from what is now known by that name, and was also undoubtedly much more ancient than the time of Alfred. The most important of Alfred's patriotic services, and those at the same time of which we have the best evidence, consist in what he did for the literature of his country, and the intellectual improvement of his subjects. In addition to the establishment of schools in all the principal towns, having himself at the late age of 39 began the study of Latin under the direction of some of the learned men whom he invited to his court from all parts—Grimbold or Grimbald of St. Omer and John of Corvei from the continent, as well as Asser from St. David's in Wales, and Plegmund, Werferth, and others from Mercia—he did not rest satisfied till he had turned his new acquirements to account by translating into the popular tongue such treatises as he conceived to be best suited for his countrymen. The following translations by Alfred have come down to us:—1. The Pastoralis, or Liber Pastoralis Curæ, of Pope Gregory the Great, a directory or manual of instruction for bishops and other clergymen. Of this all that has been printed is Alfred's highly curious and interesting preface. It is given in Latin in various editions of Asser, and in other works; and, with an English translation, in Mr. Wright's 'Biographia Britannica,' 8vo, London, 1842. "When I thought," says Alfred, in the conclusion of this preface (to adopt Mr. Wright's rendering), "how the learning of the Latin language before this was decayed through the English people, though many could read English writing, then I began, among other divers and manifold affairs of this kingdom, to translate into English the book which is named in Latin Pastoralis, and in English Herdsman's Book, sometimes word for word, sometimes meaning for meaning, as I learnt it of Plegmund my archbishop, and of Asser my bishop, and of Grimbald my presbyter, and of John my presbyter. After I had thus learnt it so that I understood it as well as my understanding could allow me, I translated it into English; and I will send one copy to each bishop's see in my kingdom," &c. 2. The treatise of Boethius, entitled 'De Consolatione Philosophiæ.' Alfred's translation of this work is throughout very free, and contains many additions to the original—a fact which, we believe, was first noticed by Mr. Turner, who has given an ample analysis of the performance in his 'History of the Anglo-Saxons.' The following is the proemium or preface to the Boethius, as translated by Mr. Cardale:—"Alfred, king, was translator of this book, and turned it from book Latin into English, as it now is done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could render it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered which in his days came upon the

kingdoms which he had undertaken; and nevertheless, when he had learned this book, and turned it from Latin into the English language, he afterwards composed it in verse, as it is now done. And (he) now prays, and for God's sake implores every one of those whom it lists to read this book, that he would pray for him, and not blame him if he more rightly understand it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does." Notwithstanding what is here said, the version published by Mr. Cardale exhibits no verse; and Mr. Wright has stated some considerations, from which he concludes that the verse translations of the metrical passages in the original, which are given in Rawlinson's edition, cannot have been composed by Alfric. 3. The General History of Orosius, published by the Hon. Daines Barrington, under the title of 'The Anglo-Saxon Version from the Historian Orosius, by Aelfred the Great; together with an English Translation from the Anglo-Saxon,' 8vo, London, 1773. This translation is remarkable as containing, in addition to the original text, a sketch of the geography of Germany in Alfric's own day, and a curious relation of two voyages made in the northern seas, as given to Alfric by the navigators themselves, Ohthere and Wulfstan. These voyages had been previously printed more than once. 4. The Ecclesiastical History of the English by Bede. This is also a very free translation, but its deviations from the original consist more frequently of abridgements than of additions. 5. A translation of a selection from the Soliloquies of St. Augustine, mentioned by Mr. Turner as extant in the Cottonian manuscript Vitellius, A. 15. Of other works which have been attributed to Alfric, some, if they ever existed, are lost, and others, such as the metrical version of the Psalms, translations of other parts of Scripture, and the collection of verses entitled 'Alfric's Proverbs,' are not believed to be genuine. Alfric's will was published in 4to, at Oxford, in 1788, with a translation and notes by the Rev. Owen Manning. Alfric's Laws are in the collection published by Wilkins, fol., London, 1721; and also in the new Record Commission edition by Mr. Benjamin Thorpe, fol.

(Auserus, *De Aelfredi Rebus Gestis*; *Chronicon Saxonicon*; Ingulphus, *Historia Monasterii Croylandensis*; Will. Malmaburiensis *De Gestis Regum Anglorum*; *Life of Aelfred*, by Sir John Spelman, 8vo, Oxford, 1709; Turner, *History of the Anglo-Saxons*; Wright, *Biographia Britannica Literaria*; Pauli, *Life of Aelfred*.)

ALFRIC, AELFRIC, or ELFRIC, styled *Abbas*, or the Abbot, and also *Grammaticus*, or the Grammarian, is the author, or supposed author, of more of the Anglo-Saxon literature that has come down to us than any other writer. Eighteen distinct works have been attributed to him. It is not quite certain however that all even of the works that bear the name of Alfric are by the same writer. In the greater number of them the author calls himself Alfric the Abbot (in Saxon, Abboth; in Latin, Abbas); in others, Alfric the Monk (Monachus or Monue); in a few, Alfric the Bishop (Episcopus or Biscop). The biography of the Alfric whom these several designations have commonly been all supposed to indicate is extremely obscure, and has been the subject of much controversy. He was probably born before the middle of the 10th century; and, if we may believe Matthew Paris, he was of very noble descent, his father being ealdorman or earl of Kent. In his Preface to Genesis he speaks of having once had a secular or mass priest for his teacher, who scarcely understood Latin; but he afterwards became one of the scholars of the learned Ethelwold, as he has himself mentioned, both in a Latin preface to his Homilies and in another to his Grammar. He probably studied under Ethelwold both at Abingdon, and afterwards in the more famous school which that person superintended at Winchester, of which he became bishop in 963. The next fact regarding him that is certainly known is that about the year 988 he was sent by the then bishop of Winchester, Alpheg, to take charge of the abbey of Cerne in Dorsetshire, at the request of its founder, Ethelmer, earl of Cornwall. This he tells us himself, in a Saxon preface to his Homilies. He is also supposed to have been the Alfric who was bishop of Wilton (now Salisbury), and then archbishop of Canterbury, and who died in 1006; while others suppose he was the Alfric, archbishop of York, who died in 1051. The latest investigation of the history of Alfric the Grammarian, and the most complete account that has been given of his works, is contained in Mr. Wright's '*Biographia Britannica Literaria*,' vol. i. pp. 480-494, under the head of 'Alfric of Canterbury.'

The writings of Alfric attracted the attention of the reformers in the 16th century, by some passages (in his Paschal Sermon and elsewhere) which are opposed to the Roman Catholic doctrine of transubstantiation; and the discovery of these passages appears to have had a main influence in reviving the study of the Anglo-Saxon language and literature. The author of the Preface to Archbishop Parker's edition of the 'Paschal Sermon,' states some curious facts, making it probable that the passages in question owed their preservation to the circumstance of the monks since the Norman Conquest having been unable to read them. Alfric's writings also contain many notices of the manners and customs of the time in which he lived; and some of them are of considerable interest and importance in a philological point of view. His 'Homilies,' Mr. Wright observes, "are written in very easy Anglo-Saxon, and form on that account the best book for the student who is beginning to study the language."

ALGARDI, ALESSANDRO, an Italian sculptor and architect,

chiefly distinguished however as a sculptor. He was the son of a silk-mercer of Bologna, where he was born about 1600, or even earlier, but the dates given by the various writers who have written notices of him are so contradictory, that it is impossible to give a preference with any degree of certainty. He entered the celebrated school of the Carracci, but finding that sculpture was more suitable to his taste than painting, he became the pupil of Giulio Cesare Conventi, a sculptor of celebrity in his day. "At the age of twenty," says Bellori, "he accompanied Gabrielle Bertazzuoli, the architect, to Mantua, and was introduced to the Duke Ferdinand, with whom he apparently became a favourite, as he received many small commissions from him for models, and was afterwards sent by him to Rome with an introduction to the pope's nephew, Cardinal Ludovisi: he arrived in Rome in 1625. The cardinal employed him chiefly in the restoration of ancient statues; and he received some employment from the Roman jewellers. His first original productions in Rome were two statues in stucco, for the Capella Bondini in the church of San Silvestro on Monte Cavallo. He obtained these commissions through the intercession of his friend Domenichino: they were a John the Baptist, and a Magdalen, and obtained for Algardi a considerable reputation; he had however still to depend upon the jewellers for support. His patron Ferdinand, duke of Mantua, died shortly after his arrival in Rome; he quarrelled with Domenichino, and for many years he had no other occupation as a sculptor than that of restoring ancient fragments. But about 1640 his prospects changed; he was chosen by Pietro Buoncompagni to execute the statue of San Filippo Neri for the sacristy of the Padri dell' Oratorio of Rome; he made a group in marble of two colossal figures, the saint, and an angel kneeling by his side presenting him a book; and he displayed so much judgment and taste in working the marble, that he raised himself to an equality with the most favoured of his contemporaries; and the Cardinal Bernardino Spada, in consequence of the success of this group, gave him a commission to execute a colossal group in marble of two figures representing the decapitation of St. Paul, for the church of the Padri Bernabiti at Bologna. St. Paul was represented kneeling, with his hands bound together before him; the executioner, entirely naked, was behind the saint, with his sword raised ready to strike. The success of this group was complete; it is technically a work of very great excellence, but in the attitudes it is forced or affected; it however established for Algardi the reputation of the greatest sculptor of his age. He now produced many works in rapid succession, chiefly in metal, both for Bologna and Rome. The principal of these were the monument of Leo XI. in St. Peter's, and Attila checked by St. Leo, an alto-rilievo of enormous size, for one of the altars of the same church.

Algardi's prosperity increased after the accession of Innocent X. in 1644, whose niece, Costanza Panfilii, was married to Algardi's friend and patron, Prince Nicolo Ludovisi, the nephew of Gregory XV., and himself a Bolognese. Don Camillo Panfilii, another of the pope's nephews, entrusted to Algardi the erection of a villa without the gate of San Pancrazio, now well known as the Villa Panfilii. As an architectural design it is a work of little merit, though it is Algardi's most successful effort in architecture: it is richly ornamented with sculpture.

Algardi executed also the bronze statue of Innocent X., which was decreed by the Roman people or senate in consideration of his having completed the Capitol. Innocent built the north-east wing, or Nuovo Palazzo de' Conservatori. The senate had voted the execution of the work to Francesco Mochi: why it was not executed by Mochi does not appear; Innocent probably interfered in Algardi's favour. The first casting failed; the second however was completely successful. Innocent is represented sitting, giving the papal benediction, and is placed in that part of the Capitol which was built by him. When the statue was completed, the pope was so well satisfied with it that he placed with his own hands a cross and chain of gold upon Algardi's neck, and created him a Cavalier dell' Abito di Cristo.

The Attila, or La Fucga d'Attila, as it is called, is the largest alto-rilievo in the world; the two principal figures of St. Leo and Attila are about ten feet high. The design contains many other figures, and is treated pictorially, which treatment however involves many disagreeable effects, as the parts in high relief cast their shadows upon those in low relief, which are intended to be at a greater distance from the spectator, and destroy their effect entirely; the high light also of the principal figures coming in immediate contrast with their deep shadows, gives an insignificant and mottled effect to the accessory parts. In addition to these objections, there is another still more detrimental to pictorial effect, that is, the fact of the shadows being vertical as well as horizontal, for they fall upon the ground to which the figures are attached, as well as upon that on which they stand. This alto-rilievo, however, which is in marble, is of itself a work of great merit, though it may not deserve all the praises it has obtained; nor perhaps, on the other hand, does it merit all the censure it has received. Count Cicognara has severely criticised it.

Algardi received for it 10,000 scudi, a sum probably equivalent at that time to 5000*l.* sterling now, and more than two hundred times as much as his old friend Domenichino received a few years before for his 'Communion of St. Jerome,' one of the finest pictures in Rome. The rilievo was executed in great part by Domenico Guidi of Naples, and was finished in 1650.

Algarði died of a fever in 1654. His biographers speak of his character as generally good, though when he became rich he became also avaricious; he was never married, and in his youth he was very dissipated. The bulk of his property was inherited by a sister, whose marriage against Algarði's consent was partly or perhaps chiefly the cause of his death. Algarði's reputation is nearly exclusively that of a sculptor, and as such he ranks amongst the greatest of the moderns. His design is vigorous and natural, and his draperies are well studied; but his style, when compared with the antique, is somewhat vulgar and affected. He excelled in representing infants. His architectural designs, of which there are not many, are purely ornamental; the design itself is subservient to its ornaments; they want mass and feature.

(Passeri, *Vite de' Pittori*, &c.; Bellori, *Vite de' Pittori*, &c.; Cicognara, *Storia della Scultura*; Milizia, *Opere*.)

ALGAROTTI, FRANCESCO, was born at Venice in 1712. His father was a wealthy merchant. He studied at Rome and Bologna, in which latter place he had for instructors Eustachio Manfredi and Francesco Zanotti, who afterwards continued his friends and correspondents. Algarotti made great progress in the study of languages, the mathematics, astronomy, and anatomy. Being at Paris at the age of twenty-one, he there wrote his 'Newtonianismo per le Dame,' or explanation of the system of Newton, adapted to the taste and understanding of female students. This is still considered as his best work. He next proceeded to London, whence he accompanied Lord Baltimore to St. Petersburg. He gave an account of this journey in his 'Letters on Russia,' a country then comparatively little known. From Russia he went to Germany, where he became acquainted with Frederic, then Crown Prince of Prussia, who was living in philosophical retirement at Rheinsberg. The prince was so much pleased with his society, that four days after his accession to the throne, he wrote to Algarotti, who was then in England, inviting him in the most pressing manner to come to Berlin. Algarotti accepted the invitation, and remained afterwards in the Prussian capital or at Potsdam the greater part of his life, not as a servile courtier, but as the friend and confidant of Frederic. The king gave him the title of count, made him his chamberlain, and employed him occasionally in diplomatic affairs. He was also commissioned by the Elector of Saxony to collect objects of art throughout Italy for the gallery of Dresden. For five-and-twenty years from Algarotti's first acquaintance with Frederic to the moment of his death, their mutual friendship and confidence were never interrupted. Towards the latter part of his life, Algarotti, finding the climate of Prussia too cold for his declining health, returned to Italy, where he lived first in his own house in Venice, afterwards at Bologna, among his literary friends, and lastly at Pisa, where the mildness of the air induced him to remain, as he was evidently sinking under consumption of the lungs. There he corrected the edition of his works then publishing at Leghorn; the study of the fine arts and music filled up the remainder of his time. In this calm retirement he waited for death, which came on the 3rd of May, 1764, in his fifty-second year. Frederic, to whom Algarotti had bequeathed a fine painting, ordered a monument to be raised to him in the Campo Santo, or great cemetery of Pisa, where it is to be seen. It is asserted by Ugoni, in his biography of Algarotti, that Frederic forgot to pay Count Bonomo the expense of this mausoleum. Algarotti was an honorary member of many universities and academies of Italy, Germany, and England. He was the friend and correspondent of most of the literary men and women of his time, among others, of Voltaire, Maupertuis, Metastasio, Bettinelli, Lord Chesterfield, Lady Wortley Montague, Madame du Bocage, &c. Besides the two works above mentioned, he wrote 'Letters on Painting,' in which he has described several frescoes which are now lost; he also wrote a number of essays on various subjects. His works have been swelled, by the insertion of his extensive correspondence, into seventeen volumes, octavo, Venice, 1791. Algarotti's style seldom rises above mediocrity; his chief merit is that of having rendered science and literature fashionable among the upper classes of his time and country. He was a man of much information and considerable taste, but of a cold imagination, and not profound in any particular branch of learning.

ALHAZEN, or ALLACAN, properly *Al-Hasan*, or, with his complete name, *Abu Ali al-Hasan ben al-Hasan ben Haitam*, a distinguished mathematician, who lived during the earlier part of the 11th century. He was a native of Basra. Having boasted that he could construct a machine by means of which the inundations of the Nile could be predicted and regulated, the Fatimide kalif, Hakim bi-amr-Allah, sent for him, in order to carry his plan into effect. But Al-Hasan soon found that he had undertaken an impossibility, and in order to avoid the consequences of Hakim's anger at his disappointment, he feigned insanity till Hakim died (A.D. 1020). He lived at Cairo, where he supported himself by copying books, and devoted his leisure hours to study and original composition. He died in 1038. A long list of his works may be found in Casiri's 'Bibliotheca Arabico-Hispana Escorialensis,' vol. i. p. 415. A treatise on optica, by Al-Hasan, was translated into Latin by Risner, and printed at Basil, under the title of 'Opticæ Thesaurus,' in 1572.

ALI BEN ABI TALEB, surnamed by the Arabs *Asad Allah*, and by the Persians *Shir-i-Khoda*, that is, the Lion of God, was the fourth kalif or successor of Mohammed in the government founded by him,

and occupied the throne during the years 35-40 after the Hegira, A.D. 655-660. He was the cousin-german of Mohammed, lived from childhood under his care, and when ten or eleven years old, was, according to tradition, the first to acknowledge him as a prophet. From these circumstances, and also on account of his marriage with Fatima, the daughter of Mohammed, Ali appeared to have strong claims to the commandship over the Faithful, when the Prophet died, in 632, without leaving male issue. Three other associates of the Prophet, Abu Bekr, Omar, and Othman, were however successively appointed kalifs, before Ali came to the throne in 655. The controversy concerning the respective rights of Abu Bekr, Omar, and Othman, on the one side, and of Ali ben Abi Taleb and his lineal descendants on the other, gave rise to the schism of the Sunnites and Shiites in the Mohammedan community. [ABU BEKR.] Othman had been killed during a revolt at Medina, where a number of malcontents from different parts of the empire were assembled; those from Egypt succeeded in elevating Ali to the kalifate. Two of his competitors, Zobair and Talha, at first acknowledged him as sovereign; but when Ali refused to appoint them governors of the important towns of Basra and Kufa, by the inhabitants of which their claims to the kalifate had been chiefly supported, both deserted him, and in common with Ayesah, the widow of Mohammed, formed a strong party against Ali. They had already made themselves masters of Basra, when Ali, at the head of an army of 30,000 men, defeated them in a battle near Khorraiba in 656. Talha and Zobair were killed: Ayesah, who had been present at the conflict, was taken prisoner, and sent to Mecca.

New disturbances soon arose at Damascus, where Moawia, a near relative of Othman, had by a strong party been appointed Amir, or chief. Ali encountered him near Saffein in 657, in the neighbourhood of which place nearly a whole year was consumed in skirmishes between the two armies, but no decisive battle ensued. At last the two opponents agreed to withdraw, appointing each a delegate to arrange the controversy in a peaceable convention. This measure excited much dissatisfaction among the adherents of Ali, many of whom seceded, and assembled at Naharvan under the command of Abdallah ben Waheb. They were however dispersed after a decisive battle in 658, in which Ali was victorious.

The caution with which the governor of Egypt, Saad ben Kais, had conducted himself during these disputes rendered him suspected by the kalif. Ali removed him in 658, and appointed Mohammed, the son of Abu Bekr, who behaved with such rigour towards the adherents of Moawia, that much discontent was excited in Egypt. Moawia availed himself of this opportunity to send an army into Egypt under the command of Amru ben al-As, who vanquished and killed Mohammed. Soon afterwards Moawia took possession also of Basra, which Ali's governor, Zayyad, made but a feeble effort to defend. Abdallah ben Abbas however reconquered that town for the kalif.

In 660 Moawia sent an army under the command of Bosr ben Artha into Hejaz, who took possession of the two sacred cities, Mecca and Medina, and on his return defeated and killed Abdallah ben Abbas, the governor of Basra.

About this time three of the zealots of Naharvan, with the design of restoring unity, entered into a conspiracy to murder Amru ben al-As, the kalif Ali, and Moawia. Amru ben al-As and Moawia escaped, but Ali was struck with a poisoned sword in his residence at Kufa, and died after three days, in 660, at the age of fifty-nine, or according to others, sixty-five years.

Ali had by Fatima three sons, Hassan, Hossain, and Mohsen. Hassan succeeded his father for a short time in the government, and with him terminated, according to Arabic historians, the legitimate kalifate, that is, the succession of those kalifs who had been appointed by the free choice of the Faithful.

ALI, HYDER. [HYDER ALI.]

ALI PASHA, a celebrated Albanian chief, was born about 1750, in the little town of Tepelen, in the pashalic of Berat, on the left bank of the river Voiousa, the ancient Aous, at the foot of the Klissoura Mountains. Ali's family was distinguished by the name of Hissas, and had been for ages settled in the country; it belonged to the Albanian tribe or clan of the Toske or Toxide, who boast of being old Mussulmans. One of Ali's ancestors, after being for some time a klephtis, or highway-robber, made himself master of Tepelen, and assumed the title of Bey, holding it as a fief of the pacha of Berat. Ali's grandfather distinguished himself in the Ottoman service by his bravery, and was killed at the siege of Corfu against the Venetians, in the beginning of the 18th century. His son, Vehli Bey, the father of Ali Pasha, was a good, quiet, liberal-minded man, very partial towards the Greeks. The neighbouring beys or feudal Albanian chiefs combined against him, and deprived him of the greater part of his estates; but the mother of Ali was a woman of masculine courage, though of cruel disposition, and, on her husband's death, secured the succession to her own son Ali, then fourteen years of age, by the adoption of the most unscrupulous means.

The early life of Ali was passed in the usual vicissitudes of predatory warfare, and sufficiently varied by a succession of adventures possessing the interest of romance, though marked by ferocity, treachery, and most other atrocities. His power however continued to become gradually consolidated, and several of the surrounding districts submitted to him, until at length his riches gave him the means of intriguing at

the Porte. He then obtained the secret commission of executing the 'firman of death' against Selim Pasha of Delvino. In reward for this service he was appointed lieutenant to the new Derwend Pasha of Roumili, in which office he enriched himself by sharing with the klephtis the produce of their spoils. In consequence of this traffic the roads soon swarmed with robbers; repeated complaints reached the Porte, and the Derwend Pasha was recalled and beheaded. The lieutenant also, being summoned, instead of appearing, sent presents to several members of the divan, and thus evaded punishment.

Ali's reputation for bravery and decision was however established at Constantinople, and when the war broke out in 1787, between the Porte and the two courts of Austria and Russia, he was appointed to a command in the army under the vizier Jusuf. Having distinguished himself in the field, he was next appointed to the pashalic of Tricala in Thessaly, and was moreover named Derwend Pasha of Roumili. He now raised a body of 4000 men, all Albanians and old klephtis, with whom he soon cleared the roads of robbers, and thus won merit with the Porte. He now turned his views towards Jannina, the capital of southern Albania, or Epirus, where utter anarchy prevailed. Assisted by his friends in the town, he entered it and took possession of the citadel. He then, by bribery and other means, got himself confirmed in the pashalic which he had usurped; and by a vigorous despotism extinguished all factions, restored tranquillity, and the people were satisfied with the change. The Porte, seeing this so long turbulent province reduced to subjection, forgave Ali for a deception of which the divan had been apprised only when it was too late.

Ali extended his dominion over all Epirus, and also into Acarnania and Etolia, or western Greece, by successfully attacking the revolted Armatoloes or Greek militias who, under the corrupt and supine Turkish government, infested instead of protecting the country. He attacked the Suliotes, a people inhabiting a mountainous district about 30 miles S.S.W. from Jannina. After a brave and protracted resistance of more than ten years, the Suliotes agreed to evacuate their country in December, 1803, but on attempting to retreat, in order to embark at Parga, Ali's soldiers fell upon them, and the scenes that followed were dreadful. None of the Suliotes surrendered; almost all perished. In one instance, a small party, being completely surrounded, retreated towards a precipice, the women leading the way; being arrived on the brink, they first threw their children into the abyss below, after which they all, husbands and wives, fathers and sons, brothers and sisters, loked hand in hand, ran down the declivity, and mutually impelled each other into the precipice, in sight of their disappointed enemies. Only a few, who escaped before the attack, managed to reach Parga, and thence embarked for Corfu, at that time occupied by the Russians. A remnant of these unfortunate exiles were subsequently, under the auspices of England, restored to their native country. But Ali was shackled on the sea-side of his dominions: he therefore attacked and reduced in succession the fortress towns on the coast of the Adriatic and the Gulf of Arta, which, formerly dependencies of Venice, were then in the hands of the French, of which Prevesa and Parga were the most eminent. Their capture was attended with almost every circumstance of ferocity and cruelty that can make war revolting.

Ali extended his dominions to the north into Albania Proper, by the conquest of the pashalic of Berat, which he effected more by intrigue than by force. He likewise occupied the government of Ochrida in Upper Albania, by joining in the attack ordered by the Porte against the rebellious pasha of Skodra, or Scutari, and then kept it for himself. The Porte was obliged to wink at these usurpations. Ali was even appointed for a twelvemonth Roumili-Valicy, or supreme inspector of the principal division of the empire, and he went to reside at Monastir, at the head of 24,000 men. His extortions in Roumelia were very great. His own dominions in the latter part of his life extended over all Epirus, one half of Albania Proper, part of Thessaly, and the whole of western Greece, from the Lake of Ochrida on the north, to the Gulf of Lepanto on the south, and from Mount Pindus to the Adriatic. Ali was now vizier or pasha of three tails: his second son, Vehli, was made pasha of the Morea; and his elder son, Mouktar, a thorough soldier, distinguished himself in the service of the Sultan during the campaign of 1809 against the Russians. The youngest of all, Salih Bey, who was his father's favourite, and destined to succeed him, was brought up with particular care under good tutors and teachers. Ali Pasha, although hated by the Porte, might have ended his days in peace; his power made him feared, and his advanced age was an inducement to the Sultan to wait patiently for his natural death. But an attempt to procure the assassination of one of his confidants who had abandoned him, and obtained an appointment in the seraglio at Constantinople, aroused the ire of the Sultan. Ali was excommunicated, and all the pashas of Europe were ordered to march against him. This was at the beginning of 1820, and at length Ali was compelled to abandon Jannina, and to surrender himself on being promised the Sultan's pardon. His own perfidy was now retorted on himself. He was murdered; his head was cut off, and sent to Constantinople, where it was exhibited before the gate of the seraglio. His sons shared their father's fate. Thus Ali Pasha, at seventy-two years of age, closed his guilty but extraordinary career, in February, 1822.

The character of such a man is easily ascertained from the account of his life. The cruelty of his revenge was even fiendish. His administration rested upon the principles of terror; he certainly extir-

pated the robbers and other criminals, and rendered his territories perfectly secure from all depredations but his own. This security, in a country like Turkey, was felt as a boon, and commerce improved in some measure by it. Jannina became one of the most flourishing towns of Turkey, and its population had increased to 40,000 inhabitants. Ali was a Mussulman only by name: he fully protected the Greeks, and other Christians, in the exercise of their religion, and allowed them to have schools, and even a lyceum and a library. Ali treated all his subjects, Albanians, Turks, or Greeks, alike, and without partiality; the Turks were perhaps those who liked him the least, because he did not allow them to ill-use the rest of the people, as in other parts of Turkey.

ALIMENTUS, CINCIUS. [CINCIUS ALIMENTUS.]

ALISON, REV. ARCHIBALD, was born in 1757 in Edinburgh, of which city his father, Andrew Alison, was a magistrate. In 1772 Archibald was sent to the University of Glasgow, whence he proceeded with an exhibition to Balliol College, Oxford, where he matriculated, November 9th, 1775. He took the degree of A.M. and that of LL.B. March 23rd, 1784, in which year he entered into holy orders, and married the daughter of Dr. John Gregory of Edinburgh. He was soon afterwards appointed to the curacy of Bransopeth, Durham. He obtained the perpetual curacy of Kenley in Shropshire in 1790, a prebendal stall in Salisbury Cathedral in 1791, the vicarage of Ercall in Shropshire in 1794, and the living of Roddington in Shropshire in 1797. In 1800 he was invited to become senior minister of the episcopal chapel, Cowgate, Edinburgh. He accepted the invitation, and continued to officiate for the congregation, which afterwards removed to St. Paul's chapel, a handsome new gothic building in York-place, till 1831, when severe illness compelled him to withdraw from the performance of his public duties. He died in 1839, at the age of 82.

The Rev. Mr. Alison was the author of 'Essays on the Nature and Principles of Taste'; 'Sermons, chiefly on Particular Occasions,' 2 vols. 8vo., 1814, 1815, and several editions since; and 'A Memoir on the Life and Writings of the Hon. Alexander Fraser Tytler, Lord Woodhouselee,' in the 'Transactions of the Royal Society of Edinburgh,' 1818.

His literary reputation chiefly depends on his 'Essays on Taste,' which were first published in 1790, but which made little impression on the public till the second edition, with additions, came out in 1811, when the work became the subject of an encomiastic article by Jeffrey in the 'Edinburgh Review,' and it then became popular; its popularity however was but evanescent. The work consists of two essays; the first 'Of the Nature of the Emotions of Sublimity and Beauty,' the second 'Of the Sublimity and Beauty of the Material World;' the whole work is divided into chapters, sections, and parts, with much appearance of philosophical accuracy, but with little either of comprehensiveness or precision in the treatment of the subjects. His notion of sublimity is vague; sometimes he seems to understand the word in the common acceptation, as super-eminent grandeur of any kind; sometimes in the sense in which it is used by Longinus, as anything calculated to produce a powerful emotion. The vagueness of his notion of beauty may be more easily excused, since, as the term is generally applied to any object of nature or art calculated to produce a pleasing feeling in the mind, the causes of the emotion of beauty are necessarily multifarious, and subject to no general rule. Alison does not treat of taste as an appreciating and discriminating faculty of the mind depending on the judgment, or as the judgment applied to the fine arts and to the objects and scenes of nature about which those arts are conversant; but as an emotion caused by objects or scenes calculated to excite certain associations of ideas and trains of thought, which, according to him, are the real causes of the emotion. His views are indeed little better than a series of opinions formed with little power of thought, and falsified in many parts by the application of the doctrine of association, which, however true as applied to particular cases, is not true when applied as the primary cause of the emotions of sublimity and beauty, or as the leading principle of taste itself. His style is not unpleasing, but it is diffuse, and deficient in distinctness and precision.

*ALISON, SIR ARCHIBALD, Bart., son of the preceding, was born December 29, 1792, at Kenley, Shropshire, of which place his father was then vicar. His father removed to Edinburgh in 1800, and carried his son with him. In the schools and university of that city the future historian received his education; and there, in 1814, he was called as an advocate to the Scottish bar. His earliest literary appearance was as a writer on the criminal law of Scotland, and as a contributor to the periodical publications. But the work on which his literary reputation depends is the 'History of Europe, from the Commencement of the French Revolution in 1789 to the Restoration of the Bourbons in 1815,' the first volume of which appeared in 1839. This work supplied a want in contemporary historical literature, and achieved a great success. It has already passed through numerous editions, the latest being a library edition (the eighth), in fourteen volumes, an edition of smaller size, in twenty volumes, besides a cheap edition; and it has been translated into most of the European and more than one of the Eastern languages. The history is written with a strong party bias, is singularly verbose and perplexed in style, and is deficient in many of the qualities of a historical work of a high class; but it is full of matter, the result of great and comprehensive

industry—displays constant animation, and an evident desire to deal fairly with all parties and persons concerned in the events described. No other English history of the period can be turned to with equal confidence for information, and the tendency to enforce a pre-conceived theory is counterbalanced by free quotations or fair statements of the views of opposing parties, and full references to original authorities. In 1852 Sir Archibald published the first volume of a continuation of his history, to the accession of Louis Napoleon, and four more volumes have since appeared. But the continuation has little chance of obtaining the popularity of the earlier work, of which it possesses all the faults with scarce any of the merits. In describing the conflict of opinions, Sir Archibald loses the animation which sustains him in narrating the more exciting events of the revolutionary war; and the history becomes a series of heavy disquisitions, which tax the patience of the most persevering reader, yet add little to the knowledge of the least instructed. The other more important of Sir Archibald's works are—a 'Life of Marlborough,' in two volumes, which has reached a third edition; 'Essays: Historical, Political, and Miscellaneous,' originally published in 'Blackwood's Magazine,' in three volumes; and the 'Principles of Population,' in two volumes.

Mr. Alison was created a Baronet soon after the formation of the Derby administration in 1852. In 1828 he was appointed Sheriff of Lanarkshire. In 1851 he was elected Rector of Glasgow University; and he has received the honorary degree of D.C.L. from the University of Oxford.

ALKMAR, HENRY VAN, or, as he himself wrote his name, *Hinrek van Alkmar*, is the person to whom Germany owes the first edition and translation of the celebrated poem, 'Reynard the Fox.' He lived during the latter half of the 15th century, but of his circumstances we know no more than what he himself states in the preface to his 'Reineke Voss'—that he was a schoolmaster and teacher of virtue in the service of the Duke of Lorraine, and that he translated the poem from the Walsch (probably the Wallon) and French into German at the request of his master. He further divided the whole poem into four parts and into chapters, each of which is preceded by a sort of commentary explaining the poet's meaning and the moral of the tale. This first German edition of 'Reynard the Fox' is in Low German, and embellished with woodcuts. It was printed at Lübeck in 1493 in small quarto. The only copy which is known to exist of this edition is in the library of Wolfenbüttel. A reprint of it was edited by F. A. Von Hakemann, Wolfenbüttel, 1711. The second edition, which was perhaps made in the life of Alkmar himself, is that published at Rostock, 1517, 4to., of which also there exists only one copy in the library of Dresden. The woodcuts of this edition are somewhat better than those in the Lübeck edition.

As to the faithfulness of the translation we are unable to judge, as the original which Alkmar used is unknown; but it is certain that Alkmar produced one of the most spirited and beautiful poems that exist in the German language.

The version printed in 1498 at Lübeck bears the title of 'Reineke Voss.' It is written in the Frisian dialect, which is only a modification of that spoken in Lower Saxony, and it consists of four books, each of which is subdivided into chapters. The verses consist of iambs mixed with numerous spondees and anapaests. The poem consists of the picture of a court of animals, of which Nobel, the Lion, is king, and at which many animals complain of the injuries suffered from the intrigues and rapacity of Reineke the Fox. He is summoned to Court, and after exercising his ingenuity in punishing the messengers he appears, is sentenced to be hung, but gets released by promising to discover a concealed treasure to the king. On the deception being discovered he is again summoned, appears, defends himself by an ingenious series of falsehoods, and ultimately undertakes a single combat against his principal opponent, the Wolf, whom he conquers by a vile trick, and is restored to the king's favour, with which the poem ends. The moral conveyed is of a low character, that cunning and fraud constitute the true wisdom; but an interest is raised for Reineke as he acts a sort of retributive part, the sufferings of his victims being as much the consequence of their own evil dispositions as of his tricks, except in the cases of Lampe the hare and Bellin the ram, towards whom his excuse is that they were "stupid." His apology for his own conduct usually rests upon the bad example set by others, particularly by priests. The great number of editions which appeared in Germany after the first publication of it, and still more the numerous bad paraphrases in prose, which were sold by thousands at every fair, show the immense popularity which the story had in Germany.

The best edition was edited by Hoffmann von Fallersleben (Breslau, 1834), with an introduction, glossary, and commentary. The text is a correct reprint of the first edition. Göthe has made a most beautiful translation of 'Reineke Fuchs' into modern High German, in hexameters (Berlin, 1794); D. W. Soltau has made another in doggerel verse (Berlin, 1803), a much improved edition of which appeared at Braunschweig, 1823. It has also been translated into Latin by Hartmann Schopper, under the title, 'Opus Poeticum de Admirabili Fallacia et Astutia Vulpeculæ Reineke,' &c., Frankfurt, 1574; this translation has often been reprinted. In 1706 there appeared in London a metrical English translation from the Latin of Schopper.

The German version of 'Reineke' was, notwithstanding the state-

ment of its author, formerly thought to be an original composition; but the subject was known for many centuries and in several countries before the German poem was printed. A Dutch edition of the story of 'Reineke' in prose, interspersed with occasional verses, was printed in 1485 at Delft; it was republished in 1783 at Lübeck and Leipzig, under the title 'Die Historie va Reinaert de Vos.' The author of this Dutch version, which is in many respects superior to the German, and has probably served as the source from which the German poet drew his materials, calls himself William Matok, and also refers to a French work which had served him as his model. But even this Dutch version cannot have been the first; for Caxton (1481), in his English translation, states that he kept closely to a Dutch original. It may be inferred from the various subsequent corrected and enlarged editions of this poem, as well as from the allusions of our early dramatists, that it gained considerable popularity in England also. The Flemish likewise possess an excellent metrical version, which was published in 1836 at Ghent by Willems, with a very valuable introduction. The early French literature, however, is the richest in poems founded on the story of Reynard. Méon, in his 'Roman du Renard' (Paris, 1826), has shown that most of these poems belong to the 13th century, and more modern researches have proved that the story was known as early as the 9th century. The subject is one which so readily presents itself to the imagination, that it would be impossible with any probability to assign its invention to any particular time or nation. Whenever a work of fiction of commanding interest appears, unpoetical minds are always ready to seek some real history disguised under it; and this has been the case with this poem ever since its publication, until Jacob Grimm, in his 'Reinhart Fuchs' (Berlin, 1834), showed that there is no ground whatever for such a supposition.

(Högel, *Geschichte der Komischen Literatur*; Jördens, *Lexikon Deutscher Dichter und Prosaisten*; Carlyle, *Miscellanies*, vol. iii., p. 197, &c.)

ALLAN, DAVID, called the Scottish Hogarth, was born at Alloa in Clackmannanshire in 1744, where his father was shore-master. The choice of his profession was partly owing to an accident: he burnt his foot, and while he was being nursed at home, having nothing else to do, he amused himself with drawing with a piece of chalk upon the floor; an amusement he got so much attached to, that when he recovered he had a very great objection to going to school. But he soon obtained a happy release from this obligation, for his old schoolmaster turned him away from the school for making a caricature of him punishing a refractory boy. Mr. Stuart, collector of the customs at Alloa, was so much struck with the caricature that he recommended Allan's father to send him to the academy of Robert and Andrew Foulis at Glasgow to learn to become a painter. He was accordingly apprenticed in 1755 to Robert Foulis. Allan remained at this academy nine years, and when he returned home he had the good fortune to be introduced by Lord Cathcart as a native prodigy to Erskine of Mar, on whose estate he was born, and by whom he was generously sent as a pensioner to prosecute his studies at Rome. Here he obtained first a silver medal for a drawing in the academy of St. Luke, and afterwards the gold medal for a painting. The subject was the legend of the Corinthian maid who drew the profile of her lover around his shadow cast by a lamp upon the wall. The picture was well painted, and a good engraving of it by Cunego spread Allan's reputation throughout Italy; and his praises reached even his own countrymen: it was however the first and last good picture he ever painted. His subsequent works were distinguished for humour and feeling, but in execution, whether as paintings or engravings, they are very inferior.

He painted two other pictures at Rome, the 'Prodigal Son' for Lord Cathcart, and 'Hercules and Omphale' for Erskine of Mar; and he made also four humorous designs illustrating the Roman Carnival, which through Paul Sandby's prints of them became popular, and gained Allan a considerable reputation for broad humour. But he no more deserved the title of the 'Scottish Hogarth,' which for these and a few other similar designs he obtained in Scotland, than his historical pictures would warrant his being called the Scottish Raphael. "He is among painters," says Allan Cunningham, "what Allan Ramsay is among poets—a fellow of infinite humour, and excelling in all manner of rustic drollery, but deficient in fine sensibility of conception, and little acquainted with lofty emotion or high imagination."

In 1777 Allan visited London, which however he left for Edinburgh, after practising there for a short time as a portrait-painter. After the death of Runciman in 1786, Allan succeeded him as master of the Trustees' Academy, which office he held for ten years until his death in 1796. He left a son and daughter; the former went in 1806 as a cadet to India.

Allan's most popular designs are his twelve illustrations of Ramsay's 'Gentle Shepherd,' which he engraved himself in aquatinta, and published with an edition of the poem, with some prefatory remarks as a sort of apology for the humbleness of the style of his designs. He made also some designs for the lyric poems of Burns, who complimented the painter in his letters to his friend Thomson on more than one occasion. Burns however found fault with Allan's 'stock and horn,' a rude musical instrument which he put into the hands of some of his characters. Burns offered to send him a real one, such as the shepherds used in the braes of Athol. "If Mr. Allan chooses," says Burns, "I will send him a sight of mine, as I look on myself to be a

kind of brother brush with him. 'Pride in poets is *nae sin*;' and I will say it, that I look on Mr. Allan and Mr. Burns to be the only genuine and real painters of Scottish costume in the world." But Allan did not think that Burns's 'stock and horn' were any improvement on his own; he said it was only fit for "routing and roaring."

(Cunningham, *Lives of British Painters*, &c.)

ALLAN, SIR WILLIAM, was born in Edinburgh in 1782. After receiving his early education at the High School, he was placed with a coach-painter; but displaying a strong attachment to art, he was entered as a pupil in the Trustees' Academy, where Wilkie was his fellow-student. When his term expired he proceeded to London, and became a student of the Royal Academy. In 1805 his first picture of a 'Gipsy Boy and Ass' appeared at the exhibition of that institution. Not succeeding in at once attracting public attention, Allan resolved to try his fortune abroad, and selected St. Petersburg for the scene of his experiment; incited partly, it is said, by the expectation of finding novel and picturesque objects for the exercise of his pencil. He remained in Russia nearly ten years, making occasional journeys to distant parts of the country, to Turkey, Tartary, the shores of the Black Sea, &c., and everywhere industriously employing himself in gathering materials for his art.

On his return to Scotland in 1814, he made a public exhibition of his sketches and finished pictures of Russian, Tartarian, and Circassian scenes and costume. Among the pictures was a large one of 'Circassian Captives,' which at the suggestion of Sir Walter Scott was purchased by one hundred gentlemen, who subscribed ten guineas each; it fell to the lot of the Earl of Wemyss, in whose possession it now is. From this time Allan settled in his native city, sending regularly some of his works to the exhibition of the Royal Academy. For a while his pencil was chiefly employed on pictures suggested by the countries in which he had travelled; he then turned to the annals of his native land, and for several years was mostly engaged in illustrating the history or the romance of Scotland. To this period belong the 'Murder of Archbishop Sharpe,' 'Parting of Prince Charles Stuart and Flora Macdonald,' 'Knox admonishing Mary Queen of Scots,' 'Murder of the Regent Murray,' and others of his best works. In consequence of a disease in the eyes he was compelled for a year or two to cease from painting, and being advised to try a change of climate, he visited Italy, Asia Minor, and Greece. On resuming his pencil, his 'Slave Market at Constantinople,' and pictures of a like kind, showed that he had profited by his travels.

Meanwhile he had been gaining the distinctions awarded to success in his profession. In 1825 he was elected associate of the Royal Academy. In 1835 he became R.A. In 1838 he was chosen, on the death of Mr. Watson, to be president of the Scottish Academy. On the death of Wilkie in 1840 Allan was appointed to succeed him as her Majesty's Limner for Scotland; and in 1842 he received the honour of knighthood. Sir William Allan was best known by his Russian and Circassian *genre* pieces, and by his Scottish historical works. In all of them there is much skill and refinement, but in none any very evident marks of a high order of genius. But he was also a very successful painter of a special class of portraits, such, for instance, as his 'Scott in his Study Writing,' and its companion, 'Scott in his Study Reading;' and in his later years he essayed with success the more laborious task of depicting scenes of actual warfare. Of these the most important were two pictures of the 'Battle of Waterloo,' which met with the marked approval of the Duke of Wellington, and one of which his grace purchased; the 'Battle of Preston Pans;' 'Nelson Boarding the San Nicolas;' and the 'Battle of Bannockburn,' a large painting, on which he was engaged at the time of his death. One of his last considerable works, 'Peter the Great teaching his Subjects the Art of Ship-building,' was a commission from the Emperor of Russia.

Sir William Allan died on the 23rd of February, 1850. As a painter he was generally acknowledged by his countrymen to be at the head of Scottish art, by right of his talent as well as of his office.

ALLATIUS, LEO, an eminent literary man of the 17th century. He was a Greek, born in the island of Chios in 1586. Being carried over to Italy at an early age, he was taken under the protection of a powerful family in Calabria, and educated in the Greek college at Rome. He revisited his native country, but soon returned to Rome, where, after a succession of literary employments, he was appointed librarian to the Vatican. For this post he was well fitted by great industry and a retentive memory; and, in a long life, he edited manuscripts, translated Greek authors, and published many original works, which display more learning and power of collecting materials than taste or judgment. A Greek by birth, he was one of the most strenuous and bigoted upholders of the Roman Church and of papal infallibility, and hesitated not to invoke fire and sword as the legitimate means of converting obstinate heretics. (See his treatise 'De Ecclesie Occidentalis et Orientalis perpetua Consensione.') He founded a college in the island of Chios, and died at Rome in the year 1669, aged 83.

ALLECTUS, one of the officers of Carausius, king of Britain, in the time of Diocletian. Constantius Chlorus (whom Diocletian and his colleague Maximian had raised to the dignity of Cæsar, and appointed to the command of Gaul and the conduct of the war against Carausius), having attempted to cross over to Britain (A.D. 292), had been obliged, by stress of weather, to return. During the

interval which succeeded this attempt, Carausius was murdered by Allectus (A.D. 293), who was afraid of being punished with death for some crimes of which he was conscious. Allectus now assumed the sovereignty, and stationed his fleet near the Isle of Wight to prevent the enemy from crossing; but Constantius sent forward Asclepiodotus, prætorian præfect, with a portion of his fleet and army, who, under cover of a dense fog, effected a landing. Allectus, fearing the arrival of that part of the expedition which was under Constantius himself, leaving his fleet and the harbour near which he was encamped, marched against Asclepiodotus, who had burned his fleet immediately after landing, that his men might have no resource but in victory. Allectus did not attempt to draw up his forces in regular order, but rushed at once to the encounter, and was defeated and slain with a great number of his men. He had laid aside his imperial robes, so that his body was recognised with some difficulty. Scarcely any of Asclepiodotus's soldiers fell. If the statement of Eutropius and Orosius be correct, that Allectus held the sovereignty of the island for three years, we may place his death in the year 296. Constantius landed shortly after the fall of Allectus, and was received with great demonstrations of joy; and the imperial authority was fully re-established in the island. (Eutropius, *Historia Romana Breviarium*; Orosius, *Historia*.)

ALLEGRI, C. ANTONIO. [CORREGGIO.]

ALLEN, JOHN, M.D., a writer on subjects connected with metaphysics, history, and physiology, was born in January, 1770, at Redford, in the parish of Colinton, near Edinburgh. The domain of Redford, situated on the slope of the Pentland Hills, was his paternal property, and the mansion-house still attests the moderate but substantial wealth of his ancestors. He studied at Edinburgh, where he took a degree in medicine in 1791. He soon afterwards connected himself with the movements in Scotland for the furtherance of parliamentary reform. In 1795 he published 'Illustrations of Mr. Hume's Essay concerning Liberty and Necessity, in answer to Dr. Gregory of Edinburgh, by a Necessitarian.' This small tract is in many respects characteristic of his subsequent more distinguished works, in the felicity with which it adopts a broad and comprehensive view, as well as in the clearness with which it adheres to one unbroken line of reasoning, and keeps clear of divergencies and incidental questions. In 1801 he translated from Cuvier, whose friendship he enjoyed, 'An Introduction to the Study of the Animal Economy.' It appears to have been about the commencement of this century that he formed an intimacy with Lord Holland, with whom he continued to reside until that nobleman's death. After the peace of Amiens, Dr. Allen accompanied Lord and Lady Holland through France and Spain, and resided with them in the latter country until the year 1805. He made large collections relating to the past history of Spain, and to its social and political position. He became an extensive contributor to the 'Edinburgh Review,' on subjects chiefly connected with the British constitution, and with French and Spanish history. Forty-one articles in that periodical are attributed to him, and his researches in a great measure served to establish and characterise its opinions on constitutional questions. His earliest papers were on Spanish and South American subjects. The earliest article on constitutional subjects attributed to him is that on the Regency question, May, 1811. In the number for June, 1816, an elaborate essay on the constitution of parliament, full of original investigation, is believed to have been from his pen. He wrote in the same periodical some papers on the 'History of England' by Lingard, which occasioned a pamphlet controversy with that author, chiefly relating to the massacre of St. Bartholomew, the authorities for which he charged Lingard with having referred to at second hand. The latest article which he is supposed to have contributed to the Review is that on Church Rates, October, 1839. He wrote the History of Europe in the 'Annual Register' for 1806; and in 1820 a 'Biographical Sketch of Mr. Fox.' In 1830 he published a small but valuable constitutional work, called an 'Inquiry into the Rise and Growth of the Royal Prerogative in England,' which has been republished, with his final revisions, since his death. Dr. Allen published several other pamphlets, some of them on subjects of comparatively temporary interest. For some years before his death he held the lucrative appointment of Master of Dulwich College. He was a member of the Record Commission; and he held the office of under-secretary of the commissioners for treating with America in 1806. He died April 3, 1843. His character has been eloquently drawn by his friend Lord Brougham, in the third series of the 'Historical Sketches of the Statesmen of the Time of George III.," pp. 342-348.

ALLEN, JOSEPH W., a landscape painter of considerable reputation, was born at Lambeth, Surrey, in 1808. His father was a schoolmaster, and the son was designed to follow the same profession. Having completed his education at St. Paul's school, he for a time practised as an usher at Taunton, but he soon threw aside the pen and the ferula, and returned to London in the hope of maintaining himself by the pencil. While acquiring the technicalities of his art he was often reduced to great straits. At first he was constrained to paint signs and transparencies for blind-makers; and when he was more advanced he had for a long period to manufacture paintings for picture-dealers. Under the necessity of producing many showy pictures at low prices he soon acquired considerable mechanical

dexterity, and he was led not unnaturally to turn his attention to scene-painting for theatres—then a very popular branch of art. After working for a while as assistant to Stanfield and others, he obtained the situation of principal scene-painter at the Olympic Theatre, when that establishment first came under the management of Madame Vestris; and his clear style and vigorous pencil did much to secure the success of the brilliant spectacles which formed the distinguishing feature of the management. Allen's early oil-paintings were generally of small size, and represent quiet, homely, pastoral scenery, which was rendered with great delicacy and a nice appreciation of the freshness of natural colour. But though they found purchasers among well-known patrons of art, his reputation extended slowly, and he attributed his tardy progress to the placing of his pictures at the annual exhibition of the Royal Academy. He joined himself therefore to the newly-founded Society of British Artists, and became one of its most ardent supporters. All his more important works were thenceforward exhibited in the first instance on its walls; and he eventually became its secretary.

Allen did not attain the position his early pictures promised. His inclination and his *forte* lay towards pastoral scenery. He loved and he could well depict those fresh, open, country scenes, so characteristic of our 'home counties,' which Milton describes as affording constant delight to the city dweller. For these Allen had all a Londoner's relish, and while he painted them with continual reference to the reality, his pictures commanded the sympathy of all who enjoy this style of art. But when he had obtained skill in producing those "brilliant effects," which are so attractive in conjunction with gas-light and theatrical 'properties,' he began to employ them in his pictures, and though he succeeded by such means in sparing himself much thought and labour, while he rendered his pictures more attractive in the exhibition-room, it was at the expense of those higher qualities of truth and propriety which are essential to lasting fame. And the evil was fostered and strengthened by another influence under which he fell, when he appeared to be about to escape from that of the theatre. From the first establishment of the Art-Union his landscapes won the favour of the prize holders. Seldom possessing any knowledge of art, their taste is commonly caught by glare and glitter; and Allen permitted himself to be driven by the pressure of his circumstances to paint more and more with a special regard to them. His earlier pictures have many admirable qualities, and his latest display great technical and manipulative skill; but his life was not one of artistic progress, and his is not a name that can permanently take a high place among the artists of England.

Allen died August 26, 1852, of disease of the heart, at the early age of 49; leaving a widow and eight children, for whom unhappily he had not been able to secure a sufficient provision.

ALLEN, WILLIAM, was born August 29, 1770. His father was a silk-manufacturer in Spitalfields, and a member of the Society of Friends. Having at an early period shown a predilection for chemical and other pursuits connected with medicine, William was placed in the establishment of Mr. Joseph Gurney Bevan, in Plough-court, Lombard-street, London, where he acquired a practical knowledge of chemistry. He eventually succeeded to the business, which he carried on in connection with Mr. Luke Howard, and acquired great reputation as a pharmaceutical chemist. About the year 1804 Mr. Allen was appointed lecturer at Guy's Hospital on chemistry and experimental philosophy, and he did not wholly retire from this institution until 1827. He was elected a Fellow of the Royal Society in 1807, and the Society's 'Philosophical Transactions' contain accounts of several of the more important of his chemical investigations, which were carried on in conjunction with his friend Mr. Pepys. They established the proportion of carbon in carbonic acid, which was different from that adopted at the time in all systems of chemistry; and they also demonstrated that the diamond was pure carbon. The 'Philosophical Transactions' for 1829 contain a paper by Mr. Allen, based on elaborate experiments and calculations which he had made on the changes produced on atmospheric air and other gases by respiration. Mr. Allen was mainly instrumental in establishing the Pharmaceutical Society, of which he was president at the time of his death. Besides his public labours as a practical chemist, he pursued with much delight in his hours of relaxation the study of astronomy. Many years before his death, Mr. Allen purchased an estate near Lindfield, Sussex, and withdrew from business. Here, while still zealously engaging in public schemes of usefulness and benevolence, he carried out various philanthropic plans for the improvement of his immediate dependants and poorer neighbours. He erected commodious cottages on his property, with an ample allotment of land attached to each cottage; and he established schools at Lindfield for boys, girls, and infants, with workshops, out-houses, and play-grounds. About three acres of land were cultivated on the most approved system by the boarders, who also took a part in household work. The subjects taught were land-surveying, mapping, the elements of botany, the use of the barometer, rain-gauge, &c., and there was a good library with various scientific and useful apparatus. Mr. Allen died at his house near Lindfield, December 30, 1843. (*Pharmaceutical Journal and Transactions* for February, 1844; *Memoirs of William Allen*; *Minutes of Committee of Privy Council*, 1842-3, 'Lindfield School,' p. 551.)

ALLEYN, EDWARD. The lives of actors are seldom associated with any circumstances of permanent interest. They strut and fret their little hour, are applauded, and are forgotten. It is of small consequence to us now, that Nashe, in 1593, says that "the name of Ned Alleyn on the common stage was able to make an ill matter good;" that Ben Jonson compares Alleyn with the great actors of Rome, and Thomas Heywood pronounces him—

"Proteus for shapes, and Roscius for a tongue;"

that a grave chronicler, Sir Richard Baker, says of Burbage and Alleyn, "They were two such actors as no age must ever look to see the like;" and that Fuller writes, "He was the Roscius of our age, so acting to the life that he made any part, especially a majestic one, to become him." Strong as these testimonies are to the professional merits of Alleyn, they would scarcely warrant any lengthened notice of him, were there not circumstances connected with his public history and his private character which lend an interest and importance to his career rarely attaching even to the most celebrated of his class.

Alleyn was born in 1566, in the parish of St. Botolph without Bishopsgate, London. The register of this parish shows the day of his birth, Sept. 1, which corresponds with entries in his own Diary. His father, Edward Alleyn, was a citizen and inn-holder in this parish, as we learn from his will, dated the 10th of September, 1570, and proved on the 22nd of the same month. He bequeathed to his wife a life interest in all his lands and tenements, and afterwards to his three children. Mrs. Alleyn, who was of a good family in Lancashire, married a second time. Her husband, whose name was Brown, is described as a haberdasher, but he was also an actor; and thus Fuller was no doubt correct when he states that Edward Alleyn was bred a stage-player. Born only two years later than his great contemporary Shakspeare, and labouring in the same vocation with him for nearly thirty years, the career of Alleyn must offer many parallel circumstances with the career of Shakspeare; and it thus acquires a secondary interest of no inconsiderable value. John Alleyn, the elder brother of Edward, was, like his father, an inn-holder, as we learn from a document bearing the date of 1588-89, in which Edward Alleyn purchases of one Richard Jones, for the sum of thirty-seven pounds ten shillings, his share of "playing apparels, play books, instruments," &c., which Richard Jones has jointly with the brother and step-father of Edward. Mr. Collier conjectures, with great probability, from the circumstance of John being mentioned as an inn-holder whilst he was evidently engaged in a theatrical speculation, that "the old practice of employing inn-yards as theatres had not then been entirely abandoned; and it is not at all impossible that in the time of their father, the yard of his inn had been converted to that purpose, and was so continued by his son John, who succeeded him." John Alleyn however became a distiller in 1594; and before this his brother is celebrated by Nashe (in another passage besides that just quoted) as "famous Ned Alleyn." It is established that he was famous in Greene's 'Orlando Furioso' and Marlowe's 'Jew of Malta,' both of which belong to the early period of the drama. In 1592 he married Joan Woodward, the daughter of Agnes Woodward, a widow, who previous to this period had become the wife of Philip Henslowe, one of the principal theatrical managers of that day. Alleyn and Henslowe now entered into partnership in their stage concerns. Within six months after his marriage the plague broke out in London, and all the theatrical houses being as usual closed, to prevent the spread of infection, Alleyn and his company, then known as Lord Strange's players, went upon a strolling expedition into the provinces. In the collection of papers in Dulwich College there are letters to and from Alleyn at this period, which are printed in Mr. Collier's 'Memoirs.' Alleyn left his wife and his father-in-law behind him during this temporary emigration, and it is not improbable that Henslowe, who appears to be an ignorant and rapacious person, had infringed the order against dramatic exhibitions, for Alleyn writes to his wife:—"Mouse, I little thought to hear that which I now hear by you, for it is well known, they say, that you were by my lord mayor's officer made to ride in a cart, you and all your fellows, which I am sorry to hear." At this period the players were in constant dispute with the corporation, and this was probably some petty exercise of tyranny from which the company of Henslowe and Alleyn were not protected. Even the queen's players, of whom Shakspeare was one, supported as they were by the highest authority, had often to contend with the municipal love of power. And yet at this period, leading a life which was denominated vagabond as far as his provincial excursions were concerned, Edward Alleyn was a man of property, derived either from marriage or inheritance, or from both. In 1596 he sells "the lease of the parsonage of Firle," near Beddingham in Sussex, for the large sum of 3000*l.*, to be received in twenty annual payments of 150*l.* He was probably the lay improPRIATOR. Here alone was an ample provision for Alleyn and his family, according to the value of money in those days, yet for many years he continued an actor and theatrical manager. The theatre which he and Henslowe owned from the period of his marriage was the Rose on the Banks; but in 1600 they built a new theatre, the Fortune, in Cripplegate, near Red Cross-street. The inhabitants of the neighbourhood petitioned the Privy Council to sanction this

theatre, and the parochial favour seems to have been very skilfully acquired. The householders approved the scheme "because the erectors of the said house are contented to give a very liberal portion of money weekly towards the relief of our poor," and "because our parish is not able to relieve them." We may thus form some idea of the profits of the early dramatic performances when audiences were contented to be delighted and instructed with the words of a play without the aid of costly decorations. But Alleyn and his father-in-law had other sources of profit: they were the owners of the dogs and bears which were exhibited at Paris Garden, and in time Henslowe and Alleyn became patentees of the office of "the mastership of His Majesty's games of bears, bulls, and dogs." In 1603 the plague again drove Alleyn and his company out of London, and a letter from his wife to him at this period brings us closer to Shakspeare than any other contemporary record. The good lady says, in this torn and mutilated paper, "Aboute a weeke a goe there came a youthe who said he was Mr. Francis Chalouer, who would have borrowed x^d to have bought things for . . . and said he was known unto you, and Mr. Shakspere of the Globe, who came . . . said he knew hym not, onely he herde of hym that he was a roge . . . so he was glade we did not lead him the monney." After the accession of James, Alleyn's company became 'the Prince's Players,' as Shakspeare's was the King's; and having purchased the patent office of master of the king's games, Henslowe and Alleyn, in 1606, rebuilt Paris Garden for those disgusting exhibitions in which the court and the populace equally delighted. The patentees had the right of sending bear-wards into the country; and accounts at Dulwich exhibit the expense and profits of such exhibitions. Thus accumulating property in various ways, Alleyn was so thriving a man in 1606 as to have purchased the manor of Dulwich from Sir Francis Calton. Upon the death of Henslowe in 1616, and of his wife in the following year, Alleyn succeeded to the greater part of their theatrical property; and he had previously acquired other property of the same nature, particularly by a large purchase in the Blackfriars Theatre in 1612, which Mr. Collier supposes was Shakspeare's share, sold by him on his retirement from London. There is, however, no distinct evidence for this assumption. It is nowhere stated to whom the money, being a total of 59*l.* 6*s.* 8*d.*, was paid for this portion of the lease and other property.

Alleyn commenced the building of Dulwich College in 1613. Previous to this he appears to have discontinued appearing on the stage as an actor; but Aubrey, in his 'Miscellanies,' connects the foundation of Dulwich College—"the college of God's Gift," as Alleyn called it—with a circumstance which strongly recommends itself to the imagination of the credulous antiquarian: "The tradition was, that playing a demon with six others in one of Shakspeare's plays, he was in the midst of the play surprised by an apparition of the devil, which so worked on his fancy that he made a vow which he performed at this place" (Dulwich). This is clearly an adaptation of the story told with great solemnity by Prynne, in his 'Histrio-Mastix,' in his recital of the judgments against players and play-haunters: "Nor yet to recite the sudden fearful burning, even to the ground, both of the Globe and Fortune playhouses, no man perceiving how these fires came: together with the visible apparition of the devil on the stage at the Bel Savage playhouse, in Queen Elizabeth's days (to the great amazement both of the actors and spectators), whiles they were there profanely playing the History of Faustus (the truth of which I have heard from many now alive, who well remember it), there being some distracted with that fearful sight." It is evident that Alleyn, having considerable riches and no family, had, before he resolved upon the particular appropriation of his wealth, not only acquired a reputation for benevolence, but intimated an intention to make an endowment for some charitable institution. Samuel Jeynens, probably a clergyman, applies to Alleyn to render some assistance for the completion of Chelsea College, by letter, in the beginning of which he says, "Blessed be God, who has stirred up your heart to do so many gracious and good deeds to God's glory." The object of Chelsea College was "that learned men might there have maintenance to answer all the adversaries of religion." The same writer adds, "Or, if I might move another project to yourself, that it would please you to build some half a score lodging rooms, more or less, near unto you, if it be no more but to give lodging to divers scholars that come from the university." Alleyn took his own course. In 1616 he had nearly completed his establishment at Dulwich, and in the autumn of that year the Earl of Arundel writes to him with a familiarity which shows the respect entertained for Alleyn's character, and the knowledge amongst the higher ranks of his benevolent purposes. The earl addresses the player as his "loving friend," and says, "Whereas I am given to understand that you are in hand with an hospital for the succouring of poor old people and the maintenance and education of young, and have now almost perfected your charitable work, I am at the instant request of this bearer to desire you to accept of a poor fatherless boy to be one of your number." The incumbent of St. Botolph's, the parish in which Alleyn was born, was at this period Stephen Gosson, who six and thirty years before was the furious adversary of poets and players, and "such like caterpillars of a commonwealth." The papers of Dulwich College show that Alleyn was solicitous to give a preference to the poor of his native parish in selecting the inmates of his hospital; and that Gosson was particu-

larly diligent in recommending individuals to his favour. There were legal difficulties in the establishment of 'God's Gift College' as a foundation; and no less a person than the Chancellor Bacon thought it his duty to resist the completion of Alleyn's wishes. The chancellor thus writes to the Marquis of Buckingham: "I now write to give the king an account of the patent I have stayed at the seal: it is of license to give in mortmain eight hundred pounds land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playeth the last act of his life so well, but if His Majesty give way thus to amortize his tenures, the Court of Wards will decay, which I had well hoped should improve. But that which moved me chiefly is, that His Majesty now lately did absolutely deny Sir Henry Saville for two hundred pounds, and Sir Edward Sandys for one hundred pounds, to the perpetuating of two lectures, the one in Oxford, the other in Cambridge, foundations of singular honour to His Majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit less. If His Majesty do like to pass the book at all, yet if he would be pleased to abridge the eight hundred pounds to five hundred pounds, and then give way to the other two books for the universities, it were a princely work, and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The opposition of the chancellor was however overruled, and Alleyn was allowed to dispose of his munificent endowment of eight hundred pounds a year according to his own wishes. The college was for the support and maintenance of one master, one warden, and four fellows, three of whom were to be ecclesiastics, and the other a skilful organist; also six poor men, six women, and twelve boys to be educated in good literature. The patent passed the great seal on the 21st of June, 1619; and on the 13th of the following September Alleyn formally and publicly disposed himself of this the greater part of his property, and thenceforward he and his wife lived in this foundation upon a footing of equality with those whom they had raised into comfort and comparative opulence. Thomas Heywood, in his 'Vindication of Actors' (a remodelling of his 'Apology for Actors'), says, "When this college was finished, this famous man was so equally mingled with humility and charity that he became his own pensioner, humbly submitting himself to that proportion of diet and clothes which he had bestowed on others." Alleyn appears to have had a full and earnest enjoyment in his rare munificence. In his diary, under the date of May 26, 1620, is this passage: "My wife and I acknowledge the fine at the Common Pleas' bar of all my lands to the college: blessed be God that has lent us life to do it." He had property enough to bestow on other charitable objects. In 1620 we find him founding almshouses in Finsbury. His diary gives us a curious picture of his habits after his retirement to Dulwich. He was still master of the king's games; and thus we find him on one day baiting before the king at Greenwich; on another, giving the twelve brothers and sisters of the college their new gowns; and on another, going to Croydon fair to sell his brown mare. His property still went on accumulating. In 1620 he bought the manor of Lewisham. In 1621 the Fortune Theatre, of which he was the chief proprietor, was burnt. He enters the fact in his diary, without a single observation, and quietly sets about rebuilding it. His wife Joan died in 1623. He was very soon married again, to a lady whose Christian name was Constance, and who is supposed to have been a daughter of the celebrated Dr. Donne. Alleyn lived with his second wife only about two years. His will, dated November 13, 1626, states that he was sick in body; and on the 25th of the same month he died, and was buried in the chapel of his college, called Christ Chapel, in a plain manner, according to his special direction. By his will he endowed twenty almshouses, ten in the parish of St. Botolph, and ten in St. Saviour's, Southwark; and he left considerable legacies to his wife and other relations. Fuller, some forty years after the death of Alleyn, when the opinions of the Puritans had thrown discredit upon the noblest as well as the most innocent actions of those who had been connected with the theatre, thus writes of the founder of Dulwich College: "He got a very great estate, and in his old age, following Christ's counsel (on what forcible notice belongs not to me to inquire), 'he made friends of his unrighteous mammon,' building therewith a fair college, at Dulwich in Kent, for the relief of poor people. Some, I confess, count it built on a foundered foundation, seeing in a spiritual sense none is good and lawful money save what is honestly and industriously gotten. But perchance such who condemn Master Alleyn herein have as bad shillings in the bottom of their own bags, if search were made therein."

The founder of Dulwich College had a singular partiality for persons bearing his own name. Advantage was probably taken of this peculiarity, which we must call a weakness. Dekker writes to him to introduce the son of a Kentish yeoman: "He is a young man loving you, being of your name, and desires no greater happiness than to depend upon you." Howes, the continuator of Stow's 'Chronicle,' mentions about 1614, that Alleyn was building his college, and that he intended the master always to be of the name of Allen, or Alleyn. This limitation continues to exist. Dulwich College now possesses very large revenues; and the situation of master especially is one of great value. Alleyn left a collection of pictures there, to which additions were gradually made; but in 1810 Sir Francis Bourgeois bequeathed to the college his valuable collection, which he had pre-

viously offered, but without success, to the government, upon the condition of building a gallery for its reception. This collection is easily accessible to the public, without fee.

Within the last few years considerable discussion has arisen with reference to the proper distribution of the funds of the college, and at the beginning of 1856 a scheme was recommended by the Charity Commissioners, with consent of the college authorities, for the future management of the charity. The present members are to be paid annually as follows:—Master, 1015*l.*; Warden, 855*l.* (to be raised to 1015*l.* should he survive the master); First and Second Fellows, 500*l.*; Third and Fourth Fellows, 466*l.*; poor brethren and sisters, 150*l.* from Michaelmas next for their respective lives. Twelve governors are to be appointed: an upper, or classical, school to be constituted, the head-master with a salary of 350*l.* a year, and 30*s.* half-yearly for each scholar over fifty, to have the general superintendence of the charity, subject to the governors; the under-master to have 250*l.* with 10*s.* half-yearly for each boy above fifty, in addition to his own pupils. Day scholars and boarders to be admitted to this school. Foundation scholars, not to exceed twenty-four in number, may be maintained at the expense of the charity. Scholarships, not exceeding eight in number, at 100*l.* a year each, tenable for four years, may be provided for scholars (not private boarders) in the upper school. A lower school, for foundation scholars and day boys, is to be carried on at Dulwich, the master to receive 150*l.* a year, and 10*s.* half-yearly for every boy exceeding fifty. Twelve boys may be allowed exhibitions, or scholarships, not exceeding 30*l.* a year each, for four years. The number of alms-people not to exceed twenty-four in the first instance, half to be brethren, and the other half to be sisters; who are to have residences and a weekly stipend not exceeding 20*s.* Out-pensioners may be appointed, not exceeding sixteen, with stipends of not more than 10*s.* weekly.

The papers at Dulwich College, whether in the writing of Alleyn or his partner Henslowe, throw some light upon the literary history of the drama. Alleyn appears to have taken much of the management with regard to the authors who wrote for the theatres in which he was so deeply interested. For example, there is an entry in Henslowe's papers, "Lent unto my sonne E. Alleyn, the 7th of November, 1602, to give unto Thomas Deckers for mending of the play of Tasso, the some of xxx*s.*." and again, "Lent unto Mr. Alleyn, the 25th of September, 1601, to lend unto Benjamin Johnson, upon his writing of his adycions in Jeronimo, xxx*s.*." Henslowe again lends unto "Ben-gemy Johnsons, at the apoyntment of E. Alleyn and William Birde," in earnest for plays undertaken, "the some of xl*l.*" The caution with which the elder partner makes his son-in-law a sort of security for needy authors is very curious. Alleyn appears to have been a man of a kindly heart towards those with whom he was brought in contact; and all these documents show that the theatrical writers—men who have earned their immortality—were for the most part poor and wretched. The partners however in all probability screwed their authors very hard. There is a letter from Robert Daborne to Henslowe, in which he earnestly begs for twenty shillings, saying, "Good sir, consider how for your sake I have put myself out of the assured way to get money, and from twenty pounds a play am come to twelve." There is a heart-rending document also from Field, Daborne, and Massinger, in which they earnestly beg for five pounds to deliver them from prison. The number of eminent men who were associated with Henslowe and Alleyn in producing dramatic novelties was very great, including Munday, Drayton, Dekker, Chettle, Massinger, Jonson, Rowley, Heywood, Porter, and Chapman. These men were dependent upon the players for the small gratuities which they received for works of high genius and laborious art. Yet Alleyn is not to be blamed for this penurious reward of authors. The writers for the theatres were almost innumerable; and excellence up to a certain point was very generally attainable by them. Perhaps some of the higher excellence of Shakspeare may be attributable to the fact that he was at ease in pecuniary matters; that almost alone he could produce the most attractive novelties for his own theatres; that he was not dependent upon managerial caprice; that in fact he was making a fortune, as Alleyn himself was making it, by his property in a species of enterprise which had universal supporters, and which in his case had the especial support of the wealthiest and best educated of the community. The details of the life of Alleyn ought to be attentively studied by those who desire to form a competent notion of that unequalled chapter in literary history, the annals of the English stage during the half century of its greatness.

(Fuller, *Worthies of England*; Kippis, *Biographia Britannica*; Collier, *Memoirs of Alleyn*, published by the Shakspeare Society; Malone, *Historical Account of the English Stage*.)

ALLINGHAM, JOHN TILL, a very successful dramatic writer, some of whose farces especially were what is called stock pieces at the beginning of the 19th century. They have no great pretensions to wit or humour; but they are full of liveliness and bustle, and were adapted to the peculiar talents of the most popular comedians of the time. 'The Weathercock' and 'Fortune's Frolic' are the best known of his productions. Allingham was the son of a wine-merchant in London, and was brought up to the legal profession. We neither can ascertain the date of his birth nor the exact period of his death. In an edition of 'Fortune's Frolic,' forming one of the series of dramatic

pieces published by a bookseller named Cumberland, about twelve years ago, we find this notice of Allingham: "We remember him some twenty years since in the busy throng about 'Change, in the capacity, we believe, of a stock-broker. He has been dead some years."

ALLORI, the name of two distinguished Italian painters, father and son. The father, *Alessandro*, was born at Florence in 1535, and was brought up by his uncle Angelo Bronzino, likewise a very distinguished painter. Allori, from his connection with his uncle, was also frequently called *Bronzino*, and he sometimes wrote the name upon his pictures. He was one of the most distinguished painters of the anatomical school, and was a devoted admirer of Michel Angelo; but he appropriated nothing more of that great master than his affected display of anatomy, which Allori seems to have considered the greatest quality in art. In 1590 he published a treatise upon anatomy for the use of artists. He died in 1607, and his portrait by himself was placed in the Florentine gallery of painters' portraits.

Allori's works, both in oil and fresco, are numerous, and many on a large scale. His greatest work is the Montaguti Chapel in the church of the Annunciata, painted in oil in 1582. He has painted there, a Last Judgment, Christ disputing with the Doctors, and Christ driving the Money Changers from the Temple. In the second he has introduced the portraits of Michel Angelo and Giacomo da Pontormo in their own costume, besides several other portraits of his contemporaries. He was an excellent portrait-painter, and he constantly introduced portraits of his friends into his historical pieces.

The son, *Cristofano Allori*, born at Florence in 1577, was a better painter than his father, whose style he abominated; he used to call him a heretic. He studied with Gregorio Pagani, and rivalled that painter in richness of colour, and surpassed him in delicacy of execution. But he was idle and fastidious, and his works are scarce. In execution he was equal to anything, and he had of course a corresponding skill in copying. He is said to have made some copies of Correggio's Magdalen with some slight alterations in the background, which now pass as duplicates by Correggio; he generally made a slight variation in the background; the original of this work is at Dresden. Cristofano was an excellent landscape-painter. His master-pieces are considered the Miracle of San Giuliano, in the Pitti gallery; San Manetto, in the church de' Servi; Judith and Holophernes; and a Magdalen, which was the portrait of his own mistress, a very beautiful woman. The Judith is also her portrait, and the Holophernes was painted from himself: it was engraved by Gondolfi for the 'Musée Napoleon.' He died in 1621; his portrait is likewise in the Florentine portrait gallery.

(Baldinucci, *Notizie de' Professori del Disegno*, &c.; Lanzi, *Storia Pittorica*, &c.)

ALLSTON, WASHINGTON, a distinguished American historical and landscape painter, was born in South Carolina in 1779, and was educated at Harvard College, which he entered in 1796, having spent a preparatory term, by the advice of his physicians, at Newport, Rhode Island. Having determined to follow painting as a profession, he resolved to visit England for that purpose; he accordingly set out in 1801 with another artist for London, and entered the Royal Academy of Arts of London as a student, in which he remained three years, during the presidency of West.

In 1804 he went with a friend to Paris, and thence to Rome, where he remained four years. In 1805 he attracted considerable notice there by a picture of 'Jacob's Vision.' He excelled chiefly in colouring, and is said to have created considerable sensation among the painters in Rome, by the peculiar effects which he accomplished, through a great use of asphaltum after the manner of Rembrandt. He painted several pictures at Rome, which were admired for their colour and chiaroscuro; among them a portrait of himself, and several landscapes.

In 1809 Allston returned to America, and at Boston married the sister of Dr. Channing. In 1811 he again visited England, where he obtained the 200 guineas' prize from the British Institution for a picture of the 'Dead Man raised by Elisha's Bones,' which was afterwards bought by the Pennsylvania Academy of the Arts for 3500 dollars. In 1813 he had the misfortune to lose his wife, at a time when he was himself in a very weak state of health. In 1814 he published a book entitled 'Hints to Young Practitioners in the Study of Landscape Painting.' In 1817 he paid a second visit to Paris, with Leslie the Academician; and he returned in the following year to America, to Cambridgeport, a village in Massachusetts, where he resided until his death in July, 1843. He was an Associate of the Royal Academy of London; his election took place in 1819.

Allston was regarded with deep affection by friends in England. Of him Coleridge said he was "gifted with an artistic and poetic genius unsurpassed by any man of his age." His residence was not far removed from Boston or from Harvard University; but Allston lived in much seclusion. The American writers notice that, although somewhat neglected by his countrymen, Lord Morpeth (Earl of Carlisle), Mr. Labouchere, and M. de Tocqueville, sought him in his retreat to offer their tribute of respect.

ALMAGRO, DIEGO DE, one of the adventurers who went from Spain to the conquest of America. He was a foundling and brought up by a clergyman of Almagro, according to Gomara; but according to Zarate, of Malagon. When the success of Columbus's voyage

became known in Spain, numbers of adventurers, prompted either by religious zeal, or by ambition for military glory, or the desire of gain, flocked to the new world; and many remained in obscurity until an opportunity was offered to them to become known. Of Almagro nothing is said by the historians previous to the year 1525, when he entered into a sort of partnership with Pizarro and a wealthy clergyman, named Hernando de Luque, at Panamá, to undertake jointly the conquest of Peru. Pizarro took the command of the troops; Almagro engaged to procure the supplies of men, arms, provisions, &c.; and Luque was to remain at Panamá, to forward, with the governor of that place, the interests of the company. Pizarro set out first, and Almagro afterwards joined him. Some time after the execution or murder of the Peruvian Atahualpa, Francisco Pizarro was informed of the arrival of Pedro de Alvarado with some troops to undertake the conquest of Peru, and sent Almagro to them to ascertain their intentions. Almagro met them on the coast, near the present port of Callao. After some negotiation, the greater part of the troops of Alvarado being from Estremadura, and tempted with the offer of 100,000 gold crowns to be divided among them, joined their fellow-countrymen, and marched together to Cuzco.

Almagro was informed by one of his party that he had been appointed governor of Nueva Toledo. He interpreted this to mean that Cuzco also was part of his governorship, and assembling the Ayuntamiento, openly declared to them his views. The two brothers of Pizarro, Juan and Gonzalo, refused to obey the self-made governor, and were put under arrest. Francisco Pizarro, upon hearing this news, left Truxillo, where he then was, and proceeded to Cuzco in great haste; when Almagro acknowledged his fault, and Pizarro not only pardoned him, but even lent him a considerable sum of money. Pizarro and Almagro entered now into an agreement by which the latter promised upon his solemn oath to leave Cuzco, and never to return within thirty leagues of it, even though the Emperor Charles should order him to do so. In 1535 he was sent to the conquest of Chili, which he partially effected, after having suffered much fatigue and privation; and it is said that he was presented by several caciques with 600,000 ducats in pieces of gold.

Five months after, Juan de Rada and Rui Diaz, whom he had left at Cuzco to recruit men for his army, brought him the intelligence that Fernando Pizarro, whom his brother Francisco had sent to Spain to solicit honours and titles for the discoverers, had returned from thence, bringing the title of Marquis of Peru for Pizarro, Governor of Nueva Toledo for Almagro, and Bishop of Peru for Luque. Some of Almagro's friends advised him to return to Cuzco. On his way thither he met Noguera, an officer who had been sent by Pizarro to ascertain whether he was in want of any assistance to pursue his conquests, Pizarro himself being then employed in building Lima. Almagro availed himself of this opportunity to get full information of the state of affairs at Cuzco, the safety of which, at that time, was much endangered by a revolt of the Indians; and having ascertained that he might easily obtain possession of that city, he immediately proceeded thither. Having subdued the Indians, he entered Cuzco without opposition; imprisoned Gonzalo and Fernando Pizarro, and pillaged their house. Francisco Pizarro, upon hearing of these events, sent from Lima two successive detachments against Almagro; and after having obtained the liberty of his two brothers, joined the army with the rest of his forces; successfully attacked Cuzco; and, having taken Almagro prisoner, caused him to be tried by a court-martial, which condemned him to death for having rebelled against his general and abandoned his post. This sentence was executed at Cuzco on the 25th April, 1538, Almagro being then in the seventy-fifth year of his age.

Almagro is described both by Gomara and Zarate as a brave, liberal, and open character. He never married, but left a son by an Indian woman, who was also called Diego de Almagro, and had as eventful a life and as tragical an end as his father.

(Gomara, *Historia General*, &c., ch. 125-128; Zarate, *Historia de la Conquista del Peru*, b. iii.; Pizarro, *Varones Ilustres del Nuevo Mundo*.)

AL-MAMUN. [ABBASIDES.]

ALMANSOR, properly *Al-Mansur*, or, with his complete name, *Abu Jafar Abdallah al-Mansur*, the second kalif of the Abbasside dynasty [ABBASIDES], was born at Hama in Syria, A.D. 713, and succeeded his brother and predecessor Al-Saffah, in 753. His reign was occupied chiefly with contests for the throne, and in repressing insurrections, some of which were of a sectarian character. From one of these he took a dislike to his residence at Kufa, and laid the foundation of the town of Baghdad, which became from this time the abode of the kalifa.

Al-Mansur died, September, 776, at Bir Maimuna, on a pilgrimage to Mecca. His son Al-Mohdi succeeded him in the kalifat. Al-Mansur first showed that predilection for literature which for several centuries became a distinguishing feature in the character of the Mohammedan sovereigns. During his reign translations into Arabic were commenced of the works of ancient Greek writers on metaphysics, mathematics, astronomy, and medicine.

ALMEIDA, FRANCISCO, seventh son of the Conde de Abrantes, was the first Portuguese viceroy of India. In his youth he distinguished himself against the Moors in the Peninsula, particularly in the conquest of Granada. In 1505, while paying a visit to his brother,

the Bishop of Coimbra, he was sent for by King Manoel, or Emanuel, and intrusted with the important office of viceroy of the recently acquired possessions in India. On the 25th of March, 1505, he set sail from Lisbon. "His embarkation," says Barros, "was the most brilliant that had ever taken place in Portugal. His force consisted of 1500 men, all belonging to very respectable families; many of them were noblemen of the king's household, all anxious to serve under so distinguished a leader."

After a prosperous voyage Almeida arrived at Quiloa, on the 23rd of July. The Moorish king of that city Habrasmu, or Ibrahim, was not friendly to the Portuguese. Almeida complained of his not having paid due respect to the Portuguese flag, when Ibrahim apologised, and promised to visit the viceroy on the morrow. But instead of the king, a messenger from him came to make a fresh apology. Almeida told the messenger to inform his master that he himself would pay him a visit at his own house. At the approach of the Portuguese, Ibrahim fled, and Almeida gave the crown of Quiloa to Mohammed Anconi, a worthy man, and a great friend of the Portuguese. Almeida received the homage of the new king in the name of his master, built a fortress to keep the inhabitants in subjection, and then proceeded to the town of Mombaza, which he destroyed. On his arrival at Cananor, on the Malabar coast, he received an embassy from the King of Bisnagur, who was desirous to form an alliance with the Portuguese. Almeida erected here another fortress to protect the factories, or commercial establishments, of Cananor, Cochin, and Coulan, and loaded eight vessels with spicery, which he sent to Portugal. This squadron on its way to Europe discovered the island of Madagascar.

The governor of Cochin, Trimumpara, had resigned in favour of one of his relations, and the viceroy went to that town with the object of renewing the alliance with the new king. Almeida sent his son Lorenzo against the King of Calicut, who had offered some injuries to the Portuguese merchants. Lorenzo, after having taken ample satisfaction for the insult, went to make an establishment at Ceylon, and also took the Maldive Islands. At the same time, four vessels, which had come from Portugal, formed a commercial alliance with the King of Malacca, and established two factories in the island of Sumatra.

The Soldan, or kalif of Egypt, with the aid of the republic of Venice, which always looked with an envious eye on the success of the Portuguese, had fitted out a naval expedition, and given the command of it to an experienced Persian, named Mir Hocem. The King of Calicut, expecting this assistance, made preparations for war, upon which the viceroy sent his son against him. When Lorenzo was in the port of Chaul, the Egyptian fleet, which had been reinforced with twenty-four vessels of the governor of Diu, appeared. Lorenzo at first mistook them for the squadron of Albuquerque, which he was expecting. The fire of Mir Hocem however soon made him discover his error. The two squadrons fought till night-fall without any considerable advantage on either side. Some of his officers advised Lorenzo to avail himself of the obscurity of night in order to cross the bar, and get out into the sea; but the gallant young man, though severely wounded, said, that to go away at night was nothing else than to run away, and that was a thing which he never would do. As the Portuguese squadron was sailing out in the morning, the Egyptians opened a brisk fire upon it. Lorenzo's vessel was the last, and the enemy directed their principal fire against her. At last she was separated from the rest of the vessels in a very sandy and rocky place. As the tide was running out with great rapidity, the other vessels could not render her any assistance, and the enemy showered their fire upon her with a sure aim. Lorenzo was requested by his men to save himself in the boat, but he would not consent to abandon them. A shot carried off one of his legs. He caused himself to be tied to the mast, where he continued to animate his men until another shot carried off the left side of his chest. The galley was by this time upon a sand-bank; it was boarded without difficulty, and twenty-four men, who remained in it, were carried away captives. The rest of the vessels proceeded to Cananor, and informed Almeida of the disaster. He bore it with fortitude, and was making preparations to revenge his loss, when Alfonso de Albuquerque, who was appointed governor of India in his place, arrived. Almeida received him very coolly, and a quarrel ensuing, Albuquerque was sent to Cochin, where he was kept three months under arrest. [ALBUQUERQUE.]

Almeida, whose only object now was to gratify his vengeance, sailed to Onor, where he burnt some vessels of the king of Calicut, entered the port of Dabal, or Dabul, belonging to the king of Goa, on the 18th of December, 1508, took the town, and after having plundered it reduced it to ashes. He then went in search of the Egyptian fleet, and found it near Diu in the kingdom of Cambay, and obtained a complete victory over it. Mir Hocem, with only twenty-four men, escaped: eight of his vessels were taken, and the rest sunk.

Almeida, having thus punished his enemies, returned to Cochin, where Marshal Coutinho, who had arrived from Portugal, urged him to return home. The viceroy released Albuquerque, surrendered his government, and sailed from Cochin on the 13th of November, 1509. On his way to Portugal, after having doubled the Cape of Good Hope, he stopped at Saldanha Bay to procure a supply of fresh water. His soldiers had a dispute with the natives, and an affray ensued. One of his officers, Mello, seeing the venerable old man alone in the midst of that inhospitable country, observed to him in a sarcastic manner,

"Here I should wish to see by your side one of those whom you favoured in India." Almeida very composedly answered, "This is not the time to think of that; think rather how to save the royal standard; as for me, I am old enough, both in years and in sins, to die here, if that be the will of the Lord." From this moment Mello never abandoned either the standard or his general, until Almeida fell pierced by a lance.

"That the man who had trampled over countless thousands of the Asiatics," says a contemporary writer, "who had humbled their sovereign princes, and annihilated in the seas the powers of the Egyptian Soldan, should perish on an obscure strand, by the hands of a few savages, should be a salutary lesson for human ambition."

Almeida was a man of noble appearance, prudent, courteous, and very much esteemed for his generosity. During his administration of India he made the Portuguese name respected. He is represented by some writers as a conceited man, who thought nobody so well qualified to govern India as himself; but perhaps we only do him justice in believing that his ruling motive was a desire to elevate the fame and power of his native state.

(Barros, *History of the Portuguese Conquests in the East*, decade i., book 8 to the end—ii., book 1-4; Damian à Goes, *Chronica do Senhor Rey Dom Manoel*; Mariana, book xxix. chap. 16; Lardner, *Cabinet Cyclopaedia, History of Spain and Portugal*, vol. iii., p. 306.)

ALMOHADES, the name of a Mohammedan dynasty, which began in Africa and Spain with Abdelmumen, in the year 542 of the Hegira, A.D. 1147. Mohammed-ben-Abdallah, a native of Herga, in Africa, was the son of a lamplighter in a mosque. He received his education at Cordova; and having finished his studies, he travelled to the East to improve his knowledge, and visited Cairo and Baghdad. In Baghdad he attended the school of the philosopher Abu-Hamid-Algezali, who had written a book on the revival of learning and the law, which was condemned at Cordova as dangerous to the faith of Islam. Ali, the Almoravidian king of Cordova, approved of this decision, and the book was given up to the flames. Algezali perceiving a stranger in his school, and having ascertained that he was from the west, asked him whether he had ever been at Cordova, and heard of his book. Abdallah informed him of the fate of his work. The doctor turned pale, tore the book which he had in his hands, and looking to heaven, exclaimed, "May God thus tear the kingdom from the impious Ali!" Abdallah joined him in his prayer, and added, "Pray God to make me an instrument of thy vengeance."

After three years' residence at Baghdad, Mohammed returned to Mauritania in 510 (A.D. 1116), where he rendered himself conspicuous by the simplicity of his dress, by his austerity, and by his bold preaching against the vices both of the king and the people. On his arriving at a village called Tejewa, he met a youth of prepossessing appearance, by name Abdelmumen, who was going with his uncle to study in the East. Abdallah promised to give him the instruction which he desired, but taught him all that was most conducive to his own designs. He communicated to him a prophecy in which it was foretold that the empire of life and of the law would only arise with Abdelmumen. Having thus prepared him, he named him his vizier. They both went to Fez, and thence to Morocco. Entering one day into the mosque of the latter city, Mohammed placed himself in the seat of the Imam. One of the ministers represented to him that nobody could occupy that place except the king of the faithful. Mohammed answered him with much gravity in these words of the Koran, "Inna'l mesajida lillahii"—"certainly the temples only belong to God." Shortly after the king entered, and prayers being said, Mohammed arose, and addressing himself to Ali, said to him, "Put a remedy to the evils and injustices prevailing in thy kingdom, for God will require of thee an account of thy people." The king at first treated him with contempt; but as he continued to preach and attract the multitude, Ali at last assembled his council, and though severe measures were proposed, the king contented himself with expelling him from the city.

Mohammed now built a hut in a burial-ground, and multitudes flocked there to hear his doctrine. He preached to them about the coming of the great Mehedi, who was to establish the empire of justice upon earth. The king ordered him to be imprisoned and beheaded, but he escaped to Agmat, and thence to Tinmal in the land of Sous. One day while he was expounding the prophecy of the coming of the great Mehedi, Abdelmumen observed, "That prophecy evidently applies to thee; thou art the true Mehedi." Upon this, Abdelmumen, with fifty others of his disciples, acknowledged him as their Mehedi. After these, seventy more swore allegiance to him. Mohammed established two councils. The fifty who first acknowledged his authority were those with whom he entrusted the affairs of greater consequence, and to the latter seventy he confided those of less importance.

He then went to the mountains, preaching the unity of God, and was followed by 20,000 men of the tribe of Mas-amuda, to whom he gave the name of Mowahedun, that is, Unitarians, from which the name of Almohades is derived. The command of this army was given to Mohammed Alakhir.

Abu-Is'bac-Ibrahim, Ali's own brother, marched against the rebels; and the two armies were ready to fight, when a sudden terror seized the foremost ranks of Ibrahim, who, turning their horses, began to fly in all directions, trampling down their own fellow-soldiers. The

Almohades possessed themselves of the rich baggage, and in consequence of this success several other tribes joined them. Ali now called his brother Temin from Spain, and with a powerful army sent him against the Mehedi, who had retired to the mountains. This general, though more successful than the preceding, never could defeat the Almohades. They fortified themselves at Tinmal, and from this place they sallied forth to devastate the surrounding country.

In 1125 (513 of the Hegira), they laid siege to Morocco, but were defeated in a vigorous sally made by the besieged. Three years afterwards, Abdelmumen marched at the head of 30,000 men, and obtained a complete victory over the Almoravides. On his return to Tinmal, the Mehedi came out to greet the victorious general; and the next day he called his men at the mosque, and took his last leave of them. Shortly after Abdelmumen waited upon him. The Mehedi gave him the book of Algezali, and departed from this world. He had made several reforms in the Mohammedan religion, among which was the adoption of a more simple profession of faith, and of prayers which they were allowed to say on their march, and even when fighting, which gave them a superiority over their enemies.

The chiefs of the Almohades now assembled to determine the form of government they should adopt after the death of the Mehedi; and having decided in favour of a moderate monarchy, the election fell upon Abdelmumen, who was declared Imam and Amir-al-Mumeinin. He pursued his conquests with vigour, and in three years reduced the empire of the Almoravides to very narrow limits. He took Oran and Fez, and laid siege to Morocco, the only city now left to the Almoravides in Africa. Whilst Abdelmumen was engaged in reducing that city, he sent Abu-Amran with a numerous army to invade Andalusia. Many of the petty chiefs of Spain joined the Almohades. In the mean time the siege of Morocco was pursued with vigour, and the inhabitants defended it heroically. The besieger swore he would not retire until he had sifted the town through a sieve. Famine had carried off three-fourths of the population, and the remaining part could make but a feeble defence, when the city was taken by a general assault in the year 543 of the Hegira, A.D. 1148. The young emperor Ibrahim was put to death, the few surviving inhabitants inhumanly massacred, and the town demolished. According to Marmol, Abdelmumen literally fulfilled his oath. He afterwards rebuilt the city, and called some tribes from the desert to re-people it.

The arms of the Almohades were not less successful in Spain than in Africa. Almost all Andalusia acknowledged their dominion. Cordova, the last hold of the Almoravides, was taken by Abu-Amran, and Abdelmumen was proclaimed sovereign both of Mauritania and Spain.

Not content with the territory he possessed in Spain, Abdelmumen published in 557 (A.D. 1161) the *Jihad*, or holy war, with an intention of subduing the whole of the Peninsula. He levied an army of 100,000 horse and 300,000 foot, but in the midst of his preparations death overtook him in 558.

His youngest son, Yussuf-Abu-Yacub, succeeded him. This prince, not being so warlike as his father, dismissed the army which he had assembled at Sulé, and in the first few years of his reign he cultivated the arts of peace. In 566 (A.D. 1170) however, he invaded Spain, and, after conquering the rest of the Mohammedan dominions in the Peninsula, fell in an engagement with the Christians.

Yussuf-ben-Yacub, better known by the name of Almansor, landed at Algeciras, and defeated Alfonso III. of Castile in the plains of Alarcos. The prisoners he had made in this battle he immediately restored to liberty—an example of very rare occurrence among the Mohammedans. After this signal victory he took Calatrava, Guadalajara, Madrid, and Salamanca, and afterwards returned to Africa, where he died in 595 (A.D. 1198). This prince was the ornament of his age, and the most liberal and magnanimous of the Almohadian dynasty.

His son Mohammed-Abu-Abdalla, who succeeded him, though an effeminate and weak prince, was not insensible to the glory of arms. He mustered a most powerful army, one of the five divisions of which, if we are to give credit to the Arabic and Spanish historians, amounted to 160,000 men: his design was to conquer the whole Peninsula. Such was the terror which this vast armament inspired among the Christians, that Innocent III. proclaimed a crusade, and several bishops went from town to town to rouse the Christian princes. The kings of Castile, Aragon, and Navarre, with a numerous body of foreign volunteers, advanced to stop the progress of the Moslems. The two armies met in Las Navas de Tolosa, between Castile and Andalusia; and on the 12th of June, 1211, the Christians obtained so complete a victory over the Africans, that Mohammed himself had a narrow escape, and left no less than 170,000 men on the field; the rest fled for safety. After this signal defeat he retired to Morocco, gave up the care of the government to his son, Yussuf-Abu-Yacub, who was only eleven years of age, and passed the last days of his life in licentious pleasures. He died in 610 (1213).

Abu-Yacub died without issue in 620 (1223). His death was the signal of a civil war which ended with the destruction of the Almohades. After several disputes, Almamun-Abu-Ali, brother of the governor of Valencia, was proclaimed emperor. He projected a reform in the constitution, and prepared the way towards it by writing a treatise against the institutions of the Mehedi. The two councils instituted by the Mehedi, against whom Almamun's reform was princi-

pally directed, deposed him, and chose Yahya-ben-Anasir in his stead, supplying him with troops to oppose Almamun. Yahya landed in Andalusia, and was defeated by the emperor near Medina Sidonia. Almamun speedily crossed over to Africa, and arriving at Morocco unexpectedly assembled the senate, and after upbraiding them for their conduct, caused them to be beheaded in the court of the palace. All the walls suspected of partiality for this body underwent the same fate, and their heads were left to putrefy on the ramparts of Morocco.

In Spain, Ibn-Hud, an Andalusian sheik, who had formed the project of rescuing the country from the yoke of the Almohades, after a series of victories expelled them from the Peninsula. Almamun, harassed by so many disasters, died in 629 (1231). His successors in Africa lived in a continual state of intestine warfare. The last of them was Idria, who fell in a battle against the Marini, and with him ended the dynasty of the Almohades.

(Casiri, *Bibliotheca Arabico-Hispanica*; Conde, *Historia de la Dominacion de los Arabes en España*, ii. 26-58; Marmol, *Descripcion General de Africa*; Rodericus Toletanus, *De Rebus Hispanicis*; D'Herbelot, *Bibliothèque Orientale*.)

ALMORAVIDES, an Arabian tribe, who came out of the country of Himyar, and established themselves in Syria in the time of the first kalif, Abu-bekr. They passed afterwards into Egypt, penetrated into Africa towards the west, and settled about the Desert of Sahara. They extended themselves gradually, and gave the name to a sect called Molthemim, or Molathemin, on account of their wearing veils. Their religion seems at a very early period to have been Christian, but by mixing with the Mohammedans they lost every trace of it; and even of the religion of Islam they hardly knew anything beyond the formula, 'La ilah illa Allah Mohammed rasul Allah'; that is, 'There is but one God, and Mohammed is his envoy.'

Yahya-ben-Ibrahim, a very patriotic man of the tribe of Gudala, which was one of these tribes, on his return from Mecca, meeting with Abu-Amran, a famous Fakih (that is, lawyer and theologian), of Fez, informed him of the state of ignorance of his tribe, and of their tractable disposition, and requested him to send some teachers. Abdallah-ben-Yasim, a disciple of another Fakih, offered to accompany Yahya. Having met with an enthusiastic reception from the tribe, he induced them to wage war against the tribe of Lametounah, who were made to acknowledge his spiritual authority; and he gave his followers the name of Marabauth, or Morabitin, which signifies men devoted to the service of religion. Abdallah having fallen in battle in the year 450 of the Hegira, A.D. 1058, Abu-bekr-ben-Omar-Lametouni was appointed sovereign prince. This chief led his tribe westward, established the seat of his empire at the city of Agmat, and laid the foundation of Morocco.

The tribe of Gudala had declared war against that of Lametounah, and Abu-bekr marched speedily to its assistance, leaving the command of the army to his relation, Yusef-ben-Taxfin. Yusef subdued the Berbers, completed the building of the city of Morocco, and entirely expelled the Zeterides, commonly known by the name of Zegries, from Mauritania. Having by his exploits and by his affability won the affections of his men, he declared himself sovereign prince, and married the beautiful Zainab, sister of Abu-bekr. This chief having returned from his expedition, encamped before Agmat; but finding his opponent too strong to be attacked, had an interview with Yusef, and returned to his native deserts. Yusef made him a magnificent present, which he continued to send to Abu-bekr every year till his death.

Yusef now assumed the title of Amir-al-Muslemim, or 'Prince of the Believers.' Having been invited by some of the Mohammedan kings of Spain to assist them against Alonso VI., he sailed in 1086 at the head of a numerous army, landed on the coast of Andalusia, and marched to Estremadura. King Alonso hastened from Aragon to stop his progress, and met the Almoravides in the plains of Zalaca. The Christians fought like heroes, but were compelled to retreat at night-fall, and the king himself was severely wounded.

Yusef was called back to Africa, and left the command of the Almoravides to Syr-ben-Abu-bekr. The next year he returned with considerable reinforcements, and defeating one by one the Moorish kings of Spain, established the seat of his empire at Cordova, and caused his son Ali to be proclaimed his successor. Yusef died at Morocco in the year 1106, at the advanced age of 97. Clemency and humanity were prominent virtues in his character. Contemporary historians state that he never pronounced a sentence of death. The vast empire of the Almoravides, which now reached from Mount Atlas to the Sierra Morena, was destroyed by the Almohades in the year 543 of the Hegira, A.D. 1148. [ALMORAVIDES.]

(D'Herbelot, *Bibliothèque Orientale*; Conde, *Dominacion de los Arabes en España*; the Chronicle of Rodericus Toletanus; Casiri, *Bibliotheca Arabico-Hispanica*.)

ALOMPRA, founder of the reigning dynasty of Birma, appears to have been born about the year 1711. When Beinga Dalla, king of Pegu, conquered Birma (1750-52), Alompra was known by the designation Aumzga, or 'the huntsman.' He was at that time chief of the inconsiderable village of Monchaboo, situated to the west of Keoum-mecum, and about twelve miles distant from the Irawaddy. The terms of the proclamation issued by Beinga Dalla on reaching his capital, announcing that Birma was annexed as a conquered province to his kingdom, excited great exasperation among the Birmanese.

Alompra, who had collected a band of about one hundred devoted followers, strengthened and repaired the stockade around his village. There was a garrison of about fifty Peguan soldiers placed in Monchaboo, which Alompra attacked and captured unexpectedly some time in the autumn of 1753, putting every man to the sword. Apporaza, the brother of Beinga Dalla, and governor of Birma, gave directions to place Alompra in strict confinement when he should be brought in by the party which had been dispatched against Monchaboo as soon as the massacre of the garrison had been heard of. The Peguan troops expected no resistance from the much inferior force assembled in Monchaboo, and were confounded at finding the stockade closed and manned against them. At daybreak next morning Alompra made a sally, and, taking the besiegers by surprise, defeated and pursued them for the space of about two miles. Returning to Monchaboo, he sent emissaries to all the neighbouring towns and villages, inviting the Birmanese to join his standard. Many hesitated to engage in what appeared a desperate undertaking, but as many obeyed the summons as placed him at the head of a thousand men. Dotachew, the son of Apporaza, who was at the head of three thousand men, hesitated whether to advance and crush the insurrection, or wait for reinforcements. Alompra, learning his indecision, took the bold part of marching at once upon Ava. Before he reached the city Dotachew fled from it, and the Birmanese rose and overpowered the troops he left behind him. Alompra, on receiving this intelligence, sent his second son Shembuan to take possession of Ava, and returned to Monchaboo. All these events took place before the close of 1753.

A large force was assembled at Pegu, placed under the command of Apporaza, and dispatched up the Irawaddy in war-boats. The fleet set sail in January, 1754, at the time of the year when the river is lowest and barely navigable. The obstructions it met with left the Birmanese time to collect their forces. Alompra recruited his army, and assembled a fleet at Keoum-mecum. In the vicinity of Ava the Peguans were molested by frequent desultory attacks; but their leader, after summoning the city without effect, judged it more advisable to proceed at once against the main force of the enemy than to waste time on a siege. A battle took place near Keoum-mecum, which, although only the fleets were engaged, was obstinate and bloody, and ended in the defeat of the Peguans. Apporaza, with the wreck of his army, sought shelter within the frontier of Pegu.

The Peguans avenged themselves by a massacre of all the Birmanese within their power. On the 13th of October they put to death the King of Birma, who was a prisoner at Pegu, and several hundreds of his subjects of both sexes and all ages. The Birmanese, who were numerous in the frontier towns, flew to arms and revenged their friends with equal barbarity. The eldest son of the murdered king found his way to Monchaboo at the head of a strong body of Quois. He attempted to assert his hereditary claim to the throne; but seeing Alompra determined not to recognise it, and doubtful of his personal security, he retired to Siam. After the departure of the prince, Alompra caused nearly a thousand of the Quois to be put to death, alleging that they had conspired against him. Their kinsmen threatened vengeance, and at the same time Alompra received intelligence that a fleet from Pegu had blockaded Prome. A Birmanese officer, dispatched by Alompra, succeeded in throwing a reinforcement of men and provisions into Prome; and in the space of forty days Alompra collected his troops, left his two eldest sons in command of Ava and Monchaboo, and descended the river at the head of a formidable fleet. Immediately on his arrival at the blockaded town he attacked the fleet of Pegu. The enemy fled; he pursued them immediately, and without loss of time pushed on his troops to within a few leagues of Bassein. Beinga Dalla retired to Pegu, and his forces, discouraged by his retreat, evacuated Bassein on February 17, 1755. On the 23rd the Birmanese entered the town, and having set it on fire, returned the same day to a station where the branch of the river flowing towards Syriam separates from that which passes Bassein. About the middle of April he defeated Apporaza at Synyagong, and obliged the forces of Pegu to fall back upon Syriam, leaving the whole delta west of that town in possession of the Birmanese. Early in May Alompra fixed his headquarters at Dagon, a few miles from Syriam, to which he afterwards gave the name of Rangoon.

About the middle of June Alompra was obliged to leave his post at Dagon by an insurrection in Birma, and a simultaneous advance of the Siamese upon his frontier. Having restored tranquillity he made some stay at Monchaboo, where in the month of September he concluded an alliance with the envoy of the British resident at Negrais, and immediately afterwards returned to Dagon.

Alompra remained apparently inactive before Syriam till the month of July, 1756; the enemy, imagining he calculated on reducing it by famine, were lulled into security. Availing himself of their negligence, he carried the place by a night attack. Advancing thence, he shut up the King of Pegu in his capital, cut him off from all communication with his own fertile territories of Dalla and Bassein, and from the possibility of foreign aid. As soon as the rainy season was at an end, and the swamps of Syriam and Pegu had emerged from the inundation, Alompra ordered his general, Meinla-Meingang, to advance upon Pegu with a strong detachment. He followed himself with the whole army in a few days. The surrounding country was laid waste, the city invested, and shortly afterwards taken by storm.

On his return to Monchaboo, Alompra spent some months in that town, which he had enlarged and made his capital. In 1758 a revolt in Pegu broke out. His presence crushed the insurrection; but the impression entertained by the Birmese that it had been excited by foreign intrigues, stimulated Alompra to seek revenge on other enemies.

The English at Negrais were suspected. An alliance, offensive and defensive, had been concluded between Alompra and the British resident at Negrais; notwithstanding which it was alleged that British traders had supplied the people of Pegu with arms. The position of the British government in India at that time had rendered it expedient to recal the resident at Negrais (he reached Calcutta on May 14, 1759), but a few persons were left to preserve the right of possession in case it should be resolved at any future period to re-establish the settlement. On the 6th of October following, Negrais was treacherously attacked by a party of Birmese who had entered it as guests, a number of Europeans and Hindoos slain, the rest carried off prisoners, and the place destroyed, though it does not appear that this assault was made by command of Alompra, or even with his previous knowledge; but he tacitly sanctioned the outrage after it had been committed.

The Siamese too were suspected of having stirred up the insurrection in Pegu; upon them Alompra sought to take open vengeance. Mergui and Tenasserim fell an easy prey; and, inspired with these successes, the victor resolved to carry the war into the heart of Siam without delay. The enemy harassed his army as it advanced, but did not venture upon a general engagement. They retarded its march however, and a month elapsed before he approached Bangkok. Two days after the Birmese had completed their lines of circumvallation and erected their stockades, Alompra was taken ill. He felt that his disease was mortal, and anxious to reach his capital in order to settle the succession, and take other precautions for averting civil disorder after his death, he broke up the siege, and commenced his retreat by the most direct route. The progress of his disease however was so rapid that death overtook him within two days' march of Martaban, about May 15, 1760.

Alompra at the time of his death had not completed his fiftieth year. It is said that his person did not exceed the middle size, but was strong and well proportioned; that his features were coarse and dark. He was prone to anger, severe in punishing. He was as deceitful and reckless of human life as most Asiatic conquerors. He was a braggart, like all his successors; but he did something to brag of. As a soldier, he commanded success by the promptitude and vigour of his movements. "The wisdom of his councils," says Major Symes, speaking of his civil government, "secured what his valour had acquired; he reformed the Rhooms, or courts of justice; he abridged the power of the magistrates, and forbade them to decide at their private houses on criminal causes, or property where the amount exceeded a certain sum; every process of importance was decided in public, and every decree registered."

(Symes, *Account of an Embassy to the Kingdom of Ava in the Year 1795*; Crawford, *Journal of an Embassy to the Courts of Siam and Cochin-China*.)

ALP-ARSLAN (that is, 'the Brave Lion'), or, with his complete name, *Muhammed-ben-David-Alp-Arslan*, born in 1030, was the nephew of the Seljukide Sultan Togrul-Beg, whom the Abbaside Kalif Ka'im-bism-illah had, for the protection of his throne, invested with the dignity of Emir-al-Omara, or Commander-in-Chief of the whole empire, and who, when nearly 75 years old, had also married a very young daughter of that kalif. Togrul-Beg died in 1063, and, as he left no children, his nephew, Alp-Arslan, who had till then been governor of Khorassan, succeeded him as Sultan of the Seljuks. Alp-Arslan restored the youthful widow of Togrul-Beg to her father, demanding at the same time to be appointed Emir-al-Omara in the place of his uncle, a request which the kalif could not refuse. One of the first acts of Alp-Arslan's reign was to put to death the grand vizir of Togrul-Beg, together with 600 of his adherents. Nizam-al-Mulk, who was chosen for that office by Alp-Arslan, has earned the reputation of one of the greatest statesmen of the East. Alp-Arslan was about to extend his dominions by conquests in Transoxiana, when a revolt in Azerbaijan, instigated by Kutulmish, required his presence there. He defeated the rebellious prince near the city of Rei, and resumed in the ensuing year (1065) his conquests in Transoxiana, while his vizir Nizam-al-Mulk endeavoured to promote the welfare of the interior, and to advance the interests of literature and education by establishing colleges in the principal towns of the empire. The greater part of Syria was at this time already in the hands of the Turks, and the troops of the Greek emperor offered but little resistance to their further progress. Romanus Diogenes, who came to the throne in 1068, resolved to take more vigorous measures against them. He joined his army in person, and defeated the Turks in several battles in Cilicia and near Malatia; but he was unsuccessful in an expedition against Khelat, and was, in 1071, taken prisoner in a battle near Malazkurd (or Melezghird) in Armenia. Alp-Arslan treated him generously, and on his promise to pay a considerable ransom, released him and all the noble prisoners from their captivity. But the Greeks had in the meantime placed Michael Parapinacius upon the throne, by which circumstance Diogenes was prevented from fulfilling his engagement. This caused a renewal of hostilities. Alp-Arslan's son,

Malek-Shah, conquered Georgia, while the Sultan himself was preparing an expedition against Turkistan. He crossed the Jihon, and commenced the war by taking the fort of Berzem; its governor, Yussuf-Kothual, was led before Alp-Arslan as a prisoner, and when reproached by him for the trouble he had given him by his long and useless resistance, became so incensed, that he rushed upon the Sultan and with a dagger inflicted a mortal wound upon him, of which he died (1072). Alp-Arslan was buried at Merw in Khorassan. His son Malek-Shah succeeded him in the government.

ALSTRÖMER, JONAS, was born on Jan. 7, 1685, at Alingsöes, at that time a small town of about 150 inhabitants. His parents were so poor, that after being taught to read and write, he was sent to service at the house of a colonel in the neighbourhood; but he soon left this place for the shop of a small trader in Eksjö, where he continued till the ill-treatment of his master forced him to leave: after a few more changes he set out for Stockholm to seek his fortune. Here a merchant of the name of Alberg, who had resolved to set up in business in London, engaged him to accompany him as book-keeper. The young adventurer assumed the name of *Alström*, from the name of the stream on which he was born, being the first of the family who had aspired to the dignity of a surname. On his passage he took his share of work with the sailors, a circumstance which had nearly turned much to his injury, for he had scarcely set foot on land in London, May 1, 1707, when he was laid hold of by a press-gang, and rescued with difficulty out of their hands by a comrade, who could hardly persuade them that he was a clerk. In the course of three years Alberg failed. In the same year, 1710, the clerk set up in business on his own account as a ship-broker, and procured letters of naturalisation. His first thought, on his success, was to impart a share of it to his family. His father was dead, but he sent support to his mother, who was still living, and he invited over to England his younger brother and two sisters. The brother he instructed in trade, and then sent out to Portugal, where he died in 1716. Of the two sisters, the elder managed the household affairs, and the younger learned book-keeping and trade, at which she became so clever, that during Alström's occasional absences from the counting-house she used to carry on the business and maintain an extensive correspondence. Alström was now comfortably settled, if it had not been for the contrast which he could not help drawing between the prosperity of the country he lived in and the misery of that he had left behind. "As a citizen he was an Englishman," says his biographer, "but he was at heart a Swede." He watched impatiently for the return of Charles XII. from his captivity at Bender to lay before him his plans of improvement; and when the welcome news arrived he hurried off to Sweden, but soon found that during the life of that king there was no chance of his schemes being listened to. He did not return however without effecting something; for, having observed that the English woollen manufactures constituted the principal exports to Sweden, he took with him a stock of thirty sheep for the purpose of improving the Swedish wool, and presented them to friends at Gottenburg and Uddevalla; and this flock was the origin of a great improvement in the wool of Sweden. On leaving Stockholm he went to Germany, and the ship in which he sailed being captured on the voyage by a Danish cruiser, he claimed and obtained his liberty in the character of an English merchant. For the next four or five years he travelled in different parts of Europe, still with the view of finding manufactures to transplant, and then found it necessary to attend closely for two or three years to business in London, where he was nominated Swedish consul. In 1723 he left London for Paris, and sent on before him to Sweden a Dutchman, who established the first cotton-printing manufactory in the country at Sickla. From Paris he wrote to Stockholm to obtain the privileges he considered necessary for the establishment of a factory for weaving, and at St.-Germain engaged some English stocking-weavers to accompany him to Sweden. The privileges were granted, and in 1724 weaving was fairly commenced at Alingsöes, the native place of Alström, which he had selected eight years before as an eligible spot for his purpose: after a time he found that his capital was not sufficient to carry on the undertaking, and his neighbours were more disposed to be a hindrance than a help. When just on the point of throwing everything up and returning to England, he heard that a meeting of forgemasters was about to take place at Caristad on business, and he determined to make a last effort. He travelled to Caristad, got into conversation with one of the forgemasters, and by his assistance the whole body was prevailed on to advance Alström some money for present needs, and appoint a meeting at the fair of Christinæhamn. The crisis was now past; at the fair a joint-stock company was formed, and soon after the king, Frederick of Hesse-Cassel, took forty shares, and as a matter of course, many of the nobility and the senate followed the royal example. From this time the main interest of Alström's biography ceases, and nothing remains to be told but a series of useful efforts and merited honours. He procured, with difficulty and expense, we are told, a skilful 'spinster' from England, who first instructed the Swedish women in the art of spinning wool. He imported flocks of sheep from England, Spain, and Eiderstedt, and goats from Angora. He made experiments for the introduction of different kinds of dyeing-plants, and also of tobacco and potatoes. He introduced improvements in the manufacture of cutlery, in

tanning, and in ship-building, from foreign countries. By these multifarious occupations he contributed more to the benefit of his country than to the augmentation of his own fortune. What he lost in wealth however was made up in honour. In 1739 he was made a member of the Council of Commerce, with an understanding that he was to give as much of his time to it as he could spare from the factory at Alingsås; but he took such an interest in the occupation that he often gave all his time to the Council. In 1748, when the royal order of the North Star was instituted, he was one of the earliest knights; and in 1751, at the coronation of King Adolphus Frederick, he was ennobled, and also honoured, as is customary on such occasions, with an additional syllable to his name, which was changed from Alström to Alströmer. From that time he had a great influence on all the resolutions of the states with regard to commerce and manufactures, and they testified their regard to him on various occasions. So early as 1749, when a great part of the buildings at Alingsås was destroyed by fire, they voted a public contribution for their restoration. In 1760 they passed a resolution that a bust of Alströmer should be made at the public expense, and placed in the Exchange at Stockholm. About the same time the Academy of Sciences ordered a medal to be struck in his honour. He did not long survive the distinctions awarded him by the States and Academy. He died on June 2, 1761. He was twice married, and had six sons and two daughters, but only four of the sons survived him, three of whom, Patrick, August, and Clas, but more especially Clas, rose to eminence. It is stated by Hirsching, that at the time of their father's death, 18,000 persons were employed in the silk and woollen manufacture in Sweden.

Alströmer was the author of a few short works on the practical questions which occupied his life.

(Kryger, *Aminnelse-Tal öfver J. Alströmer*; Rosenhane, *Anteckningar rörande till Vetenskaps-Akademiens Historia*, pp. 173, 444; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 23; Hirsching, *Historisch-Literarisches Handbuch*, i. 36.)

ALTDORFER, ALBRECHT, painter and engraver, and one of the most celebrated of the old German masters, was born at Altdorf in Bavaria in 1488. This has been shown by Heineken, who acquired his information from a senator of Regensburg (Ratisbon), who found documents concerning the family of Altdorfer in that city. Those who speak of him as a Swiss have been misled by Sandrart, who was the originator of the error.

Altdorfer was himself a member of the interior senate of Regensburg, of which city he was enrolled a burgess in 1511; he was also architect to the city of Regensburg. He was probably the son of Ulrich Altdorfer, an artist of Regensburg, who gave up his right of burghership in 1491.

Altdorfer did not paint much, but his pictures show a surprising patience and industry. There is in the Pinakothek at Munich a picture by him, representing Alexander's battle of Arbela, of which the labour is prodigious. It bears the date 1529; it is not of large dimensions, but contains almost an innumerable mass of small figures, all in the German military costume of the day, every article of dress or military implement being made out with the greatest exactness; and all the various and probable incidents of a battle profusely introduced. There is perhaps not another picture in existence which contains so many figures; the design is however strictly gothic, and Altdorfer has wholly neglected the powerful aid of aerial perspective. This picture was formerly at Schleisheim, whence it was taken by the French to Paris, and Napoleon was so much delighted with it, that he ordered it to be hung up in his bath-room at St. Cloud, where it remained until 1815. Though one of the most interesting and remarkable productions of German painting, it has never been engraved; the very sight of it however would probably appal many engravers. His other pictures are in a similar style; he scarcely ever painted large figures: the Saviour with Mary and John, St. Peter, St. Catherine, and another saint, at the convent of Molk, which are the size of life, are the only known exceptions, and these have been attributed to Albert Dürer, who is supposed by some to have been the master of Altdorfer, but it is a mere conjecture.

There are several of Altdorfer's pictures at Schleisheim, near Munich; some at Nürnberg and Regensburg; a Birth of Christ at Vienna, and a Susannah and the Elders in the Pinakothek at Munich.

As a wood-engraver Altdorfer is more generally known, and he is inferior to Albert Dürer alone, of the old German or little masters; he is called by the French *Le Petit Albert*: his cuts, amounting to about eighty, are slight, and occasionally ill drawn, but they are executed with great freedom. Holbein is said to have studied Altdorfer's cuts, which, from a certain similarity of style, notwithstanding the superiority of Holbein, is not improbable.

His metal plates on copper and pewter are more numerous than his woodcuts, and amount to about 112, but they are inferior to his cuts, and very inferior also to the engravings of Dürer and Aldegrever; they are extremely hard, occasionally very badly drawn, and generally bad in the extremities.

From the dates on his works he appears to have been in earlier life an engraver, and in about the year 1525 to have given up engraving for painting. His prints are dated from 1500 to 1525, and on two of his principal pictures we have the dates 1526 and 1529: 1538, the reported year of his death, is found upon one picture. He lived

chiefly at Regensburg, and died without issue. Regensburg at one time possessed many of Altdorfer's works, but they have been removed to Munich; among them is nearly a complete collection of his prints, which were presented to the town library by the Stadtgerichts-Assessor Peuchel. The subjects of Altdorfer's prints are historical, sacred and profane, and mythological; with a few landscapes, and some designs for goldsmiths. Heineken, Huber, and Bartsch have given lists, more or less complete, of Altdorfer's prints.

(Sandrart, *Teutsche Academie*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Fiorillo, *Geschichte der Zeichnenden Künste*, &c.; Huber, *Manuel des Amateurs*, &c.; Bartsch, *Peintre-Graveur*.)

ALTHEN, EHAN, or **JEAN**, who introduced madder into France, was born in Persia in 1711; died 1774. His infancy and the first years of his life were passed amidst luxury and opulence. The son of the governor of a province, he might anticipate the most brilliant future, and confidently hope to succeed to the honours of his father, who had been ambassador at the court of Joseph I. of Germany. The usurpation of Thamas-Kouli-Khan overthrew the Persian empire, and with it the fortunes of the Althen family. They were all massacred, with the exception of Ehan, or Jean, who escaped by flight, but only to fall into the hands of a horde of Arabs, who, without pity for his tender age, sold him into slavery. He was carried into Anatolia, where, for fourteen years, he laboured in the cultivation of madder and of cotton; but even the hard condition of a slave could not break his spirit, nor drive from his heart the remembrance of the past, and the hope of a happier future. Endowed with that persevering character, that true energy which obstacles only tend to stimulate, he succeeded in escaping from his master's house, and took refuge in Smyrna with the French consul. He was afterwards brought under the notice of the French ambassador at the Porte; the ambassador wrote to the consul at Versailles, and Jean Althen embarked in a vessel bound for Marseille. He carried with him the means of simply repaying the hospitality of France: among his modest luggage he had secreted some of the madder-seeds, taken from the soil of Smyrna. In thus acting he endangered his life; for the exportation of these precious seeds was punishable with death. It so happened however that he eluded all the researches of a suspicious and despotic power; but on arriving at Marseille he met with no support in that city; and want of money prevented his proceeding to Versailles, where the recommendations of the ambassador were already forgotten.

The Persian was not discouraged. He knew the power of an energetic will, and trusted to time and his own exertions. He wearied the authorities with constant solicitations. But an unlooked-for event promoted his views more than all his own endeavours. He was young and handsome; a young girl of Marseille fell in love with the foreigner; she became his wife, and brought him a portion of a hundred thousand crowns. Marriages of a nature similar to this were of frequent occurrence, and no one in Marseille was astonished at it. Althen embraced the Catholic religion.

He then went to Versailles; the letters of the ambassador and the consul, to which he referred, gave him access to the ministerial saloons: he even obtained an audience of Louis XV. This audience lasted two hours, and the Persian's judicious language made a lively impression on the king, who was not wanting in sense and penetration. Althen gained the permission he desired. He wished to introduce a new system for the cultivation and manufacture of silk. He began his enterprise near Montpellier, but the prejudices of an ignorant population impeded his progress. Louis XV. forgot him; the government, absorbed in important matters, gave him no pecuniary aid. Althen consumed his wife's patrimony in fruitless endeavours. He wrote, he implored, he made several journeys to Versailles; he was invariably repulsed.

He returned to Marseille. In his various journeys he had several times passed through the Comtat Venaissin; he was struck by the similarity of the nature of this soil and that of Smyrna; the temperature and the climate were similar. He thought that madder might be cultivated successfully in the Comtat. With the promptitude with which he carried out all his decisions, he immediately converted into money the remainder of his property and went to Avignon, which was then included in the States of the Church. He there met with powerful patronage from Madame de Clausenette, who allowed him to make his first experiment on one of her estates. The cultivation of madder was successful.

In 1763 another attempt at the cultivation of madder was made on the left bank of the Rhône, upon an estate belonging to M. de Caumont; the trial was successful, but there was as yet no market for this produce. It was the union of Avignon and the Comtat Venaissin with France, the immense rise in the cotton trade produced by the continental blockade, and the development of every kind of manufacture, which caused the cultivation of madder to yield, in the department of Vaucluse, on an average twenty million francs a year in agricultural produce. One fact will suffice to prove the immense service which Althen rendered to the Comtat. The whole territory of Montoux, in the arrondissement of Carpentras, has since increased one hundred-fold in value. Althen could foresee these results, which were fast realising, whilst his own life was closing in circumstances bordering on indigence. He expired at Caumont, leaving an only daughter, who died as poor as her father.

At last, in 1821, the council-general of Vaucluse remembered Althen, and to acquit its debt of gratitude, voted a marble tablet to be placed in the Calvet Museum at Avignon, with the following inscription:—"To Jean Althen, a Persian, who introduced and first cultivated madder in the territory of Avignon, under the auspices of M. le Marquis de Caumont in M.DCC.LXV., the Council-General of Vaucluse M.DCCC.XXI." (*Portraits et Histoires des Hommes Utiles, publiés par la Société Montyon.*)

ALTHORP, LORD. [SPENCER, EARL.]

ALUNNO, NICCOLO, one of the old Umbrian painters of the 15th century, less known than he deserves to be. There are very few of his works extant, and Vasari notices him only in the 'Life of Pinturicchio,' and treats him as his contemporary. Mariotti however, in his 'Lettere Pittoriche Perugine,' states that Alunno was established as a painter at Foligno as early as 1460, and that he painted at least two years before that date. He was a native of Foligno, and his works are signed 'Opus Nicolai Fulginatis,' or 'Nicolai Fulginatis Opus,' but there was a Niccolò Deliberatore, likewise of Foligno, and therefore all the works with this signature may not be by Alunno.

His chief works were in a chapel of the cathedral of Assisi, of which there is now scarcely a trace left; Vasari speaks of a Pieta as a part, with two angels bearing torches, and weeping so naturally, that in his opinion no painter could have done them much better. Besides which Vasari mentions as capital works, a Nativity, in the church of Sant' Agostino, at Foligno; an altar-piece for San Francesco, and another for the high altar of the cathedral of Assisi. There is still at Foligno, over a side altar of the church of San Niccolò, a picture of that saint and the infant Christ, which was painted by Alunno in 1492: it had formerly a predella, or a long picture in various compartments, which served it originally as a base, according to the old Italian custom with altar-pieces; but being one of the paintings which the French thought fit to send to Paris, it was returned at the general restoration of the plundered works of art, without its predella, which is now in the gallery of the Louvre. It contains six pictures, one of which is an allegorical piece, of two angels holding a scroll, upon which are written some verses which are legible with difficulty, celebrating the abilities of Alunno, and the generosity of a lady of the name of Bressida. The other five pictures are from the life of Christ. They are drawn in a dry and meagre style, and are very brown in colouring, and have strong contrasting lights; but they have much expression, and are executed with facility. Alunno excelled in expression; he was in the habit, in his large pictures, of painting the heads from the life, which gave them a truth and reality not found in the works of many of his contemporaries. The period of his death is not known, but he painted after 1500; he painted in the old manner in water-colours, or à tempers. Alunno painted also some standards used in religious processions; they are called gonfaloni. There is still extant a gonfalone of this description by him, made of very fine canvass, in the church of Santa Maria Nuova, at Perugia, with the inscription—"Societas Annunciata fecit fieri hoc opus, 1466."

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

ALURED, ALFRED, or ALFRED, of Beverley, an English historian, who lived in the 12th century. He is the author of an Epitome of British History, from the time of the fabulous Brutus to the 29th year of the reign of Henry I., which Thomas Hearne published at Oxford in 1716, under the title of 'The Annals of Alured of Beverley.' It is written in a Latin style remarkable for its correctness, considering the age in which the author lived: and more attention appears to be paid in it to the dates of the events recorded than in most of our ancient chronicles. It exhibits however in many places so strong a resemblance to the similar work which bears the name of Geoffrey of Monmouth, that Leland, and others after him, have considered it to be merely an abridgment of Geoffrey's work. On the other hand, it would rather seem that Alured's History was really published before that of Geoffrey, so that, where they agree in expression, the plagiarism or copying ought probably to be charged upon the latter. Geoffrey's work has always been regarded as principally a translation from a British or Armorican original; and he and Alured may have drawn their information, to a considerable extent, from the same sources. Of the personal history of Alured, the little that has been handed down rests entirely on the worthless authority of Bale, in his 'Illustrium Magnæ Britannis Scriptorum Catalogus, a Japheto, per 3620 Annos.' He is said to have been born in the town of Beverley, in Yorkshire; to have received his education at Cambridge, where he became distinguished for his skill in divinity, as well as in various branches of profane learning; and having afterwards turned secular priest, to have been made one of the canons and treasurer of the church of St. John in his native town. His death is conjectured to have taken place in 1129, the year in which his annals terminate. Bale makes him the author of many other works; but the catalogue appears to be manufactured by the process of representing each of the books of his annals as a distinct treatise. Among the works that have been attributed to Alured is a History of St. John of Beverley; which the writer of his life in the 'Biographia Britannica' considers to be a collection of charters and other records respecting that ecclesiastical foundation still preserved among the Cottonian manuscripts in the British Museum. But for the opinion that this collection is the history said

to have been written by Alured, there do not appear to be sufficient grounds.

ALVARADO, PEDRO DE, one of the most distinguished of the companions of Hernan Cortes in the conquest of Mexico. He was born at Badajoz in Spanish Estremadura at the close of the 16th century. His father was a knight of the order of St. James, and had the 'Encomienda' of Lobon in that province. Pedro was one of many sons. Having, with four or five of his brothers, crossed the Atlantic, he was at Cuba in 1513, and was appointed to one of three vessels fitted out by Velasquez, the governor, for exploring the American coast, under the command of Grijalva. After touching at the island of Cozumel (or Acozamil, the 'Isle of Swallows'), and several places in Yucatan, they sailed up the rivers Tabasco and de Banderas. They were so much pleased with the appearance of the country, the cultivation of the fields and inclosures, the beauty of the Indian edifices, and the signs of civilisation, that Grijalva gave it the name of New Spain. Here the Spaniards first heard of Montezuma and his extensive empire. Alvarado was despatched to Cuba with a report of the regions which they had explored; and all the gold which they had collected. As Grijalva, by his instructions, was strictly forbidden to colonise, he continued his course along the coast, visiting several points and collecting more treasure.

In February 1519 Cortes sailed from Havanna with 11 vessels; his force amounted to 508 officers and soldiers, and 109 seamen and artificers. Alvarado had command of one of the vessels, and four of his brothers embarked with him. The fleet was separated by a storm, and Alvarado arrived at Cozumel, the appointed rendezvous, three days before the rest. Cortes here reviewed his little army, held council with his eleven captains, and prepared for immediate service.

As Alvarado, although eminently distinguished in this campaign, was only a secondary personage, the main events of it belong to the biography of Cortes, but we occasionally fall upon individual traits of a marked character peculiarly his own, and which, painting to the life the Spanish soldier of the age of Charles V., deserve a brief record. In the first voyage with Grijalva he entered alone the river Papaloava, and trusting himself among the natives, who were in that quarter of doubtful temper, obtained from them fish, fruits, and other supplies. Grijalva reprimanded him for running into danger; but the sailors, admiring his intrepidity, gave the river the name of the young officer, which it still retains—El Rio Alvarado, the mouth of which is about forty miles to the south-east of Vera Cruz. The estimation in which he was held by Cortes is attested by the unbounded confidence which he reposed in him. At the fight of Tabasco, the great battle of Otumba, and the final reduction of the capital city after many and great difficulties, dangers, and reverses, Alvarado was intrusted with the most important operations, and mainly contributed to success. When the shrewd vigilance of Cortes prompted him to oppose personally any interruption to his great design—for the envious spirit of Velasquez, the governor of Cuba, caused him frequent anxiety and trouble—on all such occasions he left the command with Alvarado, who discharged his duties with unswerving fidelity.

When Cortes was called away to meet Narvaez, who had been sent by the governor of Cuba, with a force very superior to his own, to dispossess him of his command, he left the city and the royal captive in Alvarado's charge, with a force of a hundred and fifty men, according to Herrera, but by Solis stated not to have exceeded eighty. During the absence of the chief a dangerous commotion took place in the capital, and when Alvarado sent messengers to tell Cortes that he was hard pressed by the Mexicans, Montezuma sent with them others to say that he could not restrain the fury of his subjects, but that he was well content in the hands of Alvarado, and had no desire to be separated from him.

Las Casas charges Alvarado with an atrocious attack upon the Mexicans for the purpose of plunder; but Herrera and Solis assure us that a plot was laid for the massacre of the Spaniards, and that Alvarado kept the whole Mexican population at bay with his small band until the return of Cortes from his victory over Narvaez, and with the troops of that captain incorporated with his own. In the valuable series of original memoirs published at Paris by Mons. Ternaux-Compan, there are statements by native Mexican authors, contemporary and other, which increase the difficulty of coming to a satisfactory decision on many points of the conquest of Mexico.

Alvarado was in every fight until the final reduction of Mexico. Afterwards, in 1523, he was sent with 300 foot, 160 horse, and four pieces of cannon, with some Mexican auxiliaries, against the tribes of Indians on the coast of the Pacific in the direction of Guatemala. He reduced the provinces of Zacatulan, Tecoaatepec (now Tehuantepec), Soconusco, and Utlatlan. In a conflict at Cayacatl on the coast of the Pacific, where the Indians fought with great courage, Alvarado was lamed in one of his legs by an arrow, and it was ever after three inches shorter than the other. Having beaten off all opponents, he passed on to Guatemala, called by the natives Quahatemalan, and on the border of the Lake Atitlan took some Indian prisoners. He sent them to their chiefs with overtures of peace. The chiefs answered that they had never been conquered, but since he behaved so bravely, they were willing to be his friends; accordingly their chiefs came, touched his hands, and remained peaceable. As he proceeded, all the people round the lake brought him presents, and assurances of

friendship were reciprocated. He then founded a city, which he called Santiago de los Caballeros (now Guatemala la Vieja), with a church of the same name, and Cortes sent him 200 Spaniards to increase its population. Alvarado also sent his brother Diego to form a settlement in Tecuiltran, which he called San Jorge, and he then established a port on the Pacific, fifteen leagues from the city of Santiago, which he called Puerto de la Posesion. He then embarked for Spain, where he was received with a distinction worthy of his fame. The Emperor Charles V., on his landing, desired he would go post haste to court. In acknowledgment of his services, Alvarado obtained the governorship of Guatemala, and all the gold and valuables which he had brought were declared his own. During this visit he formed a matrimonial alliance with Doña Beatriz de la Cueva, a lady of an ancient and noble Spanish house, from which the dukes of Albuquerque are descended, and shortly afterwards he returned with a numerous band of knights, gentlemen, kinsmen, and friends, to Guatemala, which speedily became a handsome and prosperous city; and the province, says Herrera, flourished while he had the command of it. ('Dec.' 4, lib. 2, cap. 3.)

Great enterprises were still in prosecution in South America under Pizarro and Almagro, who had gained possession of Peru, and projected the conquest of Chili. Alvarado was not of a temper to be idle while others were in arms. Quito with its rich city was not considered within the boundary of Pizarro's command; and Alvarado, having authority from the Emperor Charles to extend his discoveries, but with special caution not to interfere with the conquests of other captains, determined to go thither. After sending one of his officers, Garcia de Holguin, who had signalised himself in the Mexican campaigns, to reconnoitre, and receiving from him encouraging accounts, he embarked on the Pacific with 500 soldiers, 227 of whom were horsemen, with an intention to land at Puerto Viejo; but the voyage being unpropitious, and a mortality spreading among the horses, he landed at a bay called Bahía de los Caraqueas, near Cape San Francisco, sending on at the same time his pilot, Juan Fernandez, to ascertain the limits of Pizarro's government, on which he declared he had no wish to intrude. From Caraqueas he marched into the interior, and with a courage and perseverance almost without a parallel, which may be read with interest in the 'Decads' of Herrera, he reached the country he was in quest of. Notwithstanding all his care (for he set an example to the hardiest of his men by frequently dismounting his horse and placing a sick man upon it), he lost in the morasses near the coast and in the snows of the Andes seventy-nine of his soldiers; six Spanish women also who accompanied them perished, and many horses. On ascending the Andes, Alvarado learnt that an armed force under Almagro was in readiness to meet him. He took some of their scouts, treated them well, and sent them back, with a civil message that he did not come to breed disturbances, but only to discover, under the royal commission, new lands along the South Sea, and that he was ready to meet them on friendly terms. They met at Riobamba, on the plain of that name, and it was adjusted that Alvarado should relinquish his project, leave such of his followers as were willing to remain, together with all the vessels except those necessary for his return, and receive 120,000 castellanos, or pieces of eight, as an indemnification for his outlay and losses. This he did, as he affirmed, to avoid injury to his sovereign, and the evils of civil warfare. Pizarro came up with an additional force, but being informed of what had taken place, the affair ended with lively rejoicings, and Alvarado departed with valuable presents.

His renown spreading throughout the Spanish possessions, he was called to Honduras to help the settlers out of some difficulties. He was received with great joy, and the government was resigned into his hands. He founded there a town, which he called 'Gracias a Dios,' because his men, having suffered much in travelling over barren mountains, exclaimed, when they reached that place, "Thanks to God, we are come into a good land." He also formed another settlement, which he called San Juan de Puerto de Caballos, in the Bay of Honduras.

Ferdinand Pizarro having, in 1534, gone to Spain with a great amount of treasure from Peru, and represented among other things the circumstances of Alvarado's expedition to Quito, the emperor had declared it an entire contravention of his orders, and expressed great indignation. He had sent out orders for Alvarado's arrest, and it was on this account, it is said, that he so readily answered the call to go to Honduras. The affairs of that district being brought into good order, Alvarado resolved to visit Spain a second time. He embarked with his wife at the port of Truxillo in Honduras Bay, on board a caravel bound for Havanna, and thence proceeded to his destination. He found means, by his arguments, or by the influence of his friends, so to soften the Emperor, that not only his disobedience was overlooked, but his government was enlarged with the addition of the province of Honduras to that of Guatemala. He returned with his wife, and landed at Puerto de Caballos. Honduras was again in great disorder, but he restored it to order, and "from that time," says Herrera, "Honduras, which had been continually troubled with broils and suffered great oppression, was peaceable under the government of Alvarado." These matters being adjusted, he proceeded to Guatemala, and set about new discoveries. He equipped a fleet of twelve large ships and two row-galleys, one of twenty, the

other of thirteen benches, and embarked at El Puerto de la Posesion, with 800 soldiers, 150 horses, and a considerable retinue of Indians. He sailed along the coast, but, the weather being very unfavourable, put into the port of Los Pueblos de Avalos on the coast of Michoacan. At this period (1541) the Chichimecas of New Galicia, a brave race of men, from whom, according to Clavigero, the Tlascalans, allies of Cortes, were descended, had revolted. Onate had marched against them, and been worsted: hearing that Alvarado was on the coast, he sent him advices of what had happened. Alvarado immediately landed at Los Pueblos with a part of his horse and foot, crossed in a night and a day the morass of Tonala, generally reckoned a three days' march, and on reaching the encampment of the Spaniards, held a consultation with the officers. The Indians had withdrawn, and fortified themselves on the mountain tops in a position difficult of access: they were numerous, obstinate, hardy, expert bowmen, and very dexterous in the use of the javelin. The Spaniards and their Indian allies attacked them with vigour, but were repulsed and driven back to the plain. The Indians followed in great numbers, and the ground being marshy and unfit for cavalry operations, the Spaniards continued their retreat to a river, which they forded; but the farther bank was so steep, that the troopers were compelled to dismount and lead their horses up it. Alvarado stayed, as usual, to bring up the rear: a horse climbing the bank slipped, and fell upon him. As he was in armour, the weight of the animal crushed his breast so severely that he died in three days. His death put a stop to the expedition.

(Herrera, *Historia General de los Castellanos*, &c.; Solís, *Conquista de Mexico*; Humboldt, *Political Essay on New Spain*; *Histoire des Chichimèques* par Don Fernando de Alva Ixtlilxochitl, publiée en Français par H. Ternaux-Compan, Paris, 1840.)

ALVAREZ, FRANCISCO, was mass priest and chaplain to Dom Manuel, king of Portugal, about the year 1515. He was a native of Coimbra, and at that time advanced in life. (Damian de Goes calls him "senex moribus inculpatis.") Of his early history nothing is known. In the year above mentioned Alvarez was appointed by the king to accompany Duarte Galvam on a mission to the Negus of Abyssinia, or as he was at that time called by the Portuguese, 'ho Preste Joam.' The mission, along with the Armenian, Matthew, who had visited Portugal as ambassador from the Negus, arrived at Goa in 1516; but Lopo Soares, who was at that time governor of the Portuguese possessions in India, detained it there under various pretences. After the death of Soares, his successor, Diogo Lopes de Sequeira, undertook to accompany the mission in person to the Red Sea. The expedition reached Massua on the 16th of April, 1520. Duarte Galvam died a few days previously at the island of Camaran, and Rodrigo de Lima was nominated to proceed to the court of Abyssinia in his stead, by De Sequeira, who said to the new ambassador, "Dom Rodrigo, I do not send Father Francisco Alvarez with you, but you with him, and you are to do nothing without his advice."

The mission was detained in Abyssinia till April 25, 1526, on which day it sailed from Massua on its return. Alvarez had gained the confidence of the Negus to such a degree, that he was accredited by him as the envoy to the Pope, along with a native Abyssinian, whom he calls at first Zagajabo, and afterwards (possibly a title) Liscante. The mission sailed to Cananor, and thence to Lisbon, where it arrived on the 25th of July, 1527. Dom Joam III., who had succeeded his father on the throne of Portugal in 1521, was in no hurry to forward the Abyssinian ambassador and Alvarez to Rome. The former, in spite of his urgent remonstrances, was detained in Portugal till 1539; but Alvarez was sent in 1533 to Clement VII., into whose hands he delivered his credentials in the January of that year, at Bologna, in the presence of the Emperor Charles V. Of the year of Alvarez's death no mention is made by any contemporary and trustworthy author, but Goes, in a memorial addressed to Paul III., and dated at Louvaine, Sept. 1, 1540, speaks of him in a way that leads us to infer that he was then dead.

According to Ramusio, Ludolf, and Leon Pinello, Alvarez compiled an 'Itinerary' of the mission in five books, which was never printed. The book entitled 'Ho Preste Joam das Indias: Verdadera Informaçam das Terras do Preste Joam,' printed 'in the house of Luis Rodriguez,' publisher to the King of Portugal, in October, 1540, consists merely of extracts from the larger work. Ramusio procured from Damian de Goes another imperfect copy of Alvarez's work, which he represents as differing materially from that published in Portugal. Both, he says, were in the highest degree mutilated and corrupt. The 'Journey in Ethiopia,' by Francisco Alvarez, in Ramusio's collection (first edition, 1550), is compiled from these two abridgments. What became of the original 'Itinerary' does not appear. Goes says that Paulus Jovius had undertaken to translate it into Latin, and possibly it may have fallen into his hands.

Ramusio's compilation consists of 149 chapters; the book published in Portugal in 1540 contains 141 chapters, which bring down the narrative to the departure of the mission from Massua on its return; and nine additional chapters narrating its return to Portugal, and its reception there, which correspond pretty closely with the last eight chapters of Ramusio. The main difference between the Portuguese and Italian versions consists in the additional matter contained in some of Ramusio's chapters. The Italian has added little to the information respecting Abyssinia given in the Portuguese edition, but

he has inserted some digressions which throw important light on the history of the early discoveries under the auspices of the kings of Portugal. The names of places in Abyssinia are written in the Portuguese version in a manner that corresponds pretty closely with that adopted by the most recent and accurate Oriental scholars: in Ramusio's version they are much disfigured.

The extracts from the 'Itinerary' have been made in a manner which fully justifies the harsh terms in which Ramusio speaks of them. They contain a good deal of the transactions of 1521, very little of those of 1524, and a good deal of those of 1526. They convey some valuable information relative to the history and constitution of the Abyssinian government, and some pregnant hints respecting the geography of the country. The style of the Portuguese version evinces a manly and judicious spirit, that leads us to regret the loss of the entire work. A search in the archives of Portugal, or the library of the Vatican, might lead to its recovery.

(Leon Pinello, *Epítome de la Biblioteca Oriental y Occidental*, fol. Madrid, 1737; Damian de Goes, *Fides, Religio, Moresque Ethiopum*, &c., Paris, 1541; Ramusio, *Viaggi e Navigazione*, fol. Venice, 1613; *Ho Preste Joam das Indias, Verdadera Informaçam das Terras do Preste Joam segundo vio e escreveo ho Padre Francisco Alvarez, Capellam del Rey nosso Senhor. Impresso em Casa da Luis Rodriguez Livreiro de sua Alteza*, fol. 1540.)

ALVAREZ, DON JOSÉ, a very distinguished Spanish sculptor, and one of the most eminent artists of the 19th century, was born at Priego, in the province of Cordova, in 1768. His father was a stonemason, and Alvarez's youth was spent as a labourer, in that business, as his father was too poor to support him otherwise. He however evinced an ability for sculpture at an early period, and employed what time he could spare from his daily labour with a view to educate himself as a sculptor. In his twentieth year he made such progress as to obtain admission into the academy of Granada, in which he soon distinguished himself for his ability in modelling. A lion destroying a serpent, which he made for a fountain at Priego, obtained for him the patronage of Don Antonio de Gongora, the bishop of Cordova, the founder of the academy of that place, who took Alvarez into his house, and caused him to be elected a member of the academy. Notwithstanding his proficiency however, in 1794 he left Cordova and entered as a student into the academy of San Fernando at Madrid, of which as 'the Andalusian' he soon became the most distinguished student. He obtained the first prize of the academy, for a basso-relievo of the procession of Ferdinand I. and his sons carrying barefooted the miraculously discovered body of St. Isidore to the church of San Juan de Leon.

In 1799 he was granted a pension of 12,000 reals by Charles IV. to enable him to prosecute his studies in Paris and in Rome. In Paris he paid great attention to anatomy, and studied in the public dissecting-rooms; and he gained there additional academical honours. He obtained the second great prize in sculpture awarded by the Institute. Alvarez was a devoted admirer of the sculptures of the Parthenon which Choiseul Gouffier had brought to Paris from Constantinople; he made many drawings of them, and his improved taste was manifest in a statue of Ganymede, which he made in 1804, and by which he acquired the reputation of one of the first of modern sculptors. Napoleon I., then emperor, paid two visits to the studio of Alvarez, and presented him with a gold medal of the value of 500 francs. Notwithstanding this personal honour, Napoleon's after-conduct regarding Spain excited in Alvarez an invincible aversion to him; he would never model his bust, and when Joseph Bonaparte was proclaimed King of Spain, Alvarez, then at Rome, was imprisoned in the castle of St. Angelo for refusing, as a pensioner of the Spanish government, to take the oath of allegiance to the new king; he was however released shortly afterwards. After the completion of his statue of Ganymede, Alvarez's pension was increased to 28,000 reals, and he left Paris for Rome, where he thenceforth chiefly resided. In Rome he executed or modelled many much-admired works, the best of which was a group of Antiochus and Memnon in 1818, for which he was nominated court-sculptor by Ferdinand VII., who commissioned him to execute the group in marble: it is now in Madrid.

In 1825 he was appointed principal sculptor to the king of Spain, and was decorated with the cross of Civil Merit. In 1826 he visited Madrid for the purpose of selecting the best statues and other sculptures in the king's palaces to be placed together in the museum of the Prado; but he died within twelve months of his arrival, in the 60th year of his age. From his office, the circumstances connected with his death, and the honourable commission about which he was engaged, it is evident that the reports which appeared in the French newspapers at the time of his death about his extreme poverty bordering upon destitution must be false. There are many of his works at Madrid; several from ancient mythology, some full-length statues, and a few busts. Busts he did not willingly model, but the few he did are reputed excellent likenesses, and among them are those of Rossini, the composer, and Ceán Bermudez, the author of the 'Dictionary of Spanish Artists.'

It is generally admitted that Alvarez excelled in many qualities of a high order—in invention, in expression, and in design; and he is by his admirers compared with Canova. That he is less generally known than many of his more fortunate or more renowned contemporaries,

is probably more owing to an ignorance of his works than to their inferiority. He was a member of the Institute of France, of the Academy of St. Luke of Rome, and of the academies of Carrara and Naples. He left three sons, who were allowed to retain a portion of their father's pension. The eldest, who promised to be a sculptor of ability, died at Burgos in 1830, in his 25th year.

There was another distinguished Spanish sculptor of this name, *Don Manuel Alvarez*, who was born at Salamanca in 1727. After acquiring the rudiments of his art with two sculptors of Salamanca he repaired to Madrid, and became the pupil of Don Felipe de Castro, the king's sculptor, whom he assisted in many of his works. He obtained the first prize of the academy of San Fernando in 1754, by which he was entitled to study in Rome, with a pension from the Spanish government; but he declined the advantage on account of the weak state of his health. In 1757 he was elected a member, in 1762 Vice-Director, in 1786 Director of the Academy of San Fernando; and in 1794 sculptor to the king. He died in 1797, generally regretted, in the 70th year of his age. His statues and busts are very numerous in the churches, palaces, and monasteries of Spain, especially at Salamanca, Toledo, Zaragoza, and Madrid. Alvarez was commonly called by his fellow artists El Griego, or 'the Greek,' on account of the purity and vigour of his design, and his accuracy of execution—a great compliment.

(*Archive für Geschichte*, &c., 1829, No. 15; *Seminario Pintoresco Español*, No. 52; Ceán Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*.)

ALYATTES, a king of Lydia, the father of Croesus, who seems to have been some time associated with him in the government; he died about B.C. 562, after a reign of fifty-seven years. On his accession he continued a war with Miletus, which was left unfinished by his father Ludyattes. In the fifth year of the conflict a temple of Minerva was burnt by him. Soon after he sent for advice under sickness to the oracle at Delphi, but was refused a response till the temple was restored. He rebuilt the temple, recovered from his sickness, and made peace with Miletus. From B.C. 590 he was engaged during five years in a war with Cyaxares, king of Media, in consequence of receiving some Scythians who had offended that monarch. In the course of hostilities Alyattes expelled the Cimmerians from Asia, captured Smyrna, and attacked Clazomenæ. A battle between the forces of the three kings was interrupted by an eclipse of the sun. This event led to a peace, which was consummated by a marriage between Argenis, the daughter of the Lydian king, and Astyages, the son of Cyaxares. The place where the eclipse was seen is not mentioned by Herodotus; but we may fairly conjecture it was in the upper latitudes of Asia Minor, and between the Halys and the higher waters of the Euphrates. This eclipse was predicted by Thales of Miletus, but all that the historian can be made to signify is that he predicted the year.

Near the Lake Gygæa, which is a few miles north of Sardinia, now Sartsis, in Asia Minor, is still seen the immense mound of earth which was raised to his memory. Herodotus, who gives the first account of it (l. 98), says, that the circuit round the base was 3800 Greek feet, and the width 2600 feet; the height is not given. It rested on a foundation of great stones, which are now covered by the earth that has fallen down; but the mound still retains its conical form, and rises up like a natural hill.

AMADEUS (Ital. *Amedeo*), the name of nine sovereigns of Savoy. *Amadeus I.* was count of Maurienne in Savoy; it is uncertain whether he survived his father, Humbert the Whitehanded, who was living in 1030; but he styled himself count in an undated deed, and is reckoned by historians among the ancestors of the house of Savoy. *Amadeus II.* was the nephew of the preceding, the second son of Oddo, count of Maurienne, and of Adelaide, marchioness of Susa, with whom, after his father's death, he governed the territories, and who survived him. He died in 1078. *Amadeus III.* succeeded his father, Humbert II., in 1103; joined in the crusade with Louis VII. of France, and died in Cyprus on his return in 1148. *Amadeus IV.*, born in 1197, succeeded his father Tomaso I. in 1233; he considerably increased his possessions, and died in 1253. His brother Peter was long in England, being uncle to Eleanor, queen of Henry III., by whom he was made Earl of Richmond, and built the Savoy palace in London. *Amadeus V.*, born in 1249, succeeded his uncle Filippo in 1285; he acquired the county of Bresse and the district of Asti; he died in 1323. *Amadeus VI.*, 'the Green Count,' born in 1334, succeeded his father 1343; he defeated the French at Arbrette in 1364; he nearly doubled his territories in Piedmont, and extended them in other directions; he died in 1383. *Amadeus VII.*, 'the Red Count,' born in 1360, succeeded his father in 1383; he acquired Nice in 1388, and died in 1391. *Amadeus VIII.*, born in 1383, succeeded his father 1391. By the extension of various branches of his family, whose possessions he inherited, he came to rank among the great powers of Europe, and was created Duke of Savoy, 1416. He was the legislator of his dominions, and published a code in 1430 called 'Statuta Sabaudia.' In 1434 he resigned the sovereignty, and retired to a monastery at Ripaille. In 1439 he was elected Pope, and proclaimed as Felix V.; this occasioned a schism which lasted till 1449, when he resigned the papacy, and again retired to Ripaille. He died in 1451. *Amadeus IX.*, born in 1435, succeeded his father Louis, son of Amadeus VIII., in

1463. After a reign troubled by the insurrections of his brothers he died in 1472. (For a more detailed account of these sovereigns, see the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AMADIS DE GAULA, the hero of an old romance of chivalry, written in Spanish prose by Vasco Lobeira, towards the end of the 12th century. It was afterwards corrected and edited in more modern Spanish by Garcia Ordoñez of Montalvo, about the beginning of the 16th century, and became a very popular book in Italy and France; it was translated into French by D'Herberay, and printed in 1555, with many additions, under the mis-translated title of 'Amadis des Gaules,' meaning France. In the original Spanish romance Gaula is Wales, and the subject, characters, and localities are British. The story alludes to fabulous feats between the Welsh and the English, previous to those of Arthur and the Knights of the Round Table; the Romans and Saxons are united against the Prince of Gaula or Wales, and the Saxons are represented as faithless and treacherous. It is probable that Vasco Lobeira took the groundwork of his story from some older British or Welsh legend. The 'Amadis' is considered as one of the most interesting works in the whole library of chivalry and romance. The French version of D'Herberay was translated into English by Anthony Munday (1619), and part of this version was freely rendered into verse by William Stewart Rose (1803). In 1803 Southey published a prose translation from the Spanish version of Garcia Ordoñez.

AMALARIC, the last Visigoth king of Spain, was the son of Alaric II, and grandson of Theodoric II. At the death of his father, A.D. 506, he was only five years of age; and Gensaleic, a bastard son of Alaric, was elected king of the Goths in Spain. Theodoric, who was then in Italy, sent his general Theudis with a powerful army to protect the rights of his grandson. Gensaleic was defeated, and Theudis was entrusted with the guardianship of the child and the government of Spain. When Amalaric became of age he was acknowledged king of the Goths, both in Spain and in Gothic Gaul. In order to secure his French possessions he solicited and obtained the hand of Clotilda, daughter of Clovis, king of the Franks; but this marriage proved in the end an unfortunate one. It is stated that in consequence of religious differences he barbarously treated his queen. Her brother Childebert, or Childibert, king of Paris, mustered a large army and marched against his brother-in-law. The two armies met, according to some authors, in Gothic Gaul, and, according to others, in Catalonia. Both French and Spaniards fought with equal valour and obstinacy. At last the Spaniards were defeated, and Amalaric took refuge in a church, where he was killed, in the year 531. The conqueror, after having plundered the Arian churches, returned to France with his sister.

Amalaric was the last of the Visigoth kings, and the first who established the court at Seville. On his death, Theudis, an Ostrogoth or Eastern Goth, was elected king.

(See Mariana, v. 7; Procopius, *De Bello Gothorum*, i.)

AMALIE, ANNA, princess of Prussia, was a daughter of Frederick William I, king of Prussia, and sister of Frederick the Great. She was born on the 9th of November, 1723. The Princess Amalie showed great talent from her childhood, and especially for music, which she cultivated so perseveringly that, at least in theoretical and historical knowledge, she was scarcely equalled in her time. Music was throughout life almost her sole occupation. At the age of twenty-one she became princess-abbess of Quedlinburg, where she devoted all her time to music, with the exception of what she had to give to the administration of the extensive estates of the abbey. She died March 30, 1787.

AMALIE, wife of the Duke of Saxe Weimar, lost her husband when she was hardly twenty years of age, and found herself at the head of the government in troubled times, during the wars between the two great German powers, Austria and Frederick of Prussia. The Duchess of Weimar however contrived to direct in safety the affairs of her little state, and after the restoration of peace she turned all her thoughts to the internal improvement of her country. The city of Weimar became the resort of the most distinguished literary men of Germany, whom the duchess encouraged by her liberal patronage to come and reside at her court. Wieland, Gothe, Herder, and Schiller, formed a constellation of genius of which any city might be proud. Wieland was appointed tutor to the two sons of the duchess. Gothe was induced to settle at Weimar in 1775, where he resided ever after, and filled a distinguished place in the ducal council. Herder was appointed court chaplain, consistorial councillor, and inspector of the schools. The Duchess Amalie withdrew from public life in 1775, having given up the sovereign authority to her eldest son, then of age: she retired to her delightful country residence of Tiefurth, where she continued to surround herself with men of talent and learning. In 1788 she undertook a journey to Italy, partly to restore her health, and partly to gain a more direct knowledge of the works of art in which Italy abounds. She returned from this journey in 1790, accompanied by Gothe, and henceforth continued to live surrounded by poets, scholars, and artists, and devoting her own time to the cultivation of literature, until the year 1806, when the misfortune of the battle of Jena, and the humiliation of Germany, broke her heart. Gothe says that, although she did not complain of illness, and showed no symptom

of suffering, she gradually wasted away. Her death took place on the 10th of April, 1807.

AMALRIC, or **ARNAULD**, an influential chief of the crusade against the Albigenes, was born about the middle of the 12th century, and died September 20, 1225. He was first Abbot of Poblet in Catalonia, then of Grandelve, and lastly of Cîteaux. He was in the enjoyment of this last dignity when in 1204 Innocent III. associated him with the legates Raoul and Pierre de Castelnau in the mission to extirpate, throughout France, the heresy of the Albigenes. He preached a crusade against them; many of his contemporaries, several of whom were princes and lords, took part in it; and he was nominated generalissimo of the crusaders. In 1209, after taking several castles and many times routing the enemy's forces, he besieged and took Béziers. Sixty thousand inhabitants were massacred, and the town, plundered and depopulated, was made a prey to the flames. Before the commencement of the massacre the crusaders inquired of their commander Amalric how they were to distinguish the Catholics in the town from the heretics, "Kill them all," replied the abbot; "God knows his own." On the termination of this bloody expedition Amalric conducted his army to Carcassone, to which place he laid siege. The garrison, commanded by the Viscount Raimond Roger, after a long and obstinate resistance, was obliged to capitulate. Amalric permitted them to pass out of the town in their shirts and trousers; but, contrary to the conditions of the treaty, he detained the viscount, whom he caused to perish in close confinement. Amalric was presented to the archbishopric of Narbonne in 1212; thence he went into Spain with the troops, and contributed to the defeat of a Moorish king. On his return to France he embroiled himself in a quarrel with Count Simon de Montfort about the title of Duke de Narbonne, which he had assumed. Amalric excommunicated Simon, and entered into a league against him with the Count of Toulouse. (*Nouvelle Biographie Universelle*.)

AMALTEO, **POMPONIO**, a distinguished painter of the Venetian school, born at San Vito in the Friuli, in 1505. He was the scholar of Pordenone, and painted much in the style of that master, though he was less bold in execution, and inferior to him in invention. His Three Judgments however, in the court of justice, or loggia, at Ceneda, which were completed in 1536, were long supposed to be the works of Pordenone, both on account of their style and the mis-statement of Ridolfi. They are the Judgment of Solomon, the Judgment of Daniel, and a Judgment of Trajan; and are considered Amalteo's masterpieces. Vasari praises, in the 'Life of Pordenone,' some frescoes by Amalteo in the castle of San Vito, for which he was ennobled by Cardinal Grimani, the signor of San Vito, and patriarch of Aquilea. Amalteo was distinguished for good drawing, a quality rare among the Venetian painters. The date of his death is not known.

Pomponio's brother and pupil, *Girolamo Amalteo*, who died young, had also great ability, but he generally painted small pictures highly finished.

(Altan, *Memorie intorno alla Vita di Pomponio Amalteo*, in the *Opuscoli Calogeriani*, vol. xlviii.; Renaldi, *Della Pittura Friulana*; Lanzi, *Storia Pittorica*.)

AMAN, **JOHANN**, an architect who executed many important buildings in Germany, was born at St. Blasien in Baden, in 1765. In his early practice as an artist he was remarkable for his ability as a painter on glass. His practice as an architect commenced in 1791, and he was employed by various German princes, and by the Emperor of Austria, till his death in 1834.

AMARA, or **AMARASINHA**, an ancient Hindoo grammarian, and author of one of the oldest and most esteemed original vocabularies of Sanskrit nouns, called after his name, 'Amara Kosha,' that is, the Thesaurus of Amara, but sometimes quoted under the title of 'Tri-kanda,' that is, the Tripartite. Owing to the almost total want of records on the internal history of India, the era at which Amara lived can only be ascertained by conjecture. Numerous authorities assert that he was a contemporary of king Vikramaditya; and his name is included in a memorial verse among the Nine Gems, or nine distinguished poets and scholars who adorned the court of that prince. The exact date of this Vikramaditya's reign is however still subject to discussion, as in Indian history several kings of that name occur. Tradition places Amara and the Nine Gems generally under the first Vikramaditya, 56 years before our era. Mr. Bentley ('Asiatic Researches,' vol. vii. pp. 242-244) supposes the Vikramaditya under whose reign Amara lived, to be the successor of Raja Bhoja-deva, as sovereign of Dhara in Malwa, who reigned during the latter part of the 11th century. Mr. Colebrooke ('Algebra from the Sanskrit,' Introd. pp. 45-51) from astronomical data in the work of Varahamihira (another of the Nine Gems), has assumed the close of the 5th century, or about the year 472, as the probable epoch when that astronomer wrote, and Vikramaditya and the Nine Gems lived. This opinion, with regard to Amara, is supported by the frequent reference made to his Dictionary as to an ancient and classical work of standard authority, by numerous writers, to many of whom an antiquity of several centuries at least can be confidently attributed.

Of Amara's life little is known. He embraced the tenets of the Buddhas, a heterodox sect; and all his compositions, with the exception of his Dictionary, perished in the persecutions raised by the

Brahmans against the persons and writings of the Buddhas, which began in the 3rd century, and reached their height during the 5th and 6th centuries.

Like other original Sanskrit vocabularies, that of Amara is in metre to aid the memory. The whole is divided into three books. In the first two, words relating to kindred objects are collected in one or more verses, and placed in chapters. Thus the first book commences with words for heaven; next follow the names and attributes of the several deities; then come terms for space, the cardinal points of the compass, &c. The third book is supplementary: it contains epithets, a list of homonymous words (arranged alphabetically like many Arabic dictionaries, according to the final consonants), particles, and adverbs (considered as indeclinable nouns by the Hindoo grammarians), and remarks on the gender of substantives. The Sanskrit dictionaries or 'Koshas,' do not include the verbs of the language, the stems or roots being arranged and explained in separate lists. The 'Amarakosha' contains only about 10,000 different words. In a language so copious as the Sanskrit this number appears small; but in consequence of the great regularity and consistency with which, in this language, compound nouns and derivatives are formed, very few of these require to be inserted and explained in a dictionary. Real deficiencies in the list of Amara are supplied partly by commentaries on it, and partly by more recent dictionaries, one of which, the 'Trikanadaseha,' by Purushotamadewa, is, what its title implies, purposely compiled as a supplement to the tripartite work of Amara.

An excellent edition of the 'Amarakosha,' with marginal explanations and notes in English, and an alphabetic index, was published by Mr. H. T. Colebrooke at Serampore, 1808, 4to.; reprinted, 1829, 8vo. An edition of the mere Sanskrit text, and table of contents likewise in Sanskrit, appeared at Calcutta in 1813 in a volume with three other original Sanskrit vocabularies.

(*Asiatic Researches*, vii. p. 214, seq.; Wilson, *Sanskrit Dictionary*, Preface, p. 5, seq., first edit.)

AMARAL, ANDRES DO, a Portuguese by birth, and knight of the order of St. John of Jerusalem, of that branch called 'the language of Castile,' at the time that the order was in the possession of the island of Rhodes. In the year 1510 he was sent on an expedition against the fleet of the sultan of Egypt, then lying in the Gulf of Ajasso, in company with Villiers de l'Isle Adam, with whom he quarrelled. On the death of Carretta, the forty-second grand master, in 1521, Amaral put himself forward as candidate; but Villiers de l'Isle Adam was chosen by a large majority. Stung by his failure, Amaral seems to have conceived a deadly hatred not only of his successful rival, but of the whole order. On the day of the election, Jan. 22, 1521, he said in the church of St. John, where it took place, to one of his friends, a knight of Castile, that L'Isle Adam would be the last grand master of Rhodes. Rumours arose of approaching danger to Rhodes from a large armament in preparation by Sultan Solymán I. On June 26, 1522, all uncertainty was dissipated by the appearance of the Turkish fleet off the island, consisting of four hundred vessels, and carrying an army of one hundred and fifty thousand men. To oppose this force, L'Isle Adam had about five thousand soldiers, including six hundred knights. The Turks landed without opposition, and the siege of the city began; but after repeated losses, the Turkish commanders were compelled to call for the sultan himself to animate the courage of his troops, and on the 28th of August, Solymán arrived to assume the command in person. The Turks sustained, nevertheless, a defeat on September 24, and were, it was thought, about to retire from the siege. On October 30, some of the guard having for some days before noticed a servant of Amaral's, named Blas Diez, going frequently to a part of the fortifications called the bulwark of Auvergne at unseasonable hours, with a bow or arblast in his hand, conceived misgivings of his purposes, and carried information to the grand master, who ordered his immediate arrest and examination. He would confess nothing till he was "put to the Gehenna," and then he revealed a startling tale. Since the election of L'Isle Adam, his master had, he stated, commenced and kept up a secret correspondence with the Turks: it was he who, by means of a Turkish captive, had apprised the sultan of the weak state of the order, and had invited him to come and conquer Rhodes; who had since informed him of the most secret councils in which he had taken part as grand prior of Castile; had pointed out the weak parts of the fortifications; and finally, since the failure of the assault in September, had exhorted him to persevere, and success was certain. His master was in the habit, he stated, of communicating with the Turkish camp by means of letters fastened to arrows and shot from the bulwark of Auvergne. Amaral was instantly arrested, and the grand master ordered him to be examined by two of the grand cross knights, in conjunction with the magistrates of the town. There was other circumstantial evidence, and both his servant and himself were sentenced to death. Diez was hung on November 4, and on the same day Amaral was solemnly stripped in the church of St. John of his robes of knighthood, and delivered over to the secular arm: on the next day he was beheaded.

The evidence seems quite sufficient to prove the crime of Amaral, but in later times his guilt has been doubted. Though the order continued to exist for some centuries, the prediction was verified that L'Isle Adam would be the last grand master of Rhodes. By the advice of his council, though against his own opinion, he surrendered

the place on honourable conditions, and on Christmas-day, 1522, Sultan Solymán took possession of Rhodes.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

*AMARI, MICHELE, an Italian historian, was born at Palermo, July 7, 1806. He was educated at home till the age of fifteen, his studies being guided by Professor Domenico Scinà. In his sixteenth year he obtained a situation in a government office. Soon after this, in 1822, his father was condemned to death for being engaged in a conspiracy for effecting the independence of Sicily. Seven of his companions were executed, but the sentence of the elder Amari was commuted to thirty years' imprisonment. Michele was not deprived of his office, but the duty of supporting his mother and family of three younger children out of his scanty salary devolved upon him. Rendered reckless by the misfortune which had fallen upon his family, Michele now abandoned study, and devoted his leisure hours to the practice of bodily exercises, with a view to fit himself for a guerilla leader. But from this morbid state he is said to have been aroused by an attachment he formed for an English lady; and though unsuccessful in his suit, it led him to the ardent study of the English language, of which the first-fruit was a translation of 'Marmion,' published at Palermo in 1832. He now devoted himself to the study of English and French literature, and especially moral philosophy and history; and an answer which he published to a pamphlet which asserted that Sicily had always been dependent upon Naples, gained so much applause, that he determined to undertake a history of Sicily from the commencement of the Bourbon dynasty. In this work he had made some progress when he abandoned it, in order to investigate thoroughly the subject of the Sicilian Vespers. In 1837 Palermo was ravaged by the cholera, and the populace, excited by political agitators, rose in revolt and expelled the Neapolitan garrison. The insurrection was soon suppressed; but though Amari had been among the most active of the officials in endeavouring to arrest or palliate the disease, and took no part in the political proceedings, he was deprived of his office, and transferred to a different department at Naples. Here he steadily prosecuted his historical labours. Having completed his task, he obtained leave to visit his family at Palermo; and there, in April 1842, published his history under the title of 'La Guerra del Vespro Siciliano.' The book had received the licence of the censors; but a few months after its publication it was discovered by the authorities that in describing the French dominion the author had been really discussing that of Naples, and under the mask of Charles of Anjou he had been tracing a likeness of Ferdinand II. The book accordingly was prohibited; the censors who had permitted it to pass were dismissed from their offices; five journals which had reviewed it were suppressed; the publisher was banished to the Isle of Ponza, where he soon after died; and Amari himself was summoned to Naples, but he fortunately succeeded in escaping to France.

Amari had, there can be little doubt, like many other authors living under a strict censorship, written of the past with a constant though latent reference to the present; but the great object of his history was to rectify what he believed to be the erroneous view commonly taken of the Sicilian Vespers. For centuries it had been the received opinion that the great massacre so named was the result of a widely-extended conspiracy, the work of John of Procida. Amari, on the contrary, undertook to prove—we quote his own words—"that the Vespers were not the result of any conspiracy, but rather an outbreak occasioned by the insolence of the ruling party, and owing its origin and its important results to the social and political condition of a people neither used nor inclined to endure a foreign and tyrannical yoke; and this view is undoubtedly confirmed by new documents which throw light upon the causes of the revolution—the letter of Charles himself, that of the Sicilians, and several inedited papal bulls. It was to her people, not to her nobles, that Sicily owed the revolution which in the 13th century saved her from the extreme of misery and degradation, from servile corruption, and from sinking into insignificance." The 'History of the Sicilian Vespers' at once excited general attention, and its bold denial of the common theory—supported as it was by a large body of new documents—though much canvassed, gained almost universal acquiescence. In Italy the prohibition ensured for it a wide circle of readers; it was translated into German by Dr. J. F. Schröder of Hildesheim, and into English under the care of the Earl of Ellesmere. A fourth edition of the original, with a new preface and additional documents, was published at Florence in 1851.

At Paris Amari applied diligently to the study of Arabic, in order to fit himself for the preparation of a history of Sicily during the Mussulman occupation. He succeeded in mastering the language, and formed large collections of original materials for his projected history from the libraries of Paris, London, and Oxford. These he was busily employed in collating and digesting when intelligence reached him of the revolution in Sicily, January 1848, and he at once cast aside his books and proceeded to the seat of war. Before he could reach Palermo, however, the Neapolitans had for the time succumbed. Amari had in his absence been named by the provisional government professor of jurisprudence in the university of Palermo. He was now named a member of the revolutionary committee, and elected a deputy for Palermo to the parliament which at its meeting in April decreed the deposition of the Bourbon dynasty. He soon after received the office

of minister of finance, but though he refused the salary of his office, and did his best to perform his duties, he found it impossible to satisfy the popular expectations; and after enduring what he calls official martyrdom for five months, he was glad to exchange his post for a mission to Paris. The object of this was to obtain the intervention of the republican government; but in this he failed, and at the renewal of hostilities in Sicily, March 1849, he again repaired to Palermo. He saw at once that further resistance was hopeless, and he left the city April 22, the day before it surrendered to the Neapolitan general. He reached Paris in safety, and once more returned to his literary pursuits. Soon afterwards he published a political brochure, 'La Sicile et les Bourbons.' His subsequent publications have been suggested by his Arabic researches: 'Solwan-al Mota, ossia conforti politici di Ibn-Zafer, Arabo-Siciliano del XII secolo;' and some papers in the 'Asiatic Journal.'

AMASIS, or AMOSIS, the eighth king, according to Africanus, of the twenty-sixth dynasty of Egyptian kings, reigned from B.C. 569 to B.C. 525. Amasis was a native of Siouph, in the nome (district) of Sais, in the Delta. Being sent by Apries (the Pharaoh Hophra of Scripture, Jerem. xlv. 30) to stop a mutiny in the Egyptian army, he was proclaimed king by the rebels, and defeated his master, who was supported by a force of 30,000 Carians and Ionian Greeks. Amasis became King of Egypt, and Apries, being surrendered to the Egyptians, was put to death.

Amasis married a Greek wife from Cyrene, and allowed Greek merchants to settle at Naucratis, and to build temples and bazaars. Pythagoras and Solon are said to have visited Egypt in his reign. Amasis decorated Sais with magnificent propylæa to the temple of Athena, with colossi and androphinxes, and a monolith (one-stone) temple brought 600 miles down the river from the quarries of Syene. Sais, the royal residence of Amasis, which is now called Sa-el-Hajar, or Sa, 'the Rock,' exhibits only mounds of rubbish and pottery, and sun-dried bricks.

He placed a colossus 75 Greek feet long, flanked by two figures 30 feet high, in front of the temple of Hephaestus (Phtha) at Memphis. He placed another at Sais, of the same size. Amasis also extended the commerce of Egypt by the conquest of Cyprus. Agriculture no less flourished during his reign. He was succeeded by his son Psammenitus, who was conquered by Cambyses the Persian, B.C. 525.

(Description de l'Égypte, Antiquités, vol. v.; Herod., ii. 162-182.)

AMATI, the name of a family of violin-makers, resident at Cremona from the first half of the 16th to the termination of the 17th century, of which the brothers Andrea and Nicolo appear to have been the first who rivalled the eminent Tyrolese workmen.

Andrea Amati was a violin-maker previous to the year 1551, for in 1789 the Baron de Bagge possessed an instrument which bore his name and that date. For some years afterwards, Andrea, in conjunction with his brother Nicolo, continued the manufacture of violins, violas, and violoncellos, which to this day are justly valued by all connoisseurs for their excellent form and finish, and their sweet and brilliant tone. Of their violoncellos few at present are known to exist, and these are highly admired and prized. Nicolo, whose reputation is more especially identified with these instruments, is sometimes erroneously confounded with his great nephew of the same name.

Antonio Amati, son of Andrea, was born at Cremona in 1565, and for some time worked with his brother Geronimo. The violin which Antonio made for Henry IV. of France is still in existence, richly ornamented and in perfect order. Its date is 1595. The instruments of Geronimo Amati are considered less valuable than those of his brother. Nicolo Amati, the son of Geronimo, was living in 1692, at a very advanced age. He followed the form and proportions of the violin which his ancestors had adopted, and which are thus described by Jacob Otto of Weimar, who, in the course of his business as a violin-maker, professes to have had thirty of their instruments pass through his hands:—"All their instruments were constructed after the simplest rules of mathematics, and the six which came into my possession unspoilt were made after the following proportions. The belly was strongest where the bridge rests; it then diminished about a third at that part where the *f* holes are cut, and where the belly rests on the sides it was half as thick as in the middle. The same proportion is observed in the length. The thickness is equally maintained all along that part on which the base bar is fixed; from whence to the upper and under end blocks the thickness decreases to one half. These proportions are best adapted for producing a full, clear, and brilliant tone."

(Fétis, *Biographie Universelle des Musiciens*; Otto, *On the Violin*; *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AMATO, GIOVANNI ANTONIO D', a distinguished painter of the early half of the 16th century, and one of the best of the Neapolitan painters, was born at Naples in 1475. His master is not known; he seems to have educated himself chiefly by studying the works of Maestro Buono, who died in 1485, and an altar-piece of Pietro Perugino, which is in the cathedral of Naples.

Amato possessed that reverential feeling which associated art with religion. He never commenced a picture of the Madonna and Bambino, his most favourite subject, without first taking the sacrament,

and thus purifying himself for the holy task. He carried his feeling of propriety so far as to consider it wrong to paint even a partially naked woman; and impressed with this feeling he refused to paint the decorations of the triumphal arch which was erected in honour of Charles V. when he visited Naples: he recommended Andrea da Salerno to the authorities in his place.

Though as a painter he lived chiefly in the 16th century, his style is more that of the quattrocentisti, and is very similar to that of Perugino, but, with equally good colouring, the forms of Amato are fuller than those of Perugino. He painted in oil and in fresco, but his frescos have almost all disappeared: they have either been white-washed, or have disappeared in the repairing of their localities. His best picture is considered to be the Dispute on the Sacrament, in the Cathedral of Naples.

Amato was a man of general acquirements, and devoted much of his time with assiduity and delight to the cultivation of letters. He wrote a commentary upon difficult passages in the Sacred Scriptures. He died at Naples in 1555, aged 80.

Of Amato's numerous scholars, his own nephew of the same name, born in 1535, was one of the most distinguished. He was called Il Giovane, the Young, to distinguish him from his uncle, who, however, was himself sometimes called Il Vecchio, or the Elder. The nephew after the death of his uncle studied with Gio. Bernardo Lama, an older scholar of the elder Amato. His best work is a large and admirable altar-piece of the Infant Christ, in the church of the Banco de' Poveri at Naples: he was a beautiful colourist. He died at Naples in 1598.

(Dominici, *Vite de' Pittori, &c., Napoletani*.)

AMATO, or AMATUS, JOANNES RODERICUS, often called Amatus Lusitanus, a very eminent physician of the 16th century. Amato was of a Jewish family, and was born at Castel-Branco, in the province of Beira in Portugal, in 1511. Like many of his nation, concealing his religious faith, he was educated at Salamanca; after leaving which he travelled in France, the Netherlands, Germany, and Italy. He remained for some time both at Venice and Ferrara, giving lectures on the medical art. Before 1549 Amato had removed to Ancona, where he resided and practised his profession till 1555. While here he had the honour of being several times called to Rome to attend the Pope, Julius III. Dread of the Inquisition, however, whose notice had been attracted to him as a concealed Jew, induced him, in 1555, to withdraw to Pesaro. From Pesaro he some time after retired to Ragusa, and from thence, in 1559, to Thessalonica (Saloniki), where he made open profession of the religion of his forefathers. He is ascertained to have been alive in 1561, but no notice of him occurs after that date, and it is not known when he died. Amato is the author of two works, both of which were long ranked among the most esteemed medical treatises of modern times. The one is entitled, in the first edition, printed in 4to, at Antwerp, in 1536, 'Exegemata in Priores duos Dioscoridis de Materia Medica Libros;' and in subsequent editions, 'Enarrationes in Dioscoridem.' The other is his 'Curatium Medicinalium Centuriæ Septem.' In both these works the author is said to show an intimate acquaintance with the writings of the Greek and Arabic physicians; and they are also stated to contain many curious notices both in medicine and in natural history. Some of his biographers mention a translation into Spanish by Amato of the 'Roman History' of Eutropius.

AMAZIAH, or AMAZIAHU, means literally 'one strengthened by Jehovah,' and is the name of the ninth king of Judah, who began to reign when he was twenty-five years old, about the year B.C. 838, after his father Joash had been murdered in the house of Millo by his own servants Jozachar and Jehoabab. (2 Kings, xiv.) Amaziah reigned twenty-nine years in Jerusalem; his mother's name was Jehoaddin of Jerusalem. He fought with the Edomites, of whom he slew 20,000, and took Selah, and called it Joktheel. The name of Selah is translated Petra, 'rock,' by the Greeks. The remains at this place in Arabia Petraea, between the Dead Sea and the Eilatitic Gulf, are described by Irby and Mangles ('Travels,' p. 336, &c.)

Amaziah next declared war against Jehoash, the king of Israel, but was defeated and taken prisoner. Jerusalem was also taken and plundered. Amaziah, however, recovered his liberty, and reigned fifteen years after the death of Jehoash, when a conspiracy having been formed against him, he fled to Lachish; but he was pursued and slain there, and buried in Jerusalem. He was succeeded by his son, Azariah, 'help of Jehovah,' or Uziah, 'power of Jehovah,' who was sixteen years old (2 Kings, xiv.; 2 Chron. xxv.; Jos., 'Antiq.,' ix. 9, 10).

AMBERGER, CHRISTOPH, a celebrated old German painter of the 16th century, was of a family of Amberg in the Ober Pfalz, whence his name; but Amberger himself was, according to Von Mechel, born at Nürnberg about 1490. His father was a stonemason, and his grandfather was a carver in wood at Amberg. Nothing is known of Amberger's early history previous to 1530, when he was already a painter of some note, and in great employment at Augsburg. The works which he executed at this time however were chiefly in distemper. He painted the exteriors of some houses in this manner; and, upon canvas, twelve pictures of the history of Joseph in Egypt, which are still at Augsburg.

Amberger painted also in oil and in fresco. His oil pictures are chiefly portraits, much in the style of Holbein, whose portraits he

studied and copied. Fiorillo states that many of Amberger's copies pass as the originals of Holbein. His historical pieces in oil are very small, and executed in the hard manner and sharp gothic style of the period in Germany, without any feeling for aerial perspective, though the rules of linear perspective are well observed in his works: his colouring is rich. His best works are at his native place, Amberg, in the Church of St. Martin and in the Franciscan convent there.

Amberger is generally supposed to have died about 1563 at Augsburg: he was however still living in 1568, according to some judicial records in that place.

(Sandrart, *Teutsche Academie*, &c.; Mechel, *Catalogue des Tableaux, &c. de Vienne*; Waagen, *Gemälde Sammlung zu Berlin*; Nagler, *Künstler-Lexicon*.)

AMBOISE, CARDINAL GEORGES D', an eminent French ecclesiastic and statesman. He was born in 1460, at the château of Chaumont on the Loire, the seat of his family, which was one of the most illustrious in France. Being a younger son he was educated for the church, and was made Bishop of Montauban by the time he had attained the age of fourteen. His first preferment at court was given him by Louis XI., who made him his almoner. After the death of this prince, however, in 1483, having connected himself with the Duke of Orleans, who unsuccessfully disputed the regency with Anne of Beaujeu, he shared the misfortunes of his party, and was along with the duke himself put into confinement, from which he was not released till six or seven years after, when the new king, Charles VIII., attained his majority. Soon after being restored to liberty he was promoted to the archbishopric of Narbonne, which, in 1493, he exchanged for that of Rouen. Here, besides presiding over his diocese, he acted as the deputy of his friend the Duke of Orleans, who held the office of governor of Normandy, and in that capacity introduced several valuable reforms into the administration of the province. In 1498 the duke became king by the title of Louis XII., and from this time D'Amboise may be considered as prime minister of France. The memorable events of the reign of Louis XII. are connected with the assertion of his rights to the duchy of Milan, and the protracted wars which he carried on in Italy to maintain that claim. In this part of his conduct it is probable that Louis acted rather according to his own views than by the advice of his minister; but he seems to have intrusted to the latter almost the entire management of the domestic affairs of his kingdom. In this department D'Amboise displayed equal ability and disinterestedness. By the financial reforms which he effected he was enabled both considerably to reduce the customary imposts, and to supply the heavy demands of the war without any increase of taxation. He exerted himself also, with considerable success, to rectify the existing corruptions both in the law and the church, introducing various regulations, with a view to diminish the length of processes in the former, and by his example as well as by his authority discountenancing the scandalous rapacity of the higher order of ecclesiastics. He would never accept any other benefice in addition to his archbishopric; and even the greater part of his episcopal revenue he distributed among the poor, or devoted to other pious purposes. With all this moderation, however, in regard to the more common objects of human desire, he was far from being without ambition. Very soon after the accession of Louis XII. he had obtained a cardinal's hat, and subsequently the Pope appointed him to the high office of legate. But on the death of the infamous Alexander VI., in 1503, it appeared that the chair of St. Peter itself was the place which he aspired to occupy. He failed however in this object through a piece of mismanagement, which made him at the time very much laughed at, though it was only discredit to him as a politician. A large military force of the king his master occupied Rome, by placing which in an imposing attitude he might easily have controlled the election; but the Cardinal de la Rovère having suggested to him that such a mode of securing his object would both have a bad look, and was moreover quite unnecessary, inasmuch as he would most certainly be elected for his own merits, if he left the matter to the free voices of the conclave; he followed this crafty advice, and withdrew the troops. The result was that in a few weeks the Cardinal de la Rovère was Pope himself, with the title of Julius II. No other vacancy in the ecclesiastical throne occurred during the life of D'Amboise, who died in the convent of the Celestines at Lyons, on the 25th of May, 1510. It is said that, on his death-bed, he expressed his sense of the vanity of those worldly honours which he had sought so anxiously during his life—exclaiming, as he named the monk who attended him, "Brother John! ah, why have I not all my life been brother John?" He was buried in the cathedral of Rouen, where his mausoleum is still to be seen. Notwithstanding some faults and weaknesses, D'Amboise was undoubtedly a great benefactor to France. This his countrymen themselves so strongly felt, that they used affectionately to call him 'the people's father.' Most of the accounts of his life that have appeared in France are written in the most panegyric style. One is by an author who calls himself the *Sieur des Montagnes*, printed in 12mo, at Paris, in 1631. There is another work, entitled 'A History of the Administration of the Cardinal D'Amboise,' by the *Sieur Michel Baudier*, historiographer to his majesty, published in 4to, at Paris, in 1634. The letters of Louis XII. and Cardinal D'Amboise were published at Brussels in 4 vols. 8vo, by Jean Godefroy, in 1712.

AMBROSIUS, ST., commonly called Ambrose, was born in Gaul, probably at Trèves, about A.D. 340, his father, a noble native of Rome, being then prætorian prefect of Gaul. His infancy was signalised by a prodigy similar to that recorded of Plato; while he was sleeping in his father's palace, a swarm of bees invaded his cradle and rested on his lips, and then suddenly ascending high into the air disappeared. Another tale is also told prophetic of his ecclesiastical dignity. One day, while yet a boy, he stretched forth his hand to his mother and sister, and bade them kiss it, in homage to the future bishop. His education however was that usually bestowed on distinguished civilians, and his first profession was the law. His rank and character personally recommended him for advancement, and at an early age he was made consular of Liguria, a province comprehending the North of Italy from the Mediterranean to the Adriatic, and having Milan for its capital.

The conflict between the Catholics and the Arians was then raging, and in A.D. 374, Auxentius, the Arian archbishop of Milan, died. The choice of a successor occasioned the most violent tumults, and the presence of the governor was necessary to appease them. He assembled the people in the principal church; and when he had addressed them on the subject of their civil duties, the necessity of social order and public discipline, they replied with unanimous acclamation, "We will have Ambrose for our bishop." Ambrose was then a catechumen only, and as far as is known, without much theological instruction. He professed, besides, the most determined repugnance for the proposed dignity. He yielded however at length to the persevering entreaties of the people; and on the eighth day after his baptism, having passed with the shortest canonical intervals through the intermediate steps, he was ordained to the see. That which he had obtained by the popular voice he preserved by popular talents and virtues—a commanding eloquence, which inflamed the souls of the faithful—daring and unconquerable firmness—humanity, where the interests of humanity were consistent with those of the orthodox faith—perfect contempt for wealth, and unbounded benevolence to the poor and afflicted. He renounced his private property, and on one occasion sold some of the sacred utensils for the redemption of prisoners. It is also related that he possessed, and sometimes exercised, the gift of miracles. He immediately proclaimed his adhesion to the Catholic faith, and laboured for the extirpation of Arianism. The empress Justina, an Arian, demanded that one church should be appropriated at Milan to herself and those who held the same opinions. Ambrose refused, and a long and violent struggle ensued, in which the civil and military authorities were successfully opposed and thwarted by the energy of the prelate, armed only with spiritual power and supported by the enthusiastic devotion of his faithful people.

This was his first triumph; his second, though accomplished with less risk, has gained him more celebrity. In A.D. 390 Theodosius I. commanded an indiscriminate massacre of the inhabitants of Thessalonica, and many thousands suffered. Ambrose was shocked by the enormity of the crime, and determined that the church ought not to overlook it, even in a wise and powerful Catholic emperor. He remonstrated; and when the prince pleaded for his sin the example of David, Ambrose replied, "Since thou hast imitated his offence, imitate likewise his penitence;" and stopped him as he was entering the sacred precincts. Theodosius submitted. For the space of eight months he was debarred from the holy offices, and finally, after some other humiliations, he condescended to the performance of public penance, as the condition of reconciliation with the church. This was, indeed, a signal display of spiritual authority at a period scarcely fourscore years removed from the last persecution, and long preceding the origin of that system of ecclesiastical despotism so generally ascribed to the ambition of Rome. But it was the flagrancy of the crime which gave colour and success to the prelate's audacity. Ambrose, as well as Martin of Tours, expressed his indignation at the persecution of Priscillian and his followers; his humanity was offended by the execution of the heretics. Yet had he no comprehension of what we call toleration. The severe laws of Gratian against heretics are by Tillemont ascribed to his influence; and in 390 he held a council for the condemnation of the opinions of Jovinian. His ecclesiastical principles were as high and as rigid as those of the Gregories and the Innocents, but a milder disposition tempered them in execution.

Ambrose died in 397, at no advanced age, beloved by his faithful people, and even by the princes whom his virtues awed, and respected by the barbarians themselves. He left behind him what the church has commonly considered as a model of the episcopal character. His works, which are numerous, by no means reflect the vigour and energy of his actions; they are rather remarkable for the excellence of their principles and precepts, than for power of thought or diction. The most remarkable is that 'De Officiis,' which his panegyrists have not feared to compare with the 'Offices' of Cicero. It is, of course, a Christian work, and the first proposition is the following:—"The proper office of a bishop is to teach the people." He composed some very voluminous expositions of Scripture. Many lives of Ambrose are extant. The most ancient is one by Paulinus, a priest of Milan, and the secretary of the prelate. The best edition of his works is in 2 vols. fol. Paris, 1686—1690. There is also one by Erasmus in 2 vols. fol. apud Froben, 1527.

The name of Ambrosius is connected with the earliest improvement of church music. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the 'cantus Ambrosianus,' which is said to have had a reference to the modes of the ancients, especially to that of Ptolemaeus. This is rather matter of conjecture than certainty, although the eastern origin of Christianity and the practices of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described in glowing terms by those who heard it in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of piety overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may however have been preserved; and this is still said to be applied at Milan to compositions of a date comparatively recent.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AMBROSIUS, AURELIANUS, a British chieftain at the time of the Saxon invasion in the 5th century. It is difficult amid the obscurity of the history of that period, to obtain a satisfactory account of him. It is probable however that he was a descendant of Constantine, or a branch of his family.

The account given by the author of the 'Flores' and by Geoffrey, is, that Ambrosius, on the usurpation of the sovereignty of Britain by Vortigern, took refuge in Armorica, whence he returned with a strong force; that after being elected king in a general assembly of the Britons (A.D. 465) he besieged Vortigern, who had taken refuge in a castle built by him in Wales, and destroyed him by fire (466); that he then fought against the Saxon Hengist with dubious success at Wippedefete (473), against another band of Saxons under Ella, with better but yet not with decisive success (485) at Mearcres-burn, and finally, with complete success (487), at Maisebely, and on the banks of the Don (489), both in the north of England, against Hengist, who was in the last battle taken and put to death; that after this he besieged Octa, son of Hengist in Eboracum (York), and having obliged him to surrender, granted to him and his followers a settlement on the Scottish border; that he defeated a body of Saxons, whom Pascentius, the son of Vortigern, had brought over; and that he died (497) of poison administered by a Saxon, an emissary of the same Pascentius, who had landed with a fresh body of auxiliaries from Ireland, to dispute with him the crown of Britain. This narrative appears to be so corrupted by fabulous intermixture as to make it very difficult to extract from it the historical truth.

That he was a competitor with Vortigern for the supremacy of South Britain is probable from an expression of Nennius, who enumerating the embarrassments which led Vortigern to call in the aid of the Saxons, says, "he was pressed by the attacks of the Romans, and also by the fear of Ambrosius."

It is tolerably certain that Ambrosius succeeded Vortigern in the supremacy of the British chieftains, and that he was engaged in the warfare directed against the Saxon settlers in the south part of Britain. The battles of Wippedefete and Mearcres-burn are recorded in the 'Saxon Chronicle,' which assigns them to the years 465 and 485 respectively; and from the same authority it appears that in the first, Hengist and his Jutes, and in the second, Ella and his South Saxons, were opposed to the Britons; it is also probable that Ambrosius commanded the latter on these occasions, as Bede records that he was the leader of the natives in their struggle against the invaders, though he notices only one particular battle, that of Mons Badonicus, supposed to be near Bath, which is reckoned by Nennius and others among the victories of the semi-fabulous Arthur. That Ambrosius was supported by Vortimer and Catigern, the sons of Vortigern, as allies, is also probable from the accounts of Nennius and Huntingdon. The 'Saxon Chronicle' makes Vortigern the leader of the British hosts against Hengist; but this is in all probability an error, arising from the similarity of the names Vortigern and Vortimer.

The story of the Yorkshire victories of Ambrosius, the capture and death of Hengist, and the surrender of the Saxons in York, is utterly irreconcilable with the ascertained circumstances of the time. Of the death of Ambrosius nothing certain is known. Amidst the uncertainty which prevails as to the life, actions, and death of Ambrosius, all historians who notice him appear to agree in praising him. Gildas (in a passage however of somewhat doubtful genuineness) describes him as "comes, fidelis, fortis, veraxque," "noble, faithful, brave, and true." In an undoubtedly genuine passage he speaks of him as "vir modestus," "a man of well-regulated desires;" and Bede repeats the encomium.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AMELTON, HUBERT PASCAL, was born in Paris August 5, 1730, and died there December 23, 1811. He originally intended to enter into the clerical profession, but afterwards relinquished that intention. He published, while yet young, a 'History of the Commerce and Navigation of the Egyptians under the Ptolemies,' a work which was the occasion of his introduction, in 1766, into the Academy of Inscríp-

tions and Literature. In 1793 he was nominated a member of the Commission of Monuments. He warmly espoused the revolutionary cause. He had the merit of saving from destruction more than 800,000 volumes out of private libraries and religious corporations, confiscated during the revolution.

He was charged to collect in central depôts the libraries of all the suppressed religious houses. He was allowed only three hours for carrying off the library of St. Victor; at the end of that period the books were to be tossed out of the windows. Ameilhon by his representations obtained with difficulty three days; he immediately placed all kinds of vehicles in requisition, and transported the books to a neighbouring hospital. He transformed several churches into book magazines, and deposited all the confiscated libraries in them. He had thus the satisfaction of saving the libraries of Malesherbes and Lavoisier, and several others, which, when tranquillity was re-established, were restored to their rightful owners. Six or seven years of his life were devoted to the assorting and classification of the books intrusted to his care. He saved the triumphal arch of the Porte St. Denis, Paris, from destruction; and he had the courage to oppose the mob when it sought to enter the church of the Jesuits, where his books were deposited, under pretext of destroying the fleurs-de-lye.

When the Institute was organised in 1797, the city of Paris presented its library to that body. Ameilhon was immediately elected librarian to the Arsenal, an appointment which he held till his death.

The 'History of the Navigation and Commerce of Egypt under the Ptolemies,' and the last five volumes of the 'History of the Lower Empire,' begun by Le Beau, are the only books published by Ameilhon. But his contributions to the periodical literature and the academical memoirs of his country were numerous and valuable.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AMELOT DE LA HOUSSAYE, ABRAHAM NICOLAS, a political writer, was born at Orleans in 1634. He accompanied the President of St. André, appointed ambassador of France at Venice in 1669, as secretary. A stay of several years in that city having enabled him to become acquainted with its history and politics, probably induced him to translate Velferus's 'History of the Government of Venice,' and to add historical and political notes, which, at the same time that they threw a great light on the Venetian government, gave such offence, that, it is said, a formal complaint was made to Louis XIV., who sent Amelot to the Bastille. No other particulars of Amelot's life are recorded; all that is known is that he was extremely poor, and subsisted on the bounties of an Abbé. He died at Paris in 1706.

He left the following works:—Sarpis's 'History of the Council of Trent,' translated from Newton's Latin version. 'The Courtier,' translated from the Spanish. 'The Prince,' translated from Machiavelli. He endeavoured also to vindicate the author, by maintaining that he had only described what princes do, and not what they ought to do. A translation of Tacitus, with historical and political notes. He did not complete this work; the six last volumes are by François Bruys. 'Memoirs, Historical, Political, Critical, and Literary.' This work is also incomplete; it is arranged alphabetically, but does not go beyond half the letters. There are also some other works of no great interest, of which a list is given in 'Mémoires de Miéron,' vol. xxxv.

AMERBACH, JOHANN, an early printer, in great repute for the typographical correctness of his editions. He was born at Reutlingen in Swabia, studied at Paris under Jean de Lapiere, or Lapidanus, the prior of the Sorbonne, who had the honour of first inviting printers to that city, and took the degree of master of arts. Amerbach carried on the trade, or rather in his case the profession, of printing, at Baele, from 1481 till 1515, in which year he died. His chief publications were the works of St. Ambrose, issued in 1492, and those of St. Augustine in 1506, the latter the first edition of the collected works of that author, and a conspicuous undertaking. "The magnitude of the expence deterred the printers," says Erasmus, in a prefatory epistle to an edition of Augustine of the date of 1520. "The first who ventured on this great undertaking was John Amerbach, a man of singular piety, amply endowed with wealth, but still more with the stores of intellect, whom neither the immense expence of the work, the difficulty of procuring copies from all quarters, the fatigue of collating them, the necessary attention to other affairs, nor any other motive, could deter from the endeavour of making all Augustine common to all. This man was not led by the love of gain, but by a sincere piety, the spirit of which breathes in all his prefaces, and a desire to revive the original fathers of the church, whom he grieved to see become almost obsolete." Unfortunately Amerbach was unable to procure good manuscripts for his edition, and its critical value is therefore, after all his exertions, very small. The type in which it was printed was novel, and is still known among foreign printers by the name of the St. Augustine.

Amerbach was desirous of publishing a collection of the works of St. Jerome, and had his three sons, Bruno, Basil, and Boniface, all youths of great abilities, carefully instructed in the Latin, Greek, and Hebrew languages, in order that they might be fit to correct the press; a circumstance which calls forth from Maittaire a burst of admiration, and an indignant exclamation at the degeneracy of the printers of his

own time, rather more than a hundred years ago. All three became not only excellent scholars, for which we have the testimony of Erasmus, but so enthusiastic in favour of Jerome, that they spared neither their wealth nor their health for his sake. The good old man, at his decease in 1515, recommended the edition to their care, with an injunction to apply what property he left towards it. The edition was issued in the course of the ten years from 1516 to 1526, from the press of Froben, whom Amerbach had first invited to Basle.

(Letter on Basil by Boniface Amerbach in Munsterus, *Cosmographia Universalis*, lib. vi.; Erasmus, *Opera Omnia*, edition of Le Clerc, iii. 1249, &c.; Maittaire, *Annales Typographici*, tom. i. pars i. 37-42, where all the original authorities are referred to.)

AMES, FISHER, was born at Dedham, Massachusetts, on the 9th of April 1753. At the age of seven he lost his father, whose widow was left with a large family in straitened circumstances. Fisher, the youngest son, was sent to Harvard College at the age of twelve; and after remaining there four years, during which he studied hard, he took his degree, and quitted college with a high reputation for his attainments. His wish was to enter the legal profession, but for several years the urgent necessity of providing for his maintenance compelled him to act as teacher in a school. At length, in 1781, he was enabled to enter on the practice of the law. The display of his ability as a speaker, and the notice he attracted by political contributions to the public journals, combined to procure for him, in 1788, a seat in the Massachusetts Convention for ratifying the constitution. In due course he became a member of the House of Representatives in the State Legislature. In this position his talents were soon so widely known, that he was sent from the district of Suffolk as their first representative to the Congress of the United States. In this situation he remained for eight years, the whole period of the presidency of Washington, of whose measures he was an ardent supporter. As a speaker he was soon acknowledged as second to none in the Congress, and as a practical man of business his services were most valuable. He was always a thorough advocate for British connection, and entertained the utmost horror of the excesses of the French Revolution.

On Washington's retirement Fisher Ames also quitted public life, and retired to Dedham, where he both occupied a farm and practised his profession until increasing debility obliged him to give it up. In 1804 he was elected president of Harvard College, but declined the honour on account of ill health. He continued in an increasing state of debility until the 4th of July 1808, when he died, completely worn out. His remains were carried to Boston, and honoured with a public funeral.

In 1809 'The Works of Fisher Ames' were published. They consist entirely of his speeches and letters, collected from the journals of the day.

AMES, JOSEPH, was the son of Mr. John Ames of Yarmouth, where he was born on the 23rd of January 1689. His father appears to have afterwards settled in London, where he died when his son was in his twelfth year. At this time he was at a little school in Wapping. When fifteen he was put apprentice to a plane-maker, near Guildhall, in the city of London. Having served out his time, he then settled in Wapping, Horace Walpole says, as a ship-chandler; but according to other accounts, as an ironmonger. Whatever was his business, he seems to have pursued it with success, and to have attained by it, if not wealth, at least a competency. He also found time to supply the defects of his early education by reading; and this led at length to authorship. The study to which he was most attached was that of antiquities, and particularly those of his own country. He had formed an acquaintance with the Reverend John Lewis; and it is this gentleman who is said to have first suggested to him, about the year 1730, the preparation of a history of English printing, the execution of which became the object of his life. The work, in a quarto volume of above 600 pages, appeared in 1749, under the title of 'Typographical Antiquities; being an Historical Account of Printing in England, with some Memoirs of our Ancient Printers, and a Register of the Books printed by them, from the year 1471 to 1600; with an Appendix concerning Printing in Scotland and Ireland in the same Time.' This is Ames's principal work, and still indeed serves as the basis of the only elaborate history we have of English printing. It has probably preserved a good many title-pages, and other facts connected with its subject, that would have been lost had the recording of them been longer deferred; and it is, upon the whole, creditable to the industry of its compiler. But the task, to be well performed, required much more learning than Ames possessed. The most valuable part of his book has been added to it by its subsequent editors, and especially by Mr. Herbert, whose edition, extended to three volumes quarto, appeared in 1785, 1786, and 1790. A still more augmented, and much more splendid, edition was published by the Reverend Dr. Dibdin, in 4 vols., 4to., 1810-12. Ames's next most considerable work is that entitled 'Parentalia; or, Memoirs of the Family of Wren,' folio, 1750. The book professes to be 'by Stephen Wren, Esq.' (the grandson of Sir Christopher), 'with the care of Joseph Ames; but Ames is understood to have been really the writer. He is also the author of a 'Catalogue of English Heads,' 8vo., 1748; of a 'Catalogue of English Printers,' in two leaves quarto, and of an 'Index' to the Catalogue of Lord Pembroke's Coins, printed, but not published.

Mr. Ames was a Fellow of the Royal and Antiquarian Societies, and secretary to the latter from 1741 till his death. He died suddenly, on the 7th of October, 1759.

(*Life of Ames*, by Mr. Gough, prefixed to Herbert's edition of the *Typographical Antiquities*, and since republished with additional notes in that of Dr. Dibdin.)

AMHERST, JEFFERY, BARON, a distinguished British military commander, was the son of Jeffery Amherst of Riverhead, in Kent, Esq., and was born on the 29th of January 1717. He received his ensign's commission in 1731, and having some years after gone to Germany as aide-de-camp to General Ligonier, was present at the battles of Dettingen and Fontenoy. In 1756, while still abroad, he received the colonelcy of the 15th Regiment of Foot. Two years after he was recalled from the continent and sent to America as major-general of the troops destined for the siege of Louisburg in Cape Breton. After the reduction of Canada in 1760, to which he had materially contributed, he received the thanks of the House of Commons, and was made a Knight of the Bath. Soon after he was appointed commander-in-chief of all the forces in America. On the peace in 1763 he returned to England, when he received from the king the governorship of Virginia. A misunderstanding with his majesty in 1768 occasioned his sudden dismissal from the army; but the matter having been cleared up, he was in a few months reinstated both in his former rank and in the royal favour. In 1770 he was made governor of Guernsey, and, two years later, lieutenant-general of the ordnance and commander-in-chief of the forces in England. In 1776 he was created Baron Amherst of Holmesdale in the county of Kent. He retained his appointment of commander-in-chief till the breaking up of the North administration in 1782, when, on his resigning it, the king gave him the office of gold stick in waiting. In 1787 he received a second patent of nobility, with the title of Baron Amherst of Montreal in Canada, and with remainder to his nephew. On the 22nd of January 1793 he was again appointed to the command of the army, which he held till the 10th of February 1795, when he was succeeded by the Duke of York. On this occasion it is understood that an earldom and the dignity of field-marshal were offered to him, both of which honours he declined at the time, though the following year he accepted the field-marshal's bâton. Lord Amherst died at his seat at Montreal near Sevenoaks, Kent, on the 3rd of August 1797, in the eighty-first year of his age.

(*Gentleman's Magazine* for 1797, p. 800; and Chalmers, *Biographical Dictionary*.)

AMHURST, NICHOLAS, was a native of Marden, in Kent. The date of his birth is not recorded, but he became a pupil at Merchant Taylor's School, in London, in 1713, and was elected from it to St. John's College, Oxford, in June 1716. While at college Amhurst published several poems and tracts, and displayed his enmity to the high church clergy in a poem entitled 'Protestant Popery; or, the Convocation,' in five cantos, which is a satire directed against all the writers who had opposed Bishop Hoadley in the Bangorian controversy. He subsequently discovered this temper more fully in 'A Congratulatory Epistle from His Holiness the Pope to the Rev. Dr. Snape, faithfully Translated from the Latin Original into English Verse.' In June 1719 Amhurst was expelled from college, apparently upon a charge of libertinism, irregularity, and insulting behaviour to the president; but, according to his own account, because of the liberality of his sentiments on religious and political subjects.

Amhurst's resentment was violent and lasting. In 1721 he displayed it by the publication, in fifty semi-weekly numbers, of a periodical intended to satirise the learning and discipline of the University of Oxford, and to libel the characters of some of its principal members. The title of this work was 'Terre Filius.'

After leaving Oxford, Amhurst settled in London, and became a writer by profession. His principal literary undertaking was the political paper called 'The Craftsman.' He conducted it for several years, during which it was more read than any other publication of the kind. It reached a sale of ten or twelve thousand copies, and had a considerable effect in rousing the popular indignation against Walpole's administration.

The political services of Amhurst were overlooked by the party to which he had devoted himself, when, early in the year 1742, they came into office; and his early death, which took place at Twickenham, on the 27th of April in that year, is attributed in a great measure to the effect of this neglect.

(*Biographical Dictionary of Useful Knowledge Society*.)

AMIGONI, JACOPO, one of those painters who, by some chance not quite apparent, obtained a popularity in his lifetime immeasurably beyond his deserts, according to more modern critics. He was born at Venice in 1675. After he had acquired some reputation in Venice, he added considerably to it in the service of the elector of Bavaria by some works he executed in Munich, and particularly some fresco ceilings at Schleissheim. He met with equal success in London, where he came in 1729, and painted a few staircases in fresco, and many portraits in oil. He painted also Shakspeare and the Muses over the orchestra of the then new theatre at Covent Garden. He returned to Venice in 1739, having saved 5000*l.* during his ten years' stay in London. In 1747 he went to Madrid, with the appointment of painter to the king, Ferdinand VI. He died at Madrid in 1762.

Amigoni's frescoes are purely ornamental, mere variegated decorations. He painted some small conversation pieces in the style of some of the Dutch painters, which Lanzi prefers to his larger works. Of the latter, one of the best is a Visitation, at the Padri di San Filippo at Venice. The prints after Amigoni are very numerous.

(Zanetti, *Della Pittura Veneziana*, &c.; Bermudez, *Diccionario Historico*, &c.; Walpole, *Anecdotes of Painting in England*, &c.; Lanzi, *Storia Pittorica*, &c.; Heineken, *Dictionnaire des Artistes*, &c.)

AMILCAR. [HAMILCAR.]

AMIOT, or AMYOT, JOSEPH, a Jesuit missionary to China, was born at Toulon in 1718. At the close of 1750 he arrived at Macao in company with two Portuguese missionaries, sent also by the Jesuits, and the brethren of that order already established at Peking presented a petition to the reigning emperor, Kien-Loong, to the effect that the new comers were well acquainted with mathematics, music, and medicine, and might be found useful to the empire. A persecution against the Christians was going on at the time, but the reply of the emperor to this representation was favourable, and he directed the missionaries to be conveyed to Peking at the public expense. Amiot gives an interesting account of the journey in a letter inserted in the collection entitled 'Lettres Edifiantes et Curieuses,' from which these particulars are taken. On arriving at the capital, where an underhand sort of toleration was extended to the missionaries at the very time that their religion was proscribed elsewhere, he applied himself to the study of the Chinese, and afterwards to the Manchoo-Tartar language and literature, in both of which he made great proficiency. From that time he appears to have acted rather as a missionary of learning than of religion. While his name scarcely figures at all in the 'Lettres Edifiantes,' not a year seems to have passed without his dispatching to Europe some information on the history and manners of the Chinese and Tartars, to the illustration of which he contributed more than any other writer of the 18th century. He remained at Peking for forty-three years, during which time the order to which he belonged was dissolved, and more than one vigorous persecution was directed against the Christians in China. At the time of Lord Macartney's embassy, in 1793, Amiot (for though his name is not mentioned by Staunton, the person described by him can be no other) wrote a letter to the ambassador on his arrival in Peking, "expressive of the most fervent wishes for his success, and offering every assistance that his experience could supply;" but he was then so infirm as not to be able to wait on Lord Macartney. In the following year, 1794, he died at Peking, at the age of 76.

AMIR-OMRAH. [EMIR-AL-OMRAH.]

AMLETH, a prince of Jutland about the second century before Christ, according to Saxo Grammaticus, who relates his adventures at great length. By Saxo's account he was the son of Horvendill, a feudatory prince of Jutland, who had married Gerutha, the daughter of Roric, his superior lord, the fifteenth king of Denmark from Danus. Fengo, the brother of Horvendill, inflamed with envy, treacherously murdered him; and, persuading Gerutha that he had done the deed because her husband meditated putting her to death, succeeded to her bed and to the principedom. Amleth, afraid of sharing his father's fate, counterfeited madness; and Saxo relates a number of stories to show with what remarkable sagacity he gave his speeches and actions the appearance of insanity, while they were in reality full of meaning. A courtier of Fengo's suggested a plan of ascertaining if the madness were assumed, by admitting Amleth to an interview with his mother, and he offered to play the spy on their meeting, concealed from both. Fengo consented, and the courtier hid himself in the straw on the floor of Gerutha's apartment. Amleth, suspicious of treachery, when he met his mother began crowing like a cock, and jumping idiotically about the room, till he jumped on the unhappy spy, who, being thus detected, paid for his officiousness with his death. Amleth then addressed his mother on the enormity of her marriage with his father's murderer, aroused her to repentance, and made her the confidant of his intended revenge. Fengo, still disquieted with suspicion, but afraid of provoking Gerutha, conceived the plan of sending Amleth on a mission to England, in company with two of his courtiers, who carried with them letters cut in wood (*litteras ligno insculptas*), requesting the king of England to take Amleth's life. On the voyage Amleth got possession of the letters, and substituted others, requesting the king to put his companions to death, but to grant to himself his daughter in marriage. The altered instructions were obeyed; and, after a year's time, Amleth unexpectedly made his reappearance at the court of Jutland, where he had long been supposed to be dead. At a feast which was given in honour of his return he kept himself sober, while he took care to make all the nobles drunk; and while they lay about, he loosened a curtain made by his mother which hung above the hall, and, letting it fall on their prostrate bodies, fastened it tight by pegs to the ground, and set the building on fire. He then hastened to the bedchamber of Fengo, who had retired at an earlier period of the evening, aroused him from sleep, informed him of the destruction of all the courtiers, and told him he came to take revenge for the murder of his father. After slaying Fengo he at first concealed himself; but finding that the usurper's death was not much lamented, he made a speech to the

people, unfolding to them the whole of the course he had taken, and was afterwards elected to the throne of his father.

This is only the first part of the story of Amleth in Saxo. His subsequent adventures have no relation to the story upon which Shakspere founded his great tragedy of 'Hamlet.' That such a person as Amleth existed seems to be supported by national tradition. Saxo mentions that there was in his time (about 1200) in Jutland "a field distinguished by the burial and the name of Amleth." Whatever may be thought of Saxo's story, his chronology must be rejected.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AMMAN, JOST, a very celebrated Swiss engraver and designer of the 16th century, born at Zürich in 1539. Though a Swiss by birth, he was a German by adoption, for he established himself in Nürnberg in 1560, and gave up his right of burghership in Zürich in 1577. As is the case with most of the old German masters, little or nothing is known about Amman's life. Many writers speak of him as a painter, yet there is not a single painting of his known. Sandrart and Doppelmayr speak of him as a painter on glass only. Amman's designs are extremely numerous: a painter of Frankfurt, of the name of Keller, who lived with Amman four years, told Sandrart that the drawings he made whilst he was with him would fill a large waggon. Though he did not live long, he surpassed every artist that preceded him in the number of his designs. There are about a thousand woodcuts attributed to him, but whether he cut all or even any of them himself is not known. Bartsch also doubts whether all the etchings attributed to Amman are etched by him; he supposes some to have been etched by Stephen Hermann. His designs generally appeared as the illustrations of books; few books were published in Amman's time without illustrations. Siegmund Feyerabend of Frankfurt was the publisher of most of Amman's works; many of them were published after his death. He died at Nürnberg in 1591.

His works comprise nearly every subject—history (sacred and profane), general costume, military costume, field-sports, natural history, heraldry, and other subjects. His drawing is generally good, and in the costume very accurate, and evidently drawn from nature; his animals also are executed with much spirit. Strutt, speaking of his style of engraving, says, "It is neat and decided; but if his strokes are more regular than was usual with the engravers on wood of his time, it is to be feared that as much as he gained by the pains he took with this part of his execution, he lost in freedom and spirit."

Amman was also an author. He wrote a book on poetry, painting, and sculpture, which was published at Frankfurt, first in 1578, and later as a Manual of Painting, 'Artis Pingendi Enchiridion.'

(Sandrart, *Teutsche Academie*, &c.; Doppelmayr, *Historische Nachrichten*, &c.; Strutt, *Dictionary of Engravers*; the *Dictionaries* of Heineken, Füssli, and Nagler; and *Le Peintre-Graveur* of Bartsch.)

AMMANATI, BARTOLOMEO, sculptor and architect, was born at Florence in 1511, and bred in the very height of the golden age of Italian art. Thus educated in such a nursery, with Baccio Bandinelli and Sansovino for his tutors, he could not easily fail to produce works worthy of his opportunities and his education. His father, Antonio da Setignano, died when Bartolomeo was young, but he left him master of sufficient property to be in a condition to choose his own profession and to follow it.

When Ammanati returned from Venice to Florence, Michel Angelo was at the height of his reputation as a sculptor, and Ammanati became one of his most devoted admirers and imitators, and, like many other painters and sculptors, catching chiefly the defects of Michel Angelo's style, fell into the error of treating the limbs as the most essential part of man. In this spirit Ammanati executed several works in various cities in Italy. Ammanati was much employed in Rome by several popes—by Paul III., Julius III., and afterwards by Gregory XIII. During the interval between the two periods that he was employed by these pontiffs, he attained great fame at Florence as an engineer and an architect. He constructed the celebrated Ponto della Trinità, which spans the Arno in three light and elegant elliptical arches, calculated to allow the sudden floods of that river to pass without the slightest risk; it still exists, and withstood in 1844 the most impetuous flood that had visited the Arno for centuries, in which even the newly-constructed iron suspension-bridge was swept away. Ammanati made also some additions to the Pitti Palace, which had been commenced from a model by Brunelleschi, and has been finished only within the last thirty years. At Rome he built the Palazzo Rucellai, afterwards Ruspoli; the court and façade of the Collegio Romano, built by the Jesuits by order of Gregory XIII.; and the Palazzo Sacripanti for the Corsini family. His principal works of sculpture in Rome are the figures of Justice and Religion and the other sculptures of the tomb of the Cardinal del Monte in the church of San Pietro in Montorio.

The wife of Ammanati, to whom he was married in 1550, was the celebrated Laura Battiferri of Urbino, distinguished as a poetess. She died at Florence in 1589, aged 65 years. Ammanati survived her three years, and died, according to Baldinucci's copy of the inscription on his monument, in 1592, aged 81.

(Baldinucci, *Notizie dei Professori del Disegno*, &c.; Ciognara *Storia della Scultura*.)

AMMIANUS MARCELLINUS, a soldier and author who lived in the 4th century, and wrote a history of the emperors from the accession of Nerva, A.D. 96, to the death of Valens in 378; the last profane history written by a Roman subject in the Latin language. He was of a Greek family, and born at Antioch; at least Libanius claims him as a fellow-citizen. At an early age he entered the army, in the distinguished service of the household guards of Constantius, son of Constantine. He was peculiarly attached to the fortunes of Ursicinus, the master of the horse, under whom he served, first in the East in 350, afterwards in Gaul, whither he went in 355. He was again sent with Ursicinus into the East, and served under the Emperor Julian in his Persian war, which he related at length and with considerable power. Later in life he retired to Rome, where he wrote his history, in thirty-one books. The first thirteen are lost, which contained an epitome of the history of two centuries and a half. The fourteenth begins just before the death of Constantius, and the transactions of the reign of Julian extend nearly to the end of the twenty-fifth. The question whether Ammianus was a Christian or a Pagan has been agitated. Though he has not expressly stated his sentiments, yet from the terms he applies to the heathen deities, it seems evident that at least he was not a Christian. In style he is inflated and vicious; but passages of considerable effect and eloquence occur in his work, which has every appearance of being a faithful and unprejudiced narration of public transactions, in many of which he had been personally engaged. Gibbon calls him "an accurate and faithful guide." Some suppose the Greek life of Thucydides to be written by him. The edition of Gronovius, 4to., Lugd. Bat., 1693, contains the life and prefatory matter of the Valesii. This has been the base of two other editions, with the notes of later commentators, both published at Leipzig, one by Ernesti in 1773, one by Erfurd in 1808. There is an old English translation by Philemon Holland (Lond. 1609), and a French one by Moulins (Berlin, 1775; Lyon, 1778).

AMMONIUS, an eminent ancient surgeon of Alexandria, whose date is not exactly known, but who must certainly have lived some time before Christ, and who (from the date of the other surgeons with whom his name is coupled by Celsus, 'De Medic.' vii. Præfat. p. 368, ed. Argent.) may be conjectured to have lived in the reign of Ptolemæus Philadelphus, B.C. 283-247. He is said (Celsus, lib. vii. cap. xxvi. s. 3, p. 436) to have been the first person who thought of breaking a calculus in the bladder, and so extracting it piecemeal, when it was found to be too large to be taken out entire. For this invention he received the cognomen of Lithotomus, a word which is used by the ancients in reference to the operation called by the moderns 'lithotomy,' and not to that of lithotomy. His mode of operating is described by Celsus with tolerable minuteness, and very much resembles that introduced by Civiale and Heurteloup; proving that, however much credit they may deserve for bringing it out of oblivion into public notice, the praise of having originally thought of it belongs to the ancients. (*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AMO, ANTONY WILLIAM, a negro born in Guinea about the year 1703, was brought when an infant to Amsterdam, and presented in 1707 to Antony Utric, duke of Brupawick-Wolfenbüttel, who gave him to his son Antony William. At a proper age he was sent to study at the university of Halle, where in 1729 he sustained a thesis and published a dissertation 'De Jure Maurorum.' He afterwards removed to the university of Wittenberg, where in 1734 he published another treatise, on the occasional absence of sensation in the human mind while still present in the body. In the same year Amo was præsides at a thesis sustained by John Theodore Mainer, 'on those things which are suitable to the mind or body.' He was afterwards made a councillor of state by the court of Berlin; but on the death of his patron, the Duke of Brunswick, he quitted Europe. In the life of David Henry Gallandat, the founder of the Zealand Scientific Society, it is stated that in 1753, on a voyage to the Gold Coast, he visited Amo at Axim. "He was living there like a hermit," according to Winkelman, the biographer of Gallandat, "and had the reputation of being a soothsayer. He spoke several languages—Hebrew, Greek (?), Latin, French, German, and Dutch." He was then about fifty years of age. Amo afterwards left Axim, and removed to St. Sebastian, a fort belonging to the Dutch at Chamah, another town on the Gold Coast, after which nothing further is known of him. (*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AMONTONS, GUILLAUME, a diligent mechanic and experimenter in natural philosophy, was born at Paris in August, 1663. He was, during all his life, afflicted with deafness, in consequence of a fever in his childhood; and, after a sickness which lasted but a few days, he died in October, 1705, being in the forty-third year of his age.

The taste of Amontons led him, at first, to the study of architecture and the processes of land-surveying; and he appears to have been occasionally employed in the practice of both those branches of art. It is said that he was induced to apply himself to the study of mathematics by the desire of constructing a machine which should exhibit a perpetual motion: an opinion of the possibility of such a machine certainly lingered among the half-learned of that age; and, if Amontons really attempted to form one, his failure had the good effect of disposing him to cultivate the legitimate branches of science.

At that time the instruments employed for measuring the density,

temperature, and humidity of the atmosphere were in an imperfect state; and several years of the life of Amontons were spent in improving them or in devising others. He invented a barometer, consisting of a slender conical tube of glass containing a column of mercury whose length varied by the variations in the upward pressure of the atmosphere on the base of the column; the open end of the tube, which was the greatest, being below, and the mercury being retained in the tube by a leathern bag. He also invented one, consisting of a tube bent so as to form three parallel columns, of which the first and the third contained mercury, and the intermediate one only air. Amontons contrived what he called a 'universal thermometer;' it was a tube of glass, 30 inches long, containing mercury, and to which was adapted a scale of inches; and, by comparing its indications with those of a column of mercury in an ordinary barometer, he was able to determine the expansion due to temperature alone; he also invented a species of hygrometer, consisting of a coloured fluid contained in a glass tube which terminated below in a leathern bag. The contraction or expansion of this bag, in consequence of variations in the humidity of the air, produced corresponding variations in the length of the column of fluid.

But the most remarkable circumstance in the life of Amontons is his invention of what must be considered as a species of telegraph. His proposal was to have signal-posts established at intervals between the two extreme stations, which were to be Paris and Rome; a man at each post, being provided with a telescope, was to observe the signal (a letter of the alphabet) made at one station, and to repeat it to the next; the process being carried on thus along the whole line. Two experiments are said to have been made by him in 1702, in presence of the royal family of France, but it is not said with what success. Dr. Hooke had however anticipated the discovery about eighteen years.

The only work which Amontons published is one entitled 'Remarques et Expériences Physiques sur la Construction d'une Nouvelle Clepsydre, sur les Baromètres, Thermomètres, et Hygromètres,' Paris, 1695. He was, subsequently to the publication of this work, chosen a member of the Académie des Sciences; and among the 'Mémoires' of that body are those of Amontons on the Expansion of Fluids by Heat, on the Muscular Strength of Men and Animals, and on the Friction of Materials.

(*Biographic Universelle; Fontenelle, Eloge d'Amontons.*)

AMOROS, COLONEL FRANCIS, the first establisher of gymnastic education in France, was born at Valencia in Spain in 1769. He entered the military service of his country in 1787, and was raised by successive steps, each one the recompense of some distinguished action, until he attained the rank of colonel. When called upon to serve in an administrative capacity he was successively employed by Charles IV. and by Joseph-Napoleon as councillor of state, governor of a province, minister of police, and commissary-royal of the army in Portugal. In 1807 he was entrusted with the education of the Infant Don Francisco de Paula. Forced to quit his country when the French were expelled, he sought an asylum in France, and there he endeavoured to establish an institution till that time wanting. After subduing numerous difficulties by great perseverance, he at length, under the auspices of the government, established a gymnasium for the development of the physical forces, to which at the same time he gave the most useful direction. In 1831 he was appointed director of the normal military gymnasium at Paris. He wrote and published several works upon administration and upon education, besides his 'Manual of Physical Education, gymnastic and moral,' Paris, 1830. He died at Paris in 1843.

AMORY, THOMAS. This eccentric individual was the son of Councillor Amory, who attended William III. in Ireland, and was appointed secretary for the forfeited estates in that kingdom, where he possessed extensive property in the county of Clare. Thomas was not born in Ireland, as some accounts state; but little is recorded of his early life. He was born about 1691, and is said to have been educated for the profession of physic, though it does not appear that he ever followed that or any other profession. About 1757 he was living in a very secluded way upon a small fortune in Westminster; and he had also a country residence at Bedford, near Hounslow. He was married, and had a son named Robert, who practised for many years at Wakefield in Yorkshire as a physician. He died at the age of ninety-seven, on November 25, 1788.

In 1755 Amory published, in 1 vol. 8vo, 'Memoirs of several Ladies of Great Britain.' The ladies whose memoirs are given were all, like Amory himself, zealous Unitarians, in addition to which they are made beautiful, learned, and ingenious.

In 1756 appeared, in 8vo, the first volume of 'The Life of John Bunce, Esq.; containing various Observations and Reflections made in several parts of the World, and many extraordinary Relations;' the second volume was published in 1766. This book, in which it has been supposed Amory intended to sketch a picture of his own character and adventures, may be considered in some measure as a supplement to his 'Memoirs.' A writer in the 'Retrospective Review' styles his 'Memoirs' and 'Life of John Bunce' two of the most extraordinary productions of British intellect; and, without disputing his enthusiastic promulgation of Unitarian principles, assigns to him a deep veneration for the New Testament, an intense conviction of its

truth, a vivacious temperament, a social heart, great erudition, and acute reasoning powers: on the other hand, Chalmers, in his 'Biographical Dictionary,' calls them the effusions of a mind evidently deranged.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AMOS, the prophet, was a native of the town of Thekoa, which was about six miles south of Bethlehem. He was not a prophet's son, but a herdsman, and a gatherer of sycamore fruit, and the Lord took him as he followed the flock, to prophesy unto Israel. (Amos vii. 14, 15.) Amos saw his visions concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam II., king of Israel, two years before the earthquake. (Amos i. 1.) This earthquake is mentioned by Zachariah (xiv. 5), and happened, according to the opinions of the later Jews, when Uzziah went into the temple to burn incense upon the altar; and Azariah, the priest, went in after him, and with him fourscore priests, valiant men, who withstood Uzziah, and said, It appertaineth not unto thee to burn incense, but to the priests that are consecrated: go out of the sanctuary. Then Uzziah was wroth, leprosy rose in his forehead, and the priests thrust him out from thence. (2 Chron. xxvi.) It is probable that the prophecies of Amos were delivered between the years 798-784 before Christ.

Many having repeated St. Jerome's saying, that Amos was "rude in speech, but not in knowledge," Bishop Louth, in his twenty-first lecture, shows that Amos was not behind the chief prophets in eloquence. The book of Amos is written in an excellent Hebrew style, but the orthography differs occasionally from the usual standard. Amos, the herdsman, has taken many figures from pastoral life, but he alludes also to history, geography, and astronomy.

AMTÈRE, ANDRÉ MARIE, was one of the many scientific men who since the commencement of the present century have distinguished themselves by the application of the highest branches of mathematical analysis to physical propositions, and particularly to such as relate to electricity, magnetism, and light.

Of his private life little is known; and his history, like that of most of the men who have passed their days in scientific pursuits, consists merely in statements of his birth and death, with a list of the works which he composed. He was born at Lyon in 1775; and it appears that he resided in or near that city till about the year 1804, when he removed to Paris, where he died in 1836. Before this removal he was professor of physics in the central school of the department of Ain, and subsequently he held the appointment of professor of analysis in the Polytechnic School of Paris.

His first publication is entitled 'Considerations sur la Théorie Mathématique du Jeu' (Lyon, 1802), in which it is satisfactorily proved that, if a person play habitually in society, he must infallibly, even though he play on equal terms, be ruined; since he is, as it were, playing with finite means against an opponent who may be considered as infinitely rich, and who therefore may continue the game indefinitely. In 1805 Ampère presented to the Class of Physical and Mathematical Sciences of the National Institute a paper entitled 'Recherches sur l'Application des Formules Générales du Calcul des Variations aux Problèmes de Mécanique;' and in the 'Annales de Chimie' (1814), there is published his letter to Berthollet on the subject of 'Definite Proportions, or the Atomic Theory.'

Some connection between the electric, galvanic, and magnetic powers in nature had been long suspected, on account of the observed effects of lightning on the directive property of a magnetised needle; and in 1819 M. Oersted observed that the wire connecting the opposite poles of a galvanic or voltaic battery caused a magnetised needle, suspended near it, to deviate from that position which it assumes when beyond the influence of any disturbing power. This remarkable phenomenon being made public, the philosophers both of this country and of the continent repeated the experiment in various ways; and almost immediately, by the discoveries to which their researches led, raised up a new branch of science. Among the earliest of these philosophers was Ampère, who in September, 1820, read before the Académie Royale des Sciences a paper in which it was stated that the voltaic pile, or galvanic trough itself, produced a like effect on a needle suspended near it, when its opposite poles are connected by a wire; and soon afterwards he communicated an important discovery which proved that some, at least, of the phenomena of magnetism could be represented by electricity alone. He showed that if two wires connect the opposite poles of a battery, they attract one another when so disposed that the currents pass along them in the same direction, and repel one another when the currents flow in contrary directions; and he contrived a delicate apparatus by which the phenomena were exhibited.

Faraday having discovered that if a wire be suspended over one pole of a magnet, and the galvanic fluid be made to pass along the wire, or if the wire be fixed and the magnet suspended over it, the wire in one case, and the magnet in the other, would revolve about the fixed object; Ampère, to whom the discovery was communicated, immediately repeated the experiment, and subsequently contrived an apparatus in which the suspended magnet was, by the influence of the wire, made to revolve on its own axis. He also invented the well-known apparatus, consisting of a copper cylinder surrounding one of zinc, and containing diluted sulphuric acid, both of which cylinders being supported by conical points over one end of a magnet, placed in a vertical position, revolve about the magnet; from right to left if the

north end be uppermost, and in a contrary direction if the south end be uppermost. M. Arago afterwards, in conjunction with or at the suggestion of Ampère, succeeded in communicating magnetism to a needle by placing it within a helix of copper wire, the extremities of which were connected with the poles of a battery.

From the mutual attractions and repulsions existing apparently in electrical, or, as they may be called, electro-magnetic currents, Ampère inferred that such currents revolve continually about a magnet; at first he supposed that the centres of their revolutions were in the axis of the magnet, but he was subsequently led to consider that currents revolve about each atom in planes a little inclined to the general axis of the magnet: setting out with this principle, he satisfactorily deduced, by analytical processes, the phenomenon of electro-magnetism, or, as he designated the science, electro-dynamics. He conceived moreover that the magnetic action of the earth is the result of currents circulating within it, or at its surface, from east to west in planes parallel to the magnetic equator: he also imagined that these currents act on balanced or suspended bodies which, like magnetised needles, contain electric currents, causing them to place themselves in such positions that the currents on their under sides may flow in the same directions as those of the earth. He contrived several ingenious machines in which terrestrial magnetism was an agent: among others, he disposed a wire, bent in the form of a rectangle or a spiral, so that the plane might turn on a vertical axis; and, placing it in the position of the magnetic meridian, he allowed the electric current to enter at either extremity, when, exactly as a magnetised needle would do, it turned till it became at right angles to that meridian. He also exhibited to the Royal Academy of Sciences a copper wire bent in the form of a helix which possessed the properties of a magnet; the two extremities of the wire returned along the axis of the helix, each way, to the middle, whence they passed out in opposite directions, and served as pivots on which the spiral might turn. When the pivots were connected with the poles of a battery, each end of the helix, on a pole of a common magnet being presented to it, was attracted or repelled.

Ampère published at Paris, in 1822, a work entitled 'Recueil d'Observations Electro-Dynamiques;' in 1824, one which was designated 'Précis de la Théorie des Phénomènes Electro-Dynamiques' (both of these are in 8vo.); and in 1826, in 4to, 'Théorie des Phénomènes Electro-Dynamiques.' Two years afterwards he published a 'Mémoire sur la Détermination de la Surface Courbe des Ondes Lumineuses,' &c.; and six years subsequently an 'Essai sur la Philosophie des Sciences,' &c. Besides these works there were published separately several memoirs relating to his experiments in electro-dynamics; also, in the 'Mémoires de l'Institut,' in the 'Journal de l'École Polytechnique,' and in other works, are many papers relating to Mechanics, Optics, and Natural History.

(*Address of H. R. H. the Duke of Sussex to the Royal Society of London, 1836; Barlow, Essay on Magnetic Attractions; Turner, Elements of Chemistry.*)

AMURATH. [MURAD.]

AMYOT, JAQUES, is chiefly known in our times for the high merit which belongs to him as having been one of the most distinguished among those early writers of French prose whose works gave consistency and elegance to the modern language. He was born at Melun in 1513; and overcoming, it is said, formidable obstacles interposed by poverty, studied successively at Paris and at Bourges. His first preferment was the professorship of Greek and Latin in the university of Bourges, an appointment obtained for him through the patronage of Francis I.'s sister, the Princess Marguerite. While he held that office he extended his literary reputation by translations from Heliodorus and Plutarch, and having apparently by this time entered the church, he was intrusted in 1551 with a delicate mission to the Council of Trent, which he discharged with so happy a mixture of boldness and dexterity as to earn the character of a skilful diplomatist and man of business. Possessing such a combination of accomplishments, he had excellent claims to the appointment which he received about the year 1558 as tutor to Henry II.'s sons (afterwards Charles IX. and Henry III.); and contriving to retain the favour of his royal pupils as they successively ascended the throne, he continued during the remainder of his life to receive one lucrative and dignified office after another. His most considerable preferments were—the post of Grand Almoner of France, conferred upon him in 1560; and the bishopric of Auxerre, to which he was raised in 1570. During this most prosperous period of his life he is represented as having exhibited a rapacity in seeking wealth, and a parsimony in using it, which, as well as his readiness of wit, the memoirs of the time depict in several characteristic anecdotes. Upon one occasion, when he asked from Charles IX. a new abbacy, in addition to several which he had already held, the king demurred to granting the application. "Did you not once assure me," he asked, "that your ambition would be quite satisfied with a revenue of a thousand crowns?" "True, sire," replied the bishop; "but there are some appetites which grow as you feed them." Amyot died at the seat of his diocese in 1598, leaving a fortune which for the times was very considerable.

As a literary man, Amyot stands very high. His translation of Plutarch's 'Lives,' which was made from the Latin, is spirited and elegant, and is still read in modern editions. It is remarkable that what we may call the best translation of Plutarch in English, North's

is made from Amyot's French. His other works consist of French translations of other Greek works, of which the principal are the 'Æthiopic History of Helioidorus,' seven books of Diodorus, the 'Pastoral Loves of Daphnis and Chloe,' &c. He has besides given an 'Account of his Journey to Trent,' in a letter addressed to M. de Morveilliers. He composed a treatise on 'Royal Eloquence' for the use of his pupil, Henri III., which was printed for the first time only in 1805, under the reign of Napoleon I. It was at the suggestion of Amyot that Henri III. founded in 1575 a Greek and Latin library.

AMYOT, THOMAS, was born at Norwich about 1775, and settled in that city as a solicitor. In 1802 he was appointed law-agent for Mr. Windham in a contested election, and this led, on Windham's becoming Secretary-at-War in 1806 in the Grenville administration, to his being appointed his private secretary. His tenure of this office was something less than a twelvemonth, but during it he had obtained also one of the ordinary clerkships in the Colonial Office; and in 1807 he was appointed Registrar of Records in Upper Canada, an office executed by deputy. In 1810 Mr. Windham died; and in 1812 Mr. Amyot published the speeches in parliament of his late patron, with a short sketch of his life. Mr. Amyot's leisure was now devoted to the study of the antiquities and history of his country, all his other works being contributions to the 'Archæologia,' his principal papers being on the Bayeux Tapestry, and on the asserted existence of Richard II. in Scotland. In 1823 he was appointed treasurer of the Society of Antiquaries, an office which he filled very effectively till within a short time of his death, which took place in London, September 28, 1850.

ANACHARSIS, a Scythian of princely family, was, according to Herodotus, a son of Gnurus, or, according to others, of Daucetas, and the brother of Saulius, who was king of the Scythians. Notwithstanding the great aversion of the Scythians to everything foreign, especially Greek, the natural good sense and talent which Herodotus ascribes to all the Scythians, and which Anacharsis possessed in a higher degree than any of his nation, created in him such a desire of knowledge that he broke through the custom of his people, and went to Greece for the purpose of satisfying his wishes. He arrived at Athens just at the time when Solon was engaged upon the work of his legislation, and is said to have formed an intimate friendship with him. The novelty of his appearance, his natural wit, which contrasted with the more refined and artificial manners of the Athenians, his humour, and his anxiety to learn, created a great sensation among the Greeks. Many of his witty sayings are recorded in Diogenes Laertius, Plutarch, Athenæus, and Lucian. He is said to have likened the legislation of Solon to a spider's web, in which the weak might be caught, but which the strong would break through. The fact that at Athens political matters were discussed by the prytanes before they were laid before the people for their approbation, led him to say that at Athens wise men deliberated, but left the decision to fools. Some writers reckoned Anacharsis one of the seven sages of Greece, and it was probably more to these and similar sayings than to anything else, that he owed his reputation as a wise man and a philosopher. It is said that he was the only barbarian that ever received the Athenian franchise, and was initiated in the Eleusinian mysteries; but Lucian justly doubts the correctness of the statement. His fondness for religious mysteries however is said to have been the cause of his death. On his journey homewards, when he reached Cyzicus, the inhabitants were celebrating the mysteries of Cybele, the mother of the gods. Anacharsis prayed to the goddess, and vowed that if he reached home in safety, he would solemnise these mysteries in the same manner. He carried his vow into execution in a wooded district called Hylæa, but he was discovered by a Scythian, and denounced to the king, his brother. The king came to the spot to convince himself; and when he saw Anacharsis performing the Greek rites, he shot him dead with an arrow. The Scythians were so indignant at the conduct of Anacharsis, that, as Herodotus says, they afterwards pretended not to know him if anybody asked them about him.

There once existed several works which were ascribed to Anacharsis. Among them are some letters addressed to various illustrious personages of the time. Aldus, in his collection of the Greek 'Epistolographers' (Venice, 1499, 4to), published nine letters under the name of Anacharsis. But Bentley has justly remarked that, like other ancient productions of the same class, they are forgeries. The other works ascribed to Anacharsis, such as an epic poem of eight hundred verses, a work on war, on the laws of the Scythians, and some Greek customs, are now lost; but they were unquestionably not more genuine than the letters and the numerous inventions that were ascribed to him.

(Herodotus, iv. 46, 76; Cicero, *Tusculanæ Questiones*, v. 32; Strabo, vii. 301, 303; Plutarch, *Solon*, 5; Diogenes Laertius, i. c. viii.; Athenæus, iv. 159, x. 428, 437, xiv. 613, ed. Casaub.; *Ælian*, *Varie Historiæ*, v. 7; compare Lucian, *Scythia, seu Conciliator Hospitii*, and *Anacharsis, vive de Exercitationibus*.)

(*Biographical Dictionary of Useful Knowledge Society*.)

ANACREON was a native of Teos, a maritime town of Ionia in Asia Minor, and born, according to the common opinion, about B.C. 560. He spent his early life in his native town, and there imbibed the light and volatile spirit and the love of enjoyment which characterised the Ionic nation. About B.C. 540, when Ionia fell under the yoke of the Persians, and Teos was taken by Harpagus, the general of Cyrus,

most of the Teians quitted their native town, and settled at Abdera in Thrace, and Anacreon is said to have joined his countrymen in their emigration. If this statement is true, Anacreon cannot have remained long at Abdera, for it was about the same time (B.C. 540) that Polycrates became tyrant of Samos; and it is stated that Anacreon was invited from Teos by the father of Polycrates, at the request of Polycrates, and before he became tyrant, to be his instructor and friend. Hence the account of his emigration to Abdera is rejected by some critics. Anacreon remained in Samos till after, or at least till shortly before, the murder of his friend and patron in B.C. 522. About the time of the death of Polycrates, Hipparchus, the son of Pisistratus, is said to have invited Anacreon to Athens, and to have sent a ship of fifty oars to Samos to bring him over. At Athens he lived for some time. His death is said to have been occasioned by a dried grape, which choked him. The statement that he was a lover of Sappho is, if not impossible, at least in the highest degree improbable, and arose from the practice, so common among writers of antiquity, of placing persons of the same character in some sort of relation to one another. His native town, proud of the poet, placed his full figure and sometimes his bust only on its coins, some of which are still extant. On the acropolis of Athens there was likewise a statue of Anacreon, representing him in a state of intoxicated joyousness.

We still possess numerous fragments of the genuine poems of Anacreon, which enable us to form a notion of the character of his poetry, and which justify the universal admiration of antiquity. The praise of beauty, love, and wine, was the substance of his poems from his earliest to his latest age; and the cheerful and joyous old man, as Anacreon describes himself in some of his latest productions, has made so strong an impression, that we can scarcely picture him to ourselves in any other form than that of an old man, although the greater part of his fragments belong to the period which he spent at Samos and Athens.

Besides the numerous fragments of the genuine poems of Anacreon preserved in ancient writers, there is a collection of fifty-five odes, which have been generally considered as poems of Anacreon, most of which however are productions of a much later age. This collection was first published by H. Stephens at Paris, 1554, 4to, from two manuscripts, which he describes very vaguely, and which no one else has seen. The same poems however were subsequently found in the 'Codex Palatinus' (now at Heidelberg) of the Greek Anthology, though arranged in a different order from that in the edition of Stephens. Most of these fifty-five poems are pretty in their way, but exhibit very little of the character and spirit which we perceive in the genuine fragments of Anacreon; and all modern critics are agreed that they are not the work of this poet, although they have been translated into all European languages, and have with the majority of persons been the ground-work upon which they have formed their notions of Anacreon. Of those who have attempted to present Anacreon in an English dress, the most celebrated, and the most successful, are Cowley, who translated twelve odes, and Moore. But the translations of the former should rather be called paraphrases; and the version of the latter is too much loaded with ornament, too studiously brilliant, to convey an exact idea of the style of his original. Some pretty specimens of the poet (including one or two of Cowley's translations) will be found in Merivale's 'Anthology.' The genuine remains of Anacreon are published in several collections of the minor Greek poets; the best separate edition is that of Theod. Bergk, Leipzig, 1834, 8vo.

(Müller, *History of the Literature of Ancient Greece*, i. 180, &c.; Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, i. 350, &c.; Wolper, *De Antiquitate Carminum Anacreonteorum*, Leipzig, 1825, 8vo.)

(*Biographical Dictionary of the Useful Knowledge Society*.)

ANANIAS, a convert to Christianity at Jerusalem in the apostolic age, was struck dead, with his wife Sapphira, for falsehood. (Acts v. 1-11.)

ANANIAS was son of that Onias, the high priest, who being exiled from Jerusalem, built a Jewish temple near Heliopolis, in Lower Egypt, and founded the town of Onion on the eastern frontier of the Delta. Ananias and his brother Helcias, or Chelcias, were appointed the commanders of the Egyptian army, by Cleopatra, when she warred against her son Lathurus, in the year B.C. 102. Ananias remonstrated against the intention of Cleopatra to seize the dominions of her confederate Alexander Jannæus, and assured her that the Jews would take revenge if she succeeded in killing Jannæus. Cleopatra, considering that Ananias and Jannæus were related to each other, and that many Jews served in her army, gave up her treacherous plan. (Jost, *Geschichte der Juden*, vol. ii. p. 309-311.)

ANANIAS, the son of Nebedæus, was high-priest from the year 50 to 66 after Christ. He was sent to Rome by Quadratus, the governor of Syria, in order to exculpate himself concerning the quarrels of the Jews with the Samaritans. Agrippina interceded for Ananias, and he was set at liberty. He condemned the apostle St. Paul. (Acts xxii. 23, 24; and xxv. 1.) At the commencement of the Jewish war, Ananias and his brother concealed themselves in an aqueduct, but were discovered and killed.

ANASTASIUS I., emperor of Constantinople, succeeded Zeno, A.D. 492, through the interest of Ariadne, Zeno's widow, who afterwards married him. Anastasius was then sixty years of age. He was

called *Silentarius*, because he had been one of the officers whose duty it was to maintain peace and silence within the precincts of the imperial palace. Longinus, Zeno's brother, who aspired to the throne, was sent to Alexandria, where he took priest's orders. The beginning of Anastasius's reign was favourable; he abolished several obnoxious taxes, and checked the abuse introduced by Zeno of selling the public offices to the highest bidder. He also encouraged men of letters, and was himself a man of some learning. Theodoricus, king of the Goths, who, after defeating Odoacer, had made himself master of all Italy, sent an embassy to Anastasius, who recognised his title to the kingdom of Italy, and sent him the purple in token of it. But their good understanding did not last long. Theodoricus invaded part of Illyria and Moesia, and defeated the Greek troops near the river Margus, now the Morava, in Servia. Anastasius, on his side, sent a fleet and army, which ravaged the coast of Italy as far as Tarentum, in 508.

Anastasius became obnoxious, on account of his avarice, to the people of Constantinople, who pulled down his statues and dragged them through the streets; and he was himself assailed with a shower of stones while in the Circus, and with some difficulty saved his life. To add to his misfortunes, the empire was attacked by the Bulgarians, the Arabs, and the Persians. The Persians invaded Armenia, and took the town of Amida, or Diarbekr, on the Tigris, but were defeated by Justinus, who afterwards became emperor. A truce was concluded between Anastasius and Cabades, king of Persia, which lasted twenty years. Anastasius, like many other Byzantine emperors, had the vanity of appearing as a theologian, and of meddling in religious controversies. This nearly cost him his crown; his attempt to introduce some changes in the liturgy occasioned tumults at Constantinople, attended by fires and bloodshed. Several provinces also revolted, and raised to the command one Vitalianus, a Scythian, who advanced to the gates of Constantinople, and Anastasius only obtained peace on condition of becoming reconciled to the church. He had involved himself in disputes with Pope Symmachus, for defending the memory of Acacius, the late Patriarch of Constantinople, who had been excommunicated by Pope Felix II, under the reign of the emperor Zeno. The Council of Chalcedon having declared the Bishop of Constantinople to be next in place to him of Rome, Acacius had contested this decree, and had endeavoured to assert his own precedence, which became a source of schism between the two sees. Anastasius's religious principles however seem to have been very unsteady, and he was even accused of favouring Manicheism. Anastasius died suddenly, in 518, at a very advanced age, and was succeeded by Justinus I.

ANASTASIUS II., emperor of Constantinople. His original name was Artemius, while he was secretary to the emperor Philippicus Bardanes. After the deposition of Philippicus in 713, he was proclaimed emperor, and sent a new exarch to Italy, and declared himself a follower of the Western Church. Constantinople being threatened by the Saracens, Anastasius, to effect a diversion, sent a large fleet with an army to Alexandria, but the troops revolted on arriving at Rhodes, and returned to Constantinople, where they proclaimed emperor one Theodosius, a receiver of the taxes, who however alarmed at his dangerous promotion, ran away from them. The insurgents plundered and burnt part of the city, and Anastasius having retired to Nicæa, in Bithynia, was defeated and obliged to surrender, with permission to retire to a convent, and become a monk. Theodosius III. was then proclaimed emperor in 716, but being unequal to the task, he resigned the crown the following year to Leo, called the Isaurian. Anastasius, from his convent at Thessalonica, made an attempt to recover the throne, and having obtained assistance from the Bulgarians, appeared before Constantinople. Leo however bribed the chiefs of the Bulgarians, who delivered Anastasius into his hands. Anastasius was beheaded, with several of his followers, and their property was confiscated by Leo, in 719.

ANASTASIUS I., Pope, a native of Rome, succeeded Siricus about the year 398. He was a contemporary of St. Jerome, who speaks highly of his probity and apostolic zeal. He condemned the doctrine of Origen, and excommunicated Rufinus, who in a controversy with Jerome had been the advocate of Origen. Rufinus wrote an apology, which is found in Constantine's collection of the 'Epistles of the Popes.' Anastasius died in 402, and was succeeded by Innocent I.

ANASTASIUS II., a native of Rome, succeeded Gelasius I. in 496. He endeavoured to put an end to the schism then existing between the see of Constantinople and that of Rome about the question of precedence. Two letters written by him on the occasion to the emperor Anastasius, are still extant. He also wrote a congratulatory letter to Clovis, king of the Franks, on his conversion to Christianity. He died, after a short pontificate, in 498.

ANASTASIUS III., likewise a Roman, succeeded Sergius III. in 911, and died the following year.

ANASTASIUS IV., Cardinal Conrad, bishop of Sabina, was elected Pope in 1153, after the death of Eugenius III. Rome was then in a very disturbed state, owing to the schism of Arnaldo of Brescia and his followers. Anastasius died in 1154, and was succeeded by Adrian IV.

ANAXAGORAS, a philosopher of the Ionic school, born at Clazomenæ, one of the Greek towns of Ionia, in the first year of the 17th Olympiad, or in B.C. 500, three years before the death of Pythagoras, and ten years before the battle of Marathon. Born both to rank and

wealth, he had leisure to apply himself to philosophy and astronomy, under the instruction of Anaximenes. In the twentieth year of his age (that of the battle of Salamis) he went to Athens, where he continued thirty years, engaged in the propagation of his philosophical opinions. He numbered among his hearers Pericles, Euripides, Socrates, Archelaus, who succeeded him as head of the school known by the name of Ionic, and some say, Democritus. He obtained the surname of *νοῦς* (the mind). It is said that he was the first who taught the distinction between mind and matter; but this is improbable, unless we understand the first who taught the doctrine at Athens. Of the persecutions which drove him from that city there are different accounts. One is, that he was accused of being in communication with the Persian king, and condemned to death in his absence; another, that he was banished for his opinions, and starved himself to death at Lampacæ; a third, that he was found guilty of impiety for his opinions respecting the sun, and condemned to death, but saved by the intercession of Pericles; while Plutarch affirms that Pericles was his only accuser. Montucla, without citing his authority, says it was for an essay on the cause of eclipses that he was condemned. However this may be, he departed from Athens, and lived at Lampacæ on the Hellespont till his death, a period of twenty-two years. He died B.C. 428, aged 72.

A writer in the 'Biographical Dictionary of the Society of Useful Knowledge,' gives the following analysis of the philosophical opinions of Anaxagoras:—"Anaxagoras wrote a treatise in the Ionic dialect, on Nature, which was highly valued. Several fragments of it have been preserved by ancient writers, especially by Simplicius. He denied that there was either generation or destruction; there was only union and separation of things already existing, so that generation ought to be called union or mixture of things, and destruction ought to be called separation. He began his treatise by representing all things as originally in a state of mixture or confusion, till *Nous* gave them order. These elemental things were infinite in number and minuteness, and, as all things were mixed, nothing was perceptible owing to its minuteness. As he supposed the primal elements to be infinitely small, he did not adopt an atomic theory, for, as Bayle has correctly said, the atomic theory, though it supposes the whole number of atoms to be infinite, involves the supposition of the number being finite in any given body. He denied that there was chance or accident; these were only names for unknown causes. Yet he did not assume a fate or necessity. He maintained that there was a moving power, and he called it *Nous*. *Nous* was conceived as the cause of the union and separation of things; it has given order to all that has been, and is, and will give order to all that is to be. He conceived matter to be infinite in quantity, duality, and minuteness, and *Nous* as arranging it in order, and so producing the beautiful and the good. Thus he distinguished between the moved and the moving power, which itself had no motion, and thus he established two independent principles in opposition to the sole principle of Anaximander. His general doctrine as to *Nous* is expressed with sufficient clearness in a passage preserved by Simplicius: '*Nous* is infinite, self-potent, and unmixed with any thing. It exists by itself. For, if it did not, but were mixed with anything else, it would have a part in all things by being mixed with any one; for in all there is a portion of all.' He adds that '*Nous* is the most subtle and the purest of all things, and has all knowledge about all things, and infinite power (*λαχύνει μέγιστον*).' He may have conceived *Nous* as diffused through all things, but not mixed with anything."

Among the particular opinions attributed to Anaxagoras are the following:—That all substances are composed each of their proper parts, which are small and capable of infinite divisibility (Lucretius, i. 830, &c.)—that the stars are stones torn from the earth, and set on fire by the ether which pervades the whole upper part of the universe—that the sun is a burning plate or globe, bigger than the Peloponnesus—that the moon receives light from the sun (Plato says this opinion is anterior to him), and has seas, hills, and valleys of her own—that the milky way is the shadow of the earth thrown upon the heaven; others say, he thought it consisted of stars of too feeble light to be seen by day—that the rainbow is caused by the clouds being held before the sun as a mirror—that winds are caused by the sun's heat rarefying the air—that earthquakes are caused by the effort of confined air to ascend—that snow is not white, but black (this opinion of his is reported by Cicero)—that the earth is flat, and that its inclination is the cause of the seasons—that the soul has an aerial body—and that sound and echo are conveyed to us by the air. Montucla protests against many of these opinions being supposed to be those of Anaxagoras, but we cannot see with what reason. That they are given by very various and doubtful authorities is true; but there is nothing so absurd in the opinions themselves, compared with others which we know to have existed at the same time, to warrant us in rejecting any one of them on that ground.

ANAXIMANDER was a native of Miletus. According to Apollodorus, he was born in B.C. 610, and lived to be somewhat more than sixty-four years of age. He is said to have been the disciple or friend of Thales, who was about thirty years older. The facts of his life are few and doubtful. He is mentioned as having conducted a colony to Apollonia. Strabo, Diogenes Laertius, and Agathemerus attribute to him the invention of geographical tables, or a kind of

map; and, according to Diogenes, he set up a dial at Lacedæmon, though Pliny attributes this to Anaximenes ('Hist. Nat.' ii. 76), who, he adds, discovered the use of the gnomon; but this is not consistent with the statement of Herodotus, who attributes the invention of the gnomon to the Babylonians. Pliny also states somewhat obscurely that he discovered the obliquity of the ecliptic. He considered the earth to be spherical and in the centre of the universe; that the moon received her light from the sun; and that the sun was not less than the earth, and was pure fire. Plutarch states his opinion of the magnitude of the sun somewhat differently, and by no means intelligibly; and, according to some authorities, he made the earth a cylinder, with a length three times that of its diameter. Pliny states that he predicted a great earthquake, which happened at Sparta. He briefly recorded his opinions in a small book, which is the oldest prose work on philosophy that is mentioned among the Greeks.

He is said to have introduced the use of the word *Arche* (*ἀρχή*) for the universal principle, which he considered to be infinite, and which it seems he viewed as a mixture of various parts, out of which things, as we call them, were formed by the union of similar parts. All things, considered as all, were an eternal unit. The objects of our sensuous perceptions were the product of the moving power that belonged to this unit; this motion separated like from unlike, and brought like and like together. This generation was only a change of relative position among the infinite parts of the eternal unit: generation was no change in the nature of the elements. This view is in accordance with the notions of the other mechanical philosophers, such as Anaxagoras and Empedocles, and opposed to the dynamical school. According to Anaxagoras, warm and cold were first separated; the cold occupied the centre, and the warm lay all around; the process of separation went on till sea and earth were formed, and all the heavenly bodies.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ANAXIMENES, the son of Eurystratus, a native of Miletus. The time of his birth is variously given. According to Apollodorus he was born in the 63rd Olympiad (B.C. 528-525.)

Anaximenes wrote in the Ionic dialect in a simple style, and Theophrastus compiled a work on his opinions. This is all that we know of his life. His doctrines are to be collected from writers of various ages, many of whom certainly had very inexact notions of his doctrines, the blame of which may belong both to Anaximenes and themselves.

The opinions of Anaximenes belong to that branch of the Ionic school, if this term may be used, which is called the dynamical, as opposed to the mechanical, to which Anaximander belonged. According to Anaximenes, the primal principle was *Aer*, of which all things are formed, and into which all things are resolved.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ANCILLON, DAVID, a learned French Protestant clergyman. He was born March 17, 1617, at Metz, where his father was an eminent lawyer. Having attended for some years the Jesuits' College there, he went to Geneva in 1633, to complete his studies in philosophy and theology; and in 1641, was licensed to preach by the synod of Charenton, and appointed minister of Meaux, the most important of the stations under their jurisdiction then vacant. Here he remained till 1653, having in the meantime married a lady of large fortune. In 1653, however, he accepted a call to his native town of Metz; and here he continued to officiate with great reputation till the revocation of the Edict of Nantes, in 1685, when he retired to Frankfort. He was soon after chosen minister of the French church at Hanau. He afterwards proceeded to Berlin, where he was received with great favour by the Elector of Brandenburg. Here he continued to reside till his death, on the 3rd of September, 1692. He was the author of several works, principally in defence of the reformed faith. Perhaps, however, the most favourable impression of his varied learning is to be obtained from the work, entitled '*Mélanges Critique du Littérature, recueilli des Conversations de feu M. Ancillon*,' published at Basle, in 1698, by his son Charles, who was a lawyer of reputation, and a man of some literary distinction.

ANCILLON, JOHANN PETER FRIEDRICH, was born at Berlin on the 30th of April, 1766. He belonged to the celebrated French family of the Ancillons. His father, Ludwig Friedrich Ancillon, who was himself a man of great talent and knowledge, gave his son an excellent education. Friedrich Ancillon (as he is commonly called) studied theology, and on his return from the university he was appointed teacher at the military academy of Berlin, and preacher at the French church of the same town. He began his literary career by a work entitled '*Mélanges de Littérature et de Philosophie*,' Berlin, 1801, 2 vols., 8vo. As the French language was always spoken in the family, Ancillon spoke French with the same eloquence and facility as German. A few years after the publication of his first work, which was soon followed by others, in which he showed a great knowledge of modern history and of the political relations of Europe, he was elected a member of the Academy of Sciences of Berlin, and was at the same time appointed its historiographer. In 1806 he was appointed instructor of the Crown Prince of Prussia, and was further distinguished by the title of Councillor of State. During the unfortunate period for

Prussia which almost immediately followed the battle of Jena, Ancillon did not yield in patriotism to any genuine Prussian, and, with other men of influence, he exerted himself to raise Prussia from its fallen state, and to promote its regeneration. In 1814, when he accompanied the Crown Prince to Paris, he met with the most honourable reception. On his return to Berlin he was appointed actual privy councillor of legation in the ministry for foreign affairs, and became a member of the commission which was appointed to draw up a constitution for the kingdom of Prussia. The labours of this commission however, as well as those of a second commission appointed in 1819, of which Ancillon was likewise a member, were not followed by any results. In the conflict of opinions during that period, in which so many hopes were disappointed, Ancillon was one of the few statesmen who were bold enough to publish their views on constitutional freedom, and he examined the questions relating to it fairly and calmly. In 1825 he was placed at the head of the business department of the foreign office, and in 1831 he was intrusted with the direction of the department of foreign affairs, and in this exalted position he continued to his death on the 10th of April, 1837. (*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ANCRE, MARÉCHAL and MARQUIS D'. To this high military rank and title was raised a poor and obscure Florentine gentleman of the name of Concini dei Concini, son of a notary. He came to Paris in the suite of Maria de' Medici, whom Henri IV. of France espoused after he had repudiated Marguerite de Valois. Concini soon after his arrival married Eleonora Galigai, one of the queen's women of the chamber. Both were ambitious, persevering, and endowed with those abilities which at that time insured success at court. On Maria de' Medici becoming regent after the assassination of Henri IV., the elevation of Concini was extremely rapid. He was first made eunuch to the queen, then master of the horse, and soon after his purchasing the marquise of Ancre (under which name he is known in history) he was made first gentleman of the king's chamber. The dignity of Maréchal of France was also conferred on him by the queen-regent. Such sudden elevation and rapid accumulation of immense wealth not only gave rise to suspicions very unfavourable to his character, but excited the jealousy of the court. His insolence to the young king, and his overbearing manner to the nobles, were the cause of that hatred which brought him to a dreadful end. For some time attempts were made, but in vain, to hurl the Italian adventurer from his envied elevation; the princes themselves joined against him without success. However, a young man of the name of Luynes (known afterwards as Duc de Luynes), who was in great favour with the young king, persuaded him to deliver the queen-mother from the power of her favourite; and urged his insolent bearing to the nobility and his pernicious influence with so much success, that at last Louis XIII. ordered the maréchal to be arrested, and even to be put to death if he resisted. Vitry, a captain of the king's guard, was intrusted with this commission, which he executed to its fullest extent. Ancre was shot dead as he was entering the palace of the Louvre. On hearing the shot the king looked out at the window, and expressed his satisfaction, which he testified by raising Vitry to the rank of Maréchal of France. The body of the murdered man was first secretly buried at St. Germain l'Auxerrois, but was soon after torn from the tomb by the infuriated mob, who dragged it through the streets on hurdles, and then threw it into the highway. Concini's son, sixteen years of age, was obliged to fly to Florence, after having been exposed to all sorts of insults, and deprived of his father's titles and riches. Eleonora soon shared the misfortunes of her husband. She was accused and convicted of sorcery, judaism, and corruption; and was executed on the Place-de-Grève on the 8th of July, 1617. During her trial, and at the moment of her execution, she displayed the greatest firmness of mind, saying, the only sorcery she had used towards the queen "was the power of a strong mind over a weak one." It is said that she was the first instrument of the fortune of Richelieu.

ANCUS MARCIUS, the fourth king of ancient Rome, belongs to a period when it is difficult to separate history from fable. The reigns of the kings of Rome seem to mark the chief stages of progress in the political constitutions of the state, rather than the succession of individual monarchs. The names of Romulus, Numa, and Tullus Hostilius are respectively connected with the origin of the three patrician tribes, the Ramnes, the Tities, and the Luceres, and with their settlement upon the several hills called the Palatine, the Quirinal, and the Cælian. Thus, under the first three kings, the patrician part of the Roman constitution had received its full development. To Ancus Marcius tradition assigned the honour of laying the first foundation of the plebes, or commonalty—that important element in the state to which Rome, under the commonwealth, owed nearly all her greatness. His predecessor, attentive solely to war, had neglected the religious institutions established by Numa, and for his impiety had been destroyed by a thunderbolt with all his family. Ancus Marcius, whose mother, according to the tradition, was the daughter of Numa, restored the neglected rites, and endeavoured in all respects to imitate the pacific policy of his grandfather. But the neighbouring states, mistaking his love of peace for timidity or sloth, provoked him to hostilities by repeated aggressions on the Roman territory. In the successive wars with the Latins, the Veientes, and other states, which ensued, he was invariably successful. From the Latins he took the towns Poli-

torium, Tellus, Ficana, Medullia, and transferred their inhabitants to his capital, giving them as a place of abode, not indeed any ground within the walls, but a part of the Aventine and the valley near the temple of Venus Murcia which separated that hill from the Palatine. Ancus was thus the founder of the plebes, and his assignment of part of the public domain to that body procured him in after times from one party the title of the 'Good Ancus' (Ennius, in Festus, v. 'Soa,' quoted too by Lucretius, iii. 1038); others condemned his unworthy love of popularity. (Virgil, 'Æn,' vi. 816.) The Latin towns just mentioned are supposed to have been situated between Rome and the coast; and indeed the conquests of the king extended to the mouth of the Tiber, where he established a colony under the name of Ostia, thus securing to Rome the navigation of the river. In his war against Veii he was equally successful; and to protect his people on that side he fortified the Janiculum, and connected it with the city by means of the Sacred Bridge called the Pons Sublicius, in the construction of which no brass or iron was used. This bridge, repaired from time to time under the direction of the college of priests called Pontifices (bridge-makers), who religiously adhered to the principle of excluding all metal, lasted until the year B.C. 23, when it was carried away by an extraordinary inundation of the Tiber, and its place supplied the following year by a stone bridge erected by the censor Æmilius Lepidus. A still more durable monument connected with the name of Ancus is the prison formed out of a quarry in that side of the Capitoline hill which overlooks the Forum. It would be idle to copy from Dionysius the detailed account of the transactions which are said to have filled the reign of twenty-three or twenty-four years assigned by the chronologists to this monarch. It has been already stated that Ancus Marcius was said to be the grandson of Numa. In this tradition Niebuhr sees a trace of the regulation by which the kings of Rome were chosen alternately from the two leading tribes. The plebeian family of the Marcii vainly endeavoured to refer their origin to this king.

(Livy, i. 35-45; Dionysius, iii. 36-45; with Niebuhr's *Roman History*, translated by Hare and Thirlwall, vol. i., pp. 346-350.)

*ANDERSEN, HANS CHRISTIAN, was born at Odense, in Funen, Denmark, April 2, 1805. His father, who was a shoemaker and in but humble circumstances, having died while Hans was yet a child, he was removed from school almost as soon as he had learned to read, and placed in a workshop. As the boy grew up he evinced an increasing fondness for books, and found friends who encouraged his inclination; but the reading of some plays having excited in him a fancy for the life of an actor, he contrived to save from his earnings a few shillings, and with these in his pocket he set out when fourteen years of age for Copenhagen. His application for employment at the theatres was unheeded, and his stock of money becoming exhausted, he was glad again to find employment at a handicraft. After a time however Professor Siboni, who had heard him sing, and was pleased as much with his manner as with his voice, offered to train him as a singer, and introduce him to the stage. For more than a year Hans pursued his musical studies, when his voice broke, and his tutor told him he must give up all thoughts of succeeding as a vocalist. He now took to preparing occasional pieces for the stage; but from this ill-paid drudgery he was rescued by some literary friends, who procured him admission as a royal scholar to the gymnasium, and subsequently to college. Here he distinguished himself by his poetical exercises, and on the publication of a volume of poems in 1831, Oehlenschläger and some other eminent Danish writers having brought their merits before the king of Denmark, his majesty granted Andersen a sum sufficient to enable him to travel through Germany, France, Switzerland, and Italy. During his travels he formed an intimacy with several eminent artists and literary men, and laid up a rich store of observations. Of these journeys he, soon after his return to Copenhagen, published various sketches, which secured for him considerable reputation. The 'Improvisatore,' suggested by his Italian travels, marked him out as the possessor of an original turn of genius; which his 'O. T.,' 'Only a Fiddler,' 'Danish Fairy Legends and Tales,' &c., established beyond dispute. Other works, chiefly short tales and sketches, followed in quick succession, and his name began to be heard of beyond his own country. In 1840 he travelled into the East, and on his return gave to the world as the fruit of his journey the 'Poet's Bazaar.' In 1845 he received from his old patron, the king of Denmark, a pension which placed him beyond the risk of pecuniary need. In the next year he travelled through Rome, Naples, and the Pyrenees, and wrote his 'True Story of My Life.' The following year he visited England, and met with a hearty reception. His English visit appears, from subsequent writings, one of which he entitled 'Christmas Greetings to my Friends in England,' to have afforded him singular pleasure; and he has since written one of his longest works, the 'Two Baronesses,' in the English language. His 'Hyldemoer,' 'En Nati Roeskilde,' 'Ols Lukois,' and other phantasies and vaudevilles are written in prose and verse.

Andersen's writings are very numerous. The collected edition of his works, published at Leipzig in 1847, is in 35 volumes 12mo., and he has since added considerably to the number. He is undoubtedly a man of original genius, but his genius is less comprehensive than his himself imagines, or his admirers are always ready to allow. He is greatest in fairy tales and brief stories. In them his poetical spirit, bright and lively imagination, earnestness of manner, quaint humour,

always supported by kindness of feeling and often by deep pathos, and his thorough geniality of temper, with the wholesomeness of purpose which they plainly though unostentatiously exhibit, never fail to delight every class of reader; and at the same time they have an artistic finish and completeness which place them as works of art among the foremost of their class. In his longer works he so magnifies the common-place, so elaborately depicts the ordinary incidents of every-day life, so indiscriminately paints all the minutest details, that while the parts are tiresome the whole is unimpressive. Even his travels, pleasant as they are at first, become, like the naive vanity of the author, after a time wearisome from the constant iteration. But in his own peculiar style Anderson is one of the most original writers of the day, and few have delighted so wide a circle of readers. His more popular stories have been translated into most of the European languages, and everywhere they have speedily become favourites with both young and old.

ANDERSON, ADAM, was born in Scotland, in 1692. Having come to London, he obtained the situation of clerk in the South Sea House, with which establishment he continued to be connected for forty years, having risen at last to be Chief Clerk of the Stock and New Annuities. In the charter, granted in 1732, for the establishment of the colony of Georgia in America, Mr. Anderson was appointed one of the trustees to carry that object into execution; and he also held a seat in the court of assistants of the Scotch Corporation of London. He died, at his house in Red Lion-street, Clerkenwell, on the 10th of January, 1765. The chief occupation of many years of Mr. Anderson's life was the composition of his voluminous and well-known work, the 'Historical and Chronological Deduction of Trade and Commerce,' which was first published in two vols., folio, in 1762. In a work written before the publication of the 'Wealth of Nations,' by a man who was a laborious searcher after facts and not a philosopher, it will readily be supposed that there are many politico-economical errors. The theory of a balance of trade is carefully adhered to, and a nation's prosperity is estimated by the excess of the exports over the imports. Anderson was an enthusiastic admirer of the colonial system, and believed that foreign possessions were a benefit at any cost, while he was totally unconscious of the influence of capital on the extent of a nation's trade. On the other hand, he held many opinions on important subjects which the progress of political economy has not subverted, and which procured him from Adam Smith the character of a "sober and judicious writer." He viewed landed wealth as the creature of industry, and considered rent as a per centage on the commercial transactions of a country. He was alive to the danger of any issue of inconvertible paper currency; he supported a labour-test as a sound principle in poor-laws; and he attacked all internal monopolies and restrictions on trade. 'The Annals of Commerce,' published by Macpherson in 1805, are merely an improved and corrected edition of Anderson's book.

ANDERSON, ALEXANDER, a native of Aberdeen, Scotland, who, in the beginning of the 17th century, while yet a young man, appears to have settled as a private teacher of the mathematics in Paris. Neither the year of his birth nor that of his death is known. He is the author of the following works:—'Supplementum Apollonii Redivivi,' 4to., Paris, 1612; 'Ἀριστολογία, pro Zetatico Apolloniani Problematis a se jampridem editio in Supplemento Apollonii Redivivi,' 4to., Paris, 1615; 'Ad Angularium Sectionum Analyticarum Theoremata Καθολικώτερα, a Francisco Vieta Fontenensensi primum excogitata, at absque ulla Demonstratione ad nos transmissa, jam tandem Demonstrationibus confirmata,' 4to., Paris, 1615; 'Vindiciæ Archimedis,' 4to., Paris, 1616; 'Exercitationum Mathematicarum Dicas Prima,' 4to., Paris, 1619. All these works are very scarce. Mr. Anderson also appears to have been selected by the executors of the eminent Vieta, who died in 1603, to superintend the publication of his unprinted manuscripts. Two treatises of Vieta accordingly, entitled 'De Æquationum Recognitione et Emendatione,' appeared at Paris, in 4to., 1615, with a dedication, preface, and appendix by Anderson.

ANDERSON, ALEXANDER, M.D., for many years superintendent of the botanic garden in the island of St. Vincent. He was early in life sent to the Caribbee Islands, and made many observations on their geological character and vegetation. In 1789 he communicated a paper to the Royal Society of London, which was printed in the 'Philosophical Transactions,' being an 'Account of a Bituminous Lake or Plain in the Island of Trinidad.' In this paper, in addition to the account of the remarkable mass of bituminous matter occupying a space of three square miles, he describes the existence of several hot springs, and the general geological features of the island. In 1798 he forwarded a paper to the Society for the Encouragement of Arts and Manufactures, on 'The state of some of the most valuable Plants in his Majesty's Botanic Garden in the Island of St. Vincent.' Among the plants described was the bread-fruit tree of Otaheite (*Artocarpus incisus*). For this paper a silver medal was awarded him by the Society of Arts, and he was made a corresponding member. The paper was published in the 16th volume of the Society's 'Transactions.' In 1802 two papers appeared in the 20th volume of the Society's 'Transactions' by Dr. Anderson. One of the papers was on the clove-plant (*Caryophyllus aromaticus*), as cultivated at St. Vincent's. This was one of the first attempts that had been made to cultivate the clove in the West Indies. The second paper was on the cinnamon-

tree, as cultivated at St. Vincent's. For these papers the gold medal of the Society of Arts was awarded in 1802. Anderson died about the year 1813. (*Trans. Soc. of Arts*, xvi. xx.; *Phil. Trans.*, 1789; Callisen, *Medicinisches Schriftsteller Lexicon*.)

ANDERSON, SIR EDMUND, an eminent lawyer of the 16th century, in the early part of which he was born at Broughton, or, as other authorities state, at Hixborough, in Lincolnshire. His father, Thomas Anderson, Esq., was a gentleman of good estate, and the family was of Scotch descent. Edmund, who was a younger son, was educated at Lincoln College, Oxford, after leaving which he entered of the Inner Temple, and, having in due course been called to the bar, passed through the usual promotions, until, in 1582, he was made Chief Justice of the Common Pleas. This high office he held till his death, on the 1st of August, 1605. Chief Justice Anderson was one of the ablest and most learned of Queen Elizabeth's judges; but he was also one of the most rigid of the high prerogative lawyers of that time. He particularly distinguished himself by the zeal which he showed in favour of the Established Church, and the unwise harshness with which he endeavoured to put down dissent. He seems, by his severity, to have made himself unpopular and odious with all parties. His printed works are, 'Reports of Cases argued and adjudged in the time of Queen Elizabeth, in the Common Bench,' folio, London, 1644; and 'Resolutions and Judgments on the Cases and Matters agitated in all the Courts of Westminster, in the latter end of the Reign of Queen Elizabeth,' 4to, London, 1653. Both books are reckoned of great authority. Three families, descended from this chief justice through two of his sons, received baronetcies in the reigns of Charles I. and II.; and by his four daughters, who lived to be married, he became the ancestor of the earls of Pontefract, the Sheffield, dukes of Buckinghamshire, the earls of Warrington, and the lords Monson. (*Biographia Britannica*.)

ANDERSON, JAMES, was born at Edinburgh on the 5th of August, 1662; his father, the Rev. Patrick Anderson, was one of the ministers of that city. Having been educated for the law, he was admitted a writer to the signet in 1690. In 1705 he made his first appearance as an author by the publication of 'An Essay showing that the Crown of Scotland is Imperial and Independent,' being an answer to W. Atwood's tract, entitled the 'Superiority and direct Dominion of the Imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland,' which had appeared the preceding year. As the subject discussed was one in which the people of Scotland at that moment took a warm interest, the parliament, besides bestowing upon Anderson a pecuniary reward for his performance, ordered its thanks to be publicly returned to him by the lord chancellor, in the presence of Her Majesty's high commissioner and the estates; Atwood's book being at the same time ordered to be burnt by the common hangman. Anderson was further honoured by the commands of the parliament to collect and publish such ancient documents as he might deem to be illustrative of the national independence; and an assurance was given that the cost of the undertaking would be defrayed from the public treasury. He therefore relinquished his profession. Soon after the Union, Anderson removed to London, where for many years his time was divided between the labours of completing his project, and a series of unsuccessful efforts to get his claims attended to by government. In Lockhart's 'Memoirs,' i. 371, the following curious illustration is given of the disappointments he was subject to:—"This gentleman, by his application to the subject of antiquities, having neglected his other affairs, and having in search after ancient records come to London, almost all the Scots nobility and gentry of note recommended him as a person that highly deserved to have some beneficial post bestowed upon him; nay, the queen herself (to whom he had been introduced, and who took great pleasure in viewing the fine seals and charters of the ancient records he had collected), told my Lord Oxford she desired something might be done for him, to all which his lordship's usual answer was, that there was no need of pressing him to take care of that gentleman, for he was *thee* man he designed, out of regard to his great knowledge, to distinguish in a particular manner. Mr. Anderson being thus put off from time to time for fourteen or fifteen months, his lordship at length told him that no doubt he had heard that in his fine library he had a collection of the pictures of the learned, both ancient and modern, and as he knew none who better deserved a place there than Mr. Anderson he begged the favour of his picture. As Mr. Anderson took this for a high mark of the treasurer's esteem and a sure presage of his future favours, away he went and got his picture drawn by one of the best hands in London, which being presented was graciously received (and perhaps got its place in the library), but nothing ever more appeared of his lordship's favour to this gentleman, who, having thus hung on and depended for a long time, at length gave himself no further trouble in trusting to or expecting any favour from him; from whence when any one was asked what place such and such a person was to get, the common reply was, a place in the treasurer's library."

While the great object of Anderson's life remained uncompleted, he was enabled to publish 'Collections relating to the History of Mary, Queen of Scotland,' 4 vols., 4to, 1724-1728—a collection of documents well known to those who study the history of the period. Anderson died in 1728. The editing of his great work was entrusted to Thomas Ruddiman, the learned grammarian; and it at length appeared at

Edinburgh in 1739, in the form of a magnificent folio, with the title of 'Selectus Diplomatum et Numismatum Scotiæ Thesaurus.' An elaborate preface was prefixed by Ruddiman. Anderson held the situation of postmaster-general for Scotland from 1715 to 1717.

ANDERSON, JAMES, LL.D., a writer on political economy, agriculture, and natural science, and one of the founders of the Scotch system of husbandry, was born in 1739, at the village of Hermiston, in the vicinity of Edinburgh. He lost his parents in early life, and at the age of 15 took on himself the management of a farm which the family had cultivated for several generations. At the early age at which he commenced practical farming, he began to perceive the utility of a knowledge of chemistry to the agriculturist, and he somewhat surprised Dr. Cullen with the novel spectacle of a young farmer attending the chemistry class in the University of Edinburgh, with a view to the pursuit of his profession. He was a very young man when he introduced among the Mid Lothian farmers the use of the small two-horse plough without wheels, now commonly known by the name of the Scotch plough. The use of this instrument is perhaps the most conspicuous single element in the superiority of the agriculture of Scotland. In 1763 he left his native place, and settled in Aberdeenshire, on a farm called Monkshill, consisting of 1300 acres of land almost wholly in a wild state. It was while residing here that he made his first attempt as a public writer in a series of essays on Planting, which he contributed in 1771 to the 'Edinburgh Weekly Magazine,' under the signature of Agricola. These essays he collected and published in 1777. From this time both his communications to periodical works and his separate publications were very frequent. In 1780 the degree of Doctor of Laws was bestowed upon him by the University of Aberdeen. Three years after he removed to Edinburgh. In 1784, in consequence of a pamphlet which he had printed on the 'Encouragement of the National Fisheries,' a subject which he had some years before discussed at greater length in a quarto volume, he was employed by government to make a survey of the western coast of Scotland, with a reference especially to that object. In 1791 he commenced the publication of the 'Bee,' a periodical which continued to appear till 1794. In 1797 Dr. Anderson took up his residence in the neighbourhood of London; and, in April 1799, established a periodical under the title of 'Recreations in Agriculture,' which was continued till March, 1802. Dr. Anderson died on the 15th of October, 1808, having been for some years before much broken down through the effects of the intense literary labour of many years. The list of his numerous publications attests the remarkable activity of his mind; and most of his writings evince great fulness of thought, varied information, and some of them no slight degree of ingenuity and originality. The most valuable papers in the 'Recreations' were contributed by himself. The work has lately attracted considerable attention from the circumstance that the doctrine as to the origin of rent, afterwards promulgated by Malthus, West, and Ricardo, had been there fully developed by Anderson. The exposition is contained in an essay called 'A Comparative View of the Effects of Rent and of Tythe in influencing the Price of Corn,' contained in the 30th number of the 'Recreations,' v. 401-428. In this essay, the principle that the portion of the value of the produce of land which goes to the proprietor in the form of rent, consists of the difference between the cost of raising produce on the more fruitful, and that of raising it on the less fruitful soils brought into cultivation, is clearly laid down, with a precision which no later political economist has surpassed. Anderson had promulgated the same theory at an earlier date in a tract now very rare, published by him in 1777, called 'An Inquiry into the Nature of the Corn Laws, with a View to the Corn Bill proposed for Scotland.' The passage containing this explanation of the theory is printed by Mr. McCulloch in his edition of Smith. There can be no question also that to the zeal and labours of Dr. Anderson was greatly owing the increased attention to the subject of agriculture which grew up after he began to write. His writings consist of between twenty and thirty separate works, besides numerous contributions to the 'Encyclopædia Britannica,' the 'Monthly Review,' and other periodicals, together with several tracts upon subjects of temporary interest.

ANDERSON, JAMES, M.D. and A.M., physician-general of the East India Company's army at Madras. The exact date of his birth and death are not known. He was distinguished for the zeal and ability with which he laboured for the purpose of increasing the productive resources of the British possessions in Hindustan. His first published work on this subject was a series of fourteen letters to Sir Joseph Banks, who was then president of the Royal Society, on the subject of the cochineal insect, which Dr. Anderson had discovered at Madras. These letters were published at Madras in 1787, 8vo.

The cultivation of the mulberry-tree for the purpose of rearing silk-worms, Dr. Anderson prosecuted with great diligence, and had the satisfaction of seeing his suggestions acted on with great vigour in various districts of the Madras presidency. In his published correspondence he treats on the introduction and cultivation of plants which yield articles of commerce adapted to the climate and soil of the various districts of Hindustan, and more particularly those of the Madras presidency. Amongst the principal of these may be mentioned the sugar-cane, the coffee-plant, American cotton, and the European apple.

ANDERSON, JOHN, the founder of the Andersonian Institution of Glasgow, and one of the earliest promoters of that popular instruction in science which has so greatly elevated the character of British artisans, was born in the parish of Roseneath, Dumbartonshire, in 1726. He was grandson of the Rev. John Anderson, an eminent Scotch Presbyterian minister and theological writer, and the first minister of the Ram's Horn church, now St. Stephen's, Glasgow. He was left an orphan at an early age, and was educated at Stirling by an aunt, and while there he became an officer in a burgher corps, raised in February, 1746, to defend the town against the forces of the young Chevalier Stuart. He received the more advanced branches of his education in the University of Glasgow; in 1756 he was appointed Professor of Oriental Languages there, and in 1760, when residing at Toulouse, he was appointed to the chair of Natural Philosophy, to the duties of which, on his return to Glasgow, he applied himself with the utmost ardour. Not contented with the ordinary duty of lecturing, he employed himself indefatigably in studying and exemplifying the applications of science to the useful arts, visiting the workshops of intelligent artisans, and exchanging his scientific information for their experimental knowledge. The better to carry out his views of popular education, Anderson commenced, in addition to his ordinary class, one which he styled his *œti toga* class, for the instruction of artisans and others unable to enter upon a regular academical course, to whom he delivered familiar extempore lectures illustrated by experiments. Mechanics were allowed to attend these lectures in their working-dress. Anderson appears to have had a taste for military science, which he displayed in designing fortifications (which have long since been removed) to defend the town of Greenock from an anticipated attack from the French; in experiments upon various projectiles; and in the invention of a cannon in which the recoil produced by firing was rendered harmless, by the condensation of air in the body of the carriage. This contrivance, after an ineffectual attempt to introduce it to the notice of the British government, he took to Paris in 1791, and presented to the National Convention, who dignified it with the title of 'The Gift of Science to Liberty.' On this occasion Anderson witnessed, and in some cases participated in, some of the earlier scenes of the French revolution. He was present when Louis XVI. was brought back from Varennes on the occasion of his attempted flight from Paris, and afterwards sung 'Te Deum' with the Bishop of Paris when the king took the oath to the Constitution in the presence of an immense assemblage. Among the ingenious suggestions recorded as having emanated from Anderson was a plan, which was actually carried into effect, for conveying newspapers and other communications from France into Germany by means of small paper balloons inflated with gas, and thereby evading the vigilance of a cordon of troops employed to intercept all ordinary means of communication.

In 1786 Anderson published a popular work, entitled 'Institutes of Physics,' which passed through five editions within ten years. He wrote many articles for periodicals, and a paper upon the Roman antiquities between the Forth and the Clyde, which was appended to General Roy's 'Military Antiquities of the Romans in Britain,' published in 1793, and also reprinted separately in 1800. He also wrote 'Essays upon War and Military Instruments,' which are said to have been translated and published in French, but of which we find no English edition referred to. Anderson closed his useful career on the 13th of January, 1796, in the 70th year of his age, after a connection with the University of upwards of forty years, during which time the liberality of his opinions led to some disagreements with his brother-professors. He was buried at Glasgow. He was a Fellow of the Royal Societies of London and Edinburgh, and of the Scottish Society of Antiquaries, and a member of several other scientific bodies; and he had the academical degree of A.M. Shortly before his death he devised his whole property by will to 81 trustees, for the establishment in Glasgow of an institution to be denominated Anderson's University, for the continued provision of those facilities for the unacademical classes of his townsmen which he had so long supplied by his own personal exertions. His comprehensive design was for an institution consisting of four colleges, with nine professors each, for arts, medicine, law, and theology; but as the funds proved insufficient for so extensive a scheme, operations were commenced in 1797 on a limited scale, by the appointment of Dr. Thomas Garnett as professor of natural philosophy. His first course of lectures was attended by nearly a thousand persons of both sexes. In the following year a professor of mathematics and geography was appointed; and, though the institution has never attained the magnitude contemplated by the founder, it has progressively increased and extended its usefulness, and has been productive of much public benefit. Dr. Garnett was succeeded in 1799 by Dr. Birkbeck, on occasion of his removal to the Royal Institution in London, which was formed on a similar model to that established by Anderson; and Dr. Birkbeck, who introduced a new course of instruction for 500 operative mechanics, free of all expense, was succeeded in 1804 by Dr. Ure. A portrait of Anderson was published in the 3rd volume of the 'Glasgow Mechanics' Magazine, which contains a memoir, upon which the above sketch is chiefly founded. Fuller memoirs are also given in Chambers's 'Biographical Dictionary of Eminent Scotsmen,' and in the 'Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.'

ANDOCIDES, the son of Læogoras, of a noble Athenian family, was born about B.C. 468. We find him, during the war of the Corcyreans and Corinthians, commanding jointly with Glaucon an Athenian squadron which was sent to aid the Corcyreans. (Thucyd. i. 51.) After this he appears to have been employed as ambassador on numerous foreign missions. During the Peloponnesian war (about B.C. 415) Andocides was involved in the charge of mutilating the Hermæ (ALCIBIADES), and, according to Plutarch, he saved himself by accusing his real or imaginary accomplices. The history of all this transaction is obscure. After this event Andocides went abroad, and visited many foreign parts. On his return to Athens, the Four Hundred (B.C. 411) directed the administration of affairs, and Andocides was accused, apparently on frivolous grounds, and thrown into prison. On the overthrow of the Thirty Tyrants by Thrasybulus (B.C. 403), Andocides returned to Athens, and recovered all the influence which talents and eloquence naturally gave an unprincipled man in the Athenian democracy. The remainder of his life is obscure.

It is unfortunate that the events of this orator's rambling life are not better known. The times during which he lived were full of important occurrences, and a minute account of his life and adventures would have thrown great light on the internal history of Athens and that of other states also. There is little doubt that he was a man of ability, but without any principle.

Four extant orations are attributed to Andocides: 'On the Mysteries;' 'On his (second) 'Return to Athens:;' 'On the Peace with the Lacedæmonians;' and that 'Against Alcibiades.' The authenticity of the third and fourth are disputed, that of the third at least, perhaps with good reason. The orations of Andocides were first published in the collection of Aldus, Venice, 1513, fol. They have been printed in the collections of H. Stephens, Reiske, and Dobson. The best edition of the text is by Imm. Bekker in his 'Attic Orators,' 1822, 8vo. They were edited separately by C. Schiller, Leipzig, 1835, 8vo.; and by J. G. Baiter and Herm. Sauppe, Zürich, 1835, 8vo. The oration on the Mysteries was pronounced when Andocides was about seventy years of age, in reply to an accusation brought against him by Callias of violating a law respecting the temple of Ceres at Eleusis. The oration contains, besides the immediate subject of the defence, much information on other parts of the orator's life. It is an admirable specimen of simple and perspicuous language, and equally remarkable for the skill with which the defence is conducted.

ANDRÉ, JOHN, was born in London, in 1751, of parents originally from Geneva. He was sent to Geneva for his education, but returned to England before the age of eighteen, and was thrown by the chance of residence into the literary circle of Miss Anna Seward, at Lichfield. He there formed an attachment for Miss Honora Sneyd, a young and accomplished friend of Miss Seward's. An intended marriage was prevented by the interference of the friends of the parties on the ground of their youth, and it was arranged that André should engage in mercantile pursuits, with a view of making some provision for his intended wife. He accordingly entered his father's counting-house in London; but he soon gave up all thoughts of business, and entered the army. According to Miss Seward, this step was the result of despair on hearing that Miss Sneyd had married another; but this is disproved by the object of the lady's choice, Mr. Lovell Edgeworth, who in his 'Memoirs' observes that André's first commission bears date on the 4th of March, 1771, while his own marriage to Miss Sneyd did not take place until more than two years afterwards. André joined the British army in America, and in 1775 he was taken prisoner at the capture of St. John's. He was a considerable time in prison, and on his release became aide-de-camp, first to General Grey, and then to Sir Henry Clinton, the British commander-in-chief, who esteemed him so highly that, on a vacancy occurring by the resignation of Lord Rawdon, he appointed André to the important post of adjutant-general, and almost forced the government to bestow the rank of major upon him, without which the office could not be held.

Soon after André engaged in the service which led to his untimely end. Sir Henry Clinton confided to him the management of the correspondence with the American general Arnold, who proposed to deliver up the important fortress of West Point to the British, with the magazines, including, among other things, the whole stock of gunpowder of the American army. In conducting this correspondence, which was facilitated by the circumstance of André's having been acquainted with Arnold's wife previous to her marriage, Arnold assumed the name of Gustavus, and André that of Anderson, while the real objects of the parties were concealed under the disguise of mercantile terms, as though the correspondence referred entirely to commercial affairs. So well was the secret kept, that the Americans had not the slightest suspicion of Arnold's fidelity. At length everything was so far arranged, that it only remained to settle the time and means of carrying the design into execution; and for this purpose Arnold required a personal interview with a confidential agent. André undertook the dangerous mission; and accordingly, on the 20th of September, 1780, a British sloop of war, the 'Vulture,' proceeded up the Hudson River nearly to the American lines, having on board André and Colonel Beverly Robinson, a loyalist officer, whose house was at that moment in possession of the Americans, and the headquarters of Arnold. It had been intended that the landing and the interview with Arnold should be effected under cover of a flag of

truce, the ostensible object being to effect some arrangement as to the sequestered property of the colonel. For this purpose a letter was sent from Robinson to Arnold, soliciting a meeting; but it happened to reach the hands of Arnold while in company with General Washington, instead of, as had been anticipated, after Washington's departure to pay a visit to the French General Rochambeau. To keep up appearances, Arnold judged it best to show the letter to Washington, and ask his advice upon it; and Washington strongly recommended him not to grant the request, but to refer Robinson to the civil authorities. This advice being publicly given, Arnold did not venture to act against it, and he therefore took measures for bringing about a secret interview. He prevailed on Mr. Joshua H. Smith, who resided within the American lines, to go on board the 'Vulture' at night, and deliver a packet to the parties he would find on board. Smith asserts, in a narrative of the transaction which he published at London in 1808, that he was the bearer of a flag of truce, but he assigns no reason for its being sent in the dark. He delivered his letters to Colonel Robinson, and was desired to return with André, who passed as Mr. Anderson, but wore his uniform. Arnold met them on the shore, and it was arranged that the attack on West Point should be made on the 24th or 25th of that month (September, 1780), about which time the return of Washington was expected; and proper passwords and signals were agreed upon. Arnold also delivered to André, for Sir Henry Clinton, a number of papers relating to the fortress, with maps and plans, and memoranda of the weakest points, as well as of the positions to which the American troops would be ordered by Arnold so as to assure the easiest success to the British forces. André intended to return to the 'Vulture' in the boat which had brought him ashore, but in the meanwhile the sloop, gulled by a fire from the American posts, had dropped lower down the Hudson, and the boatmen refused to row the distance. In this dilemma it was arranged that André should pass the day at Smith's house, a measure which made it necessary to enter the American lines, and should return next night to New York by land, the papers being concealed, at Arnold's suggestion, in the major's boots; and his military coat, also by Arnold's wish, being replaced by a plain coat of his host's. To prevent detention on the journey at any of the American outposts, both André and Smith, who was to be his guide, were provided with regular passports from Arnold. They started accordingly, but came in contact with an American party during the night, the captain of which represented the danger of night-travelling to be so great, that, for fear of awakening his suspicion, they thought it best to remain where they were till morning. The next day they proceeded to Pine's Bridge, a village on the Croton River, not far from the English lines, where Smith took his leave of André, as all danger seemed to be over. André had nearly reached Tarrytown, and was within sight of the English lines, when three American militiamen, who were on the watch for any well-dressed and mounted passenger who might possibly be an Englishman, rushed from a thicket and stopped his horse. A moment's presence of mind would have saved him, but instead of assuming the character of an American, he inquired to which party they belonged. They answered "To below," implying that they belonged to the English posts, and André exclaimed "So do I; I am an English officer on urgent business, and I do not wish to be detained." On being undecieved, he produced the passport of Arnold. But it was now too late; and he soon still further betrayed himself by offering them large sums of money if they would let him go. His offers were refused; he was dragged into the thicket, and his boots being drawn off, the papers were discovered. The militiamen took their prisoner at once to the commander of the outposts, Colonel Jameson, who, confused and bewildered, sent on André to his superior officer, General Arnold. The arrival and prompt interference of Captain Talmadge—an officer who lived long after to claim his share of credit in the transaction—alone prevented this; and at his suggestion André was sent for back, and the papers were forwarded to Washington. Colonel Jameson however thought it proper to send word to Arnold, that "John Anderson, the bearer of his passport, had been detained." This message saved Arnold's life; on receiving it he fled on board the 'Vulture,' and joined Sir Henry Clinton at New York. When Washington on his return reached West Point, and found it without a commander, the arrival of the messenger with the papers from Jameson cleared up the whole affair.

André retained his assumed character until he judged Arnold beyond reach, when he declared his real name and rank as adjutant-general of the British army. Washington referred his case to a board of general officers, who reported that, in consideration of his having been taken in disguise, and under a false name, with information obtained under that disguise within the American lines, he was a spy, and in conformity with the law of nations should suffer death. The most strenuous exertions were made by the British commander to save him: and, among other proceedings, General Robertson was despatched on a mission to Washington to represent that André having arrived in the American lines under a flag of truce, and having been directed in all his movements within them by a general in the American service—Arnold himself—he could not be considered a spy according to the rules of war. Sir Henry Clinton also permitted Arnold to forward two letters on the same subject, but their contents, those of one especially, which assumed a threatening tone, were not calculated to do any good. The American commander was inflexible. Washington

did indeed cause it to be intimated to Clinton that there was one way of saving André's life, by exchanging Arnold for him; but such a proposition of course could not be listened to.

André suffered death at Tappan, in the state of New York, on the 2nd of October, 1780, in his twenty-ninth year. He displayed the utmost firmness, which was shaken only for a moment when he knew that he was to perish by the halter, an ignominious death which he had most strongly entreated Washington, by a letter written almost in his last moments, to spare him. His fate excited the deepest sympathy even among the Americans. Among his own countrymen, and indeed throughout Europe, his death excited a powerful sensation; while the conduct of Arnold was viewed with almost equal detestation by the English and the Americans.

The whole British army went into mourning for André. A monument was raised to his memory in Westminster Abbey, and in the year 1821 his remains were disinterred at Tappan, and conveyed to a grave near his monument at Westminster. His friend Miss Seward published a monody on his death, which had great popularity in its day, and succeeded for a time in drawing down some share of popular indignation on Washington, more especially for refusing the only favour André asked, a soldier's death. In her 'Letters,' published after her death, Miss Seward withdrew her charges, and asserted that Washington, after the peace of 1783, sent one of his aides-de-camp to her purposely to disabuse her of the prejudices she entertained; among other things to assure her that he was outvoted by the rest of the council on the question of hanging Major André. It is by no means clear that Washington sat on or interfered with the council which originally condemned him; nor was Washington a man who would shrink from the infliction of a punishment which he judged to be necessary in order to show the world that America claimed and would exercise the powers of an independent nation. He held André to be a spy, and for a spy the punishment is death by the halter and not by the bullet. To have remitted the ignominious portion of the punishment would have argued some doubt as to its justice. To Miss Seward's 'Monody' are attached three letters of André's, written in his nineteenth year; but, however interesting in other points of view, as literary compositions they are without merit. He was more successful in his own published work, a satirical poem called 'The Cow Chase' (New York, 1780), the last canto of which was published in Rivington's 'Royal Gazette' on the very day of his arrest. It is a kind of parody on 'Chevy Chase,' devoted to the ridicule of an exploit of the American general Wayne, in attempting to drive off some cattle from the loyalists.

André was an artist of considerable ability. A miniature of Honora Sneyd, painted by himself, was the only portion of his effects which he preserved after his first capture by the Americans in 1775, and he succeeded only by secreting it in his mouth. A portrait of himself, sketched with much freedom in pen and ink, is engraved in Sparks's 'Life and Treason of Arnold,' from the original preserved in Yale College. It was drawn on the morning originally appointed for his execution, in order to be presented to an American friend—for he had many such during his imprisonment—and it is doubly interesting as affording proof of his powers as an artist, and of his courage as so trying a moment.

(*Biographical Dictionary of Useful Knowledge Society.*)

ANDREA DEL SARTO, or ANDREA VANUCCHI. [SARTO.]

ANDREOSSI, COUNT, was born at Castelnau, in the province of Languedoc, in March, 1761. His family was of Italian descent. At the age of twenty he was made lieutenant of artillery. In the beginning of the French revolution he shared in the general enthusiasm for the new order of things, and he afterwards served under Bonaparte in the early Italian campaigns, where he distinguished himself at the siege of Mantua, in 1796. He next followed Bonaparte to Egypt, where he took a conspicuous part both in the military and the scientific labours of that celebrated expedition. He was appointed a member of the Institute of Cairo, and wrote several memoirs, 'On the Lake Menzaleh,' 'On the Valley of the Natron Lake,' 'On the Waterless River,' &c. When Bonaparte returned secretly to France, Andreossi was one of the few officers who accompanied him, and he ever after proved devoted to the fortunes of his great commander. Andreossi served in the so-called Gallo-Batavian army under Augereau, on the banks of the Mayne. After the peace of Amiens he was sent as ambassador to England. When Napoleon assumed the imperial crown, Andreossi was made inspector-general of artillery, and a count of the new empire. He went afterwards as ambassador to Vienna, and having quitted his post when the war broke out again between Austria and France in 1809, he was present in the campaign of that year, and was appointed governor of Vienna after the taking of that city. He was next sent as ambassador to the Ottoman Porte, in which important situation he won the general esteem of both Franks and Turks. After the abdication of Napoleon in 1814, Louis XVIII. recalled Andreossi from Constantinople, and sent him at the same time the cross of St. Louis. Andreossi was living in retirement when Napoleon landed from Elba, but he then appeared again on the political stage to assist his old master in his last struggle. He was created a peer during the hundred days. After the battle of Waterloo he withdrew again to private life, and busied himself in revising and publishing several interesting memoirs which he had written during his residence

in Turkey. His work on 'Constantinople et le Bosphore de Thrace' is deservedly esteemed. His memoir 'On the Springs and Conduits by which Constantinople is supplied with Water,' contains much curious information on the art of hydraulics as practised by the Turks. Andreossi had written also in 1810 a 'History of the Canal of Languedoc,' in which he claimed for one of his ancestors, François Andreossi, the principal merit in the planning of that great work, which had till then been ascribed to the engineer Riquet. This book was the occasion of much controversy with Riquet's descendants, in which the astronomer De la Lande sided with the latter. Count Andreossi died in September, 1823, at Montauban.

ANDREW, SAINT, one of the apostles, the brother of St. Peter. His father's name was Janna. From the first chapter of St. John's Gospel, he appears to have been one of the followers of John the Baptist, whom he left at the call of Jesus, being the first disciple whom the Saviour is recorded to have received. Andrew introduced Peter to Jesus. According to St. Matthew and St. Mark, Jesus found Peter and Andrew together, following their occupation of fishermen, as he was walking by the Sea of Galilee, and called them, when they immediately left their nets and followed him; but this is supposed to have happened some time after the first interview recorded by St. John. That evangelist mentions Andrew as the disciple who intimated the presence of the lad with the few loaves and fishes, when the miracle of feeding the five thousand was performed. Such is nearly all that is stated respecting this apostle in Scripture.

The ecclesiastical historians however have professed to give us accounts in considerable detail of the latter part of his life. According to Theodoret, he employed himself for some years in journeying and preaching the faith throughout Greece; but Eusebius and other writers speak of Scythia as the province of his missionary labours. The common statement however is, that he suffered martyrdom at Patras, now Patras, in Achaia, having been put to death by order of Egeus, the pro-consul of that province. The year in which this event took place is not mentioned; but both in the Greek and in the Latin church the festival commemorative of it is held on the 30th of November.

ANDREWS, JAMES PETIT, an historical and miscellaneous writer, was a younger son of Joseph Andrews, of Shaw House, near Newbury, Berks, where he was born in 1737. He was educated under a private tutor, the Rev. Mr. Matthews, rector of his native parish. In 1788 he published a pamphlet calling attention to the hardships suffered by chimney-sweepers' apprentices, which is said to have produced the act passed during the same year (28 Geo. 3. c. 28) for their protection. In 1789 he published 'Anecdotes, &c. Ancient and Modern, with Observations,' London, 8vo, dedicated to his brother, Sir Joseph Andrews. In 1794 he published 'The History of Great Britain connected with the Chronology of Europe; with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. i. from Cæsar's Invasion to the Deposition and Death of Richard II.' 4to. London. In 1795 he published a continuation, part 2, of vol. i. 'From the Deposition and Death of Richard II. to the accession of Edward VI.' The work is thus incomplete. It must have been a very useful fragment at the time when it appeared, and nothing but the progress which discovery in relation to British history has made in recent years would prevent it from still being so. A brief narrative of the internal civil and military history of England is given in what printers call the even page, and on the opposite or odd page there is a corresponding general chronology, to enable the reader to synchronise English history with that of the rest of the world. The continuous narrative is followed at intervals by a chapter containing 'incidents, biographical sketches, specimens of poetry,' &c., and another containing 'anecdotes and observations relating to the religion, government, manners, &c. of Great Britain.' In these departments the author shows an extensive knowledge of English literature and the history of legislation, and much research among county histories and in other obscure quarters, for illustrations of national manners. Andrews seems to have discontinued this work for the purpose of completing Henry's 'History,' which, in 1796, he brought down to the accession of James I. On the establishment of the London police magistracy in 1792, he was appointed magistrate for Queen Square and St. Margaret's, Westminster. He died in London, August 6, 1797.

ANDREWS, LANCELOT, an eminent English prelate, was descended from an ancient Suffolk family, and was born in the parish of All-hallows, Barking, London, in 1565. His father, who had spent the most part of his life at sea, was, towards the close of his life, Master of the Trinity House at Deptford. Young Andrews was educated first at the Coopers' Free school at Ratcliff, and then at Merchant Tailors' school, from which he was sent to Pembroke Hall, Cambridge, by Archdeacon Watts, on one of the exhibitions founded by the latter in that college. He greatly distinguished himself at the University by his studious habits and extensive acquirements; and also in certain lectures which he read as catechist displayed the first promise of that talent for pulpit oratory for which he was afterwards celebrated. Having taken orders, he soon became known as a preacher; he was rapidly preferred, and was Dean of Westminster when James I. came to the throne. With that monarch he immediately became a great favourite, and the bishopric of Chichester having become vacant,

he was presented to it, and was consecrated on the 3rd of November, 1605. The king at the same time made him his lord almoner. In 1609 he was translated to the see of Ely; and was soon after made a privy-councillor both for England and Scotland. When James, in 1617, visited the latter kingdom, Bishop Andrews was one of the persons by whom he was accompanied. In 1618 he was advanced to the bishopric of Winchester, and was at the same time made dean of the chapel royal. He died at Winchester-house, in Southwark, on the 25th of September, 1626, and was buried in the church of St. Saviour's.

The principal work which Bishop Andrews published during his life was a thick quarto volume, printed in 1609, with the title 'Tortura Torti,' being an answer to a treatise in which Cardinal Bellarmine, under the name of Matthew Tortus, had attacked the doctrine laid down by king James in his 'Defence of the Rights of Kings, respecting the authority of Christian princes over persons and causes ecclesiastical.' Andrews undertook his performance on the command of his majesty; and was considered to have executed his task with great ability. The work by which he is now best known is his 'Manual of Private Devotions and Meditations for every day in the Week,' and a 'Manual of Directions for the Visitation of the Sick.' After his death, a volume, containing ninety-six of his sermons, was, by the direction of Charles I., printed, under the care of Bishops Laud and Buckeridge; and another volume, consisting of a collection of his tracts and speeches, also appeared in 1629. His work entitled 'The Moral Law Expounded, or Lectures on the Ten Commandments,' was first published in 1642. His '*Ανορθωματα* Sacra, or Collection of Posthumous and Orphan Lectures, delivered at St. Paul's, and St. Giles's, Cripplegate,' appeared in a folio volume, in 1657. Bishop Andrews was also one of the authors of the common translation of the Bible. The portions in which he was concerned were the Pentateuch, and the historical books from the Book of Judges to the Books of Kings inclusive.

Bishop Andrews was indisputably the most learned of his English contemporaries, excepting Usher, in the Fathers, ecclesiastical antiquities, and canon law. He was the head of that school which began to rise in England in the 16th century, which appealed to antiquity and history in defence of the faith of the Church of England in its conflicts with Rome. To express his theological tenets briefly, he was of the school which is generally called the school of Laud, holding the doctrines of apostolic succession, that "the true and real body of Christ is in the Eucharist," and entertaining high notions of ecclesiastical authority. He was opposed to the Puritans, who in consequence called his doctrine irrational, atheistical, and worse than that of Arminians. They also charged him with popery and superstition, because of the ornaments of his chapel, and the ceremonies there practised. But Andrews was a man of more moderation than Laud, as this circumstance will suffice to show. In 1625 Laud urged King Charles to have the five predestinarian articles, which had been determined upon by the synod of Dort, debated in the convocation of the clergy, to show that they were never at any time the received doctrines of the church. The king recommended Laud to consult Andrews as to the propriety of the measure. Andrews strongly opposed the renewal of the disputation, which he said had already done too much mischief, and Laud ceased to agitate the subject.

All the writings of Bishop Andrews display abundant learning; but his eloquence, notwithstanding the delight it appears to have afforded his contemporaries, is but little calculated to please the present age. Overpread as it is with verbal conceits and far-fetched allusions, and exhibiting in this way a perpetual labour of ingenuity, it altogether wants that simplicity and directness of effect which is the soul of good writing. Not that there is not a great deal of excellent sense wrapped up in its tinsel tropes, and other puerile and grotesque decorations; but the whole life and spirit of every thought is most commonly suffocated under a load of dead verbiage. The bishop's style however would seem to have wonderfully fascinated every body in his own times. Fuller, who is greatly taken with it, and who affirms that Dr. Andrews was an "imitable preacher in his way," in an anecdote which he tells with the view of showing how difficult or impossible it was for those who attempted to copy him to match their model, unconsciously records a severe and, at the same time, well-deserved condemnation of the manner of writing which he so much admires. "Pious and pleasant Bishop Felton," he says, "his contemporary and colleague, endeavoured in vain in his sermons to assimilate his style, and therefore said merrily of himself, 'I had almost marred my own natural trot by endeavouring to imitate his artificial amble.'"

Casaubon, Cluverius, Grotius, Vossius, and other eminent scholars of the time, have all highly eulogised the extensive erudition of Bishop Andrews, which was wont, it appears, to overflow in his conversation, as well as in his writings. He was also celebrated for his talent at repartee, of which the following instance is told by the writer of a life of Waller, the poet, prefixed to his works. Waller having one day gone to see James I. at dinner, saw the Bishop of Winchester and Dr. Neale, bishop of Durham, standing behind the king's chair, and overheard the following conversation. His majesty asked the bishops,—“My lords, cannot I take my subjects' enjoy

when I want it, without all this formality in parliament?" The Bishop of Durham readily answered, "God forbid, sir, but you should; you are the breath of our nostrils." Whereupon the king turned, and said to the Bishop of Winchester, "Well, my lord, what say you?" "Sir," replied the bishop, "I have no skill to judge of parliamentary cases." The king answered, "No put offs, my lord; answer me presently." "Then, sir," said he, "I think it is lawful for you to take my brother Neale's money, for he offers it."

Bishop Andrews adorned his learning and shining talents by the highest reputation for piety, hospitality, charity, and munificence. One of Milton's early Latin poems is an elegy on the death of this distinguished prelate, in which he is bewailed in a strain of the most impassioned regret and admiration.

ANDRIEUX, FRANÇOIS-GUILLAUME-JEAN-STANISLAS, professor of belles-lettres, was born at Strasbourg on the 6th of May, 1759. He studied in the college of Cardinal-le-Moine at Paris. At the close of his academical course he was, in his seventeenth year, placed in a proctor's office, with a view to make him master of the technical details of law, his ultimate destination being the bar. His master had no reason to complain of his progress; but he composed verses during his leisure hours, some of which appeared in the 'Mercure' and in the 'Almanach des Muses.' He was admitted avocat by the parliament of Paris in 1781.

In the following year he became private secretary to the Duc d'Uzès. The death of his father, who had left his family in straitened circumstances, compelled Andrieux to accept this situation. In 1785 he resumed his attendance on the courts, as an assistant to the eminent lawyer Hardouin. The weakness of his constitution and voice confined him in a great measure to the business of a consulting lawyer and preparer of written pleadings. In 1786 he was employed in the latter capacity in the celebrated process of the diamond necklace. In 1789 his subordinate career under Hardouin terminated. During this apprenticeship to the practice of the courts Andrieux still continued to make verses. His comedy, 'Les Étourdis,' was brought upon the stage in 1787, and favourably received.

Andrieux was about to enter into the full privileges of his profession, when the Revolution swept away, with other institutions of the old monarchy, the parliaments and the order of avocats. His career from 1789 to the establishment of the empire in 1804 was that of many other professional men, called upon to discharge the legal and political functions to which they were educated, according to the forms prescribed by the ephemeral governments which succeeded each other with dizzy rapidity. His first appointment was financial 'chef de bureau de la liquidation générale': this he resigned after the revolution of the 31st of May. In 1796 he was elected a member of the Tribunal de Cassation. In 1798 the Electoral College of Paris elected Andrieux one of the Council of Five Hundred. He appears to have resigned his judicial situation previously, for in the national almanack for 1798 his name stands at the head of the practitioners in the Tribunal de Cassation. As a member of the Council of Five Hundred he supported the re-organisation of primary schools and the appointment of teachers by election; supported Berlier's motion on the liberty of the press; sought to modify the law regarding the deportation of priests; advocated the claims of public functionaries to an adequate remuneration; and in short distinguished himself by his support of moderate and national views and by irreproachable integrity at a period of universal excitement. In 1800 he was nominated one of the tribunes, and soon after their secretary. Andrieux's conduct in this capacity was similar to that which he pursued in the Council of Five Hundred; his independence gave umbrage to Napoleon, and he was removed from the tribunate before the body was finally suppressed.

This was a severe blow to him, who possessed no private fortune, and who had to support two daughters, an aged mother, and a sister. He does not appear to have made any effort to resume his profession of the law or to re-enter the field of politics. Fouché offered him the appointment of censor of the press, but his offer was declined. For the remainder of his life Andrieux was exclusively devoted to literary pursuits. His active career, the only memorials of which are to be found in some printed pleadings and reports preserved in collections of the pamphlets of the Revolution, closes here. Joseph Bonaparte, who had learned to esteem Andrieux in the Council of Five Hundred, appointed him his librarian, with a salary of 8000 francs, and obtained for him the Cross of the Legion of Honour. In 1804 he was made librarian to the senate, and soon after professor of grammar and belles-lettres to the École Polytechnique.

Andrieux was the first literary professor attached to the institution; the course of education having been previously confined to the physical sciences and pure and applied mathematics. He rendered the class extremely popular with the students, who used to quit their recreations to attend his lectures. The task of analysing the exercises in composition of the scholars, candidates for commissions, was delegated to Andrieux by the examiner, and was for nearly twelve years discharged exclusively by him. He was deprived of his chair at the restoration, and Aimé Martin was appointed his successor.

He retained however the appointment of professor of literature in the Collège de France, to which he had been called by the concurring votes of the college itself, the institute, and the minister of the

interior. He continued to officiate as a highly popular lecturer in his chair for nineteen years. It was no uncommon circumstance to all the places filled two hours before the commencement of the lecture. His organs of speech were remarkably weak, but as he said of himself, "I know how to make my hearers understand, by making them listen." He died on the 10th of May, 1833.

Andrieux was as indefatigable a writer during the revolution, under the empire and the restoration, as in his earlier life. His works may be classified as dramatic, professorial, and miscellaneous. His plays are fifteen in number. His professorial works are only three: 'Lectures on Grammar and Belles-Lettres for the Use of the Polytechnic School;' 'A Report on the Continuation of the Dictionary of the French Academy;' and 'Lectures on the Philosophy of the Belles-Lettres,' which does not appear to have been published. The miscellaneous works of Andrieux—his occasional poems, prose tales, éloges, and reviews—are very numerous. The collections of Andrieux's works, though published by himself, are not complete. One appeared in 1817, in three octavo volumes, to which a fourth was added in 1823. Another was published, in six volumes 18mo, a few years later. There is nothing in the writings of Andrieux to account for the popularity of his lectures. There is a good-humoured air of pleasantry in the lighter pieces, but nothing brilliant or original; though by some of his countrymen he is placed next after Molière, Regnard, and Destouches: his best pieces are 'Les Étourdis,' and 'La Comédienne.' The tragedies and didactic writings are common-place in the last degree.

ANDROMACHE, the wife of HECTOR. It is also the title of one of the extant tragedies of Euripides.

ANDROMACHUS, a native of Crete, and physician to the emperor Nero. He was the inventor of a celebrated compound medicine called Theriaca (*Θηριακὴ*), the preparation of which he described in a poem which has been preserved in the collection of Galen's works.

ANDRONICUS was the advocate of the Jews under the reign of Ptolemæus Philometor in their proceedings against the Samaritans in Egypt, who, by asserting the authority of the temple on Mount Garizim, or Gerizim, against the temple at Jerusalem, occasioned a controversy which terminated in bloodshed. The Egyptian Jews (although they had built, about the year B.C. 150, an heretical temple of their own, in the province of Heliopolis) zealously defended the authority of the temple at Jerusalem. After the arguments were exhausted, both parties took up arms, and having found that blows could not decide the matter, they appealed to the king, Ptolemæus Philometor, who appointed a solemn day of judgment. In full court it was agreed, that those who were found in error should be killed for the bloodshed already committed. The Samaritan advocates, Sabbai (Sabbæus) and Theodosius, lost their cause against Andronicus, and were put to death. The arbitrary administration of justice in those times, and the character of Ptolemæus Philometor, render this account not quite incredible. (Josephus, *Antiquities*, lib. xiii. cap. 7, ed. Aureliæ Allobrog., p. 434; Jost, *Geschichte der Juden*, vol. ii. pp. 308-309.)

ANDRONICUS COMNENUS, emperor of Constantinople, was grandson of Alexis I. In his youth he distinguished himself in the army under his cousin, the Emperor Manuel, against the Turks and Armenians, but having entered into a treasonable correspondence with the king of Hungary, he was arrested and confined in a tower of the palace, where he remained twelve years. He contrived to escape, and after several romantic adventures arrived at Kiew, in Russia, where he won the favour of the Grand Duke Jaroslaus. Andronicus, in his exile at Kiew, became instrumental in forming an alliance between the Russian prince and the Emperor Manuel, and thus obtained his pardon from the latter. He led a body of Russian cavalry from the banks of the Borysthenes to the Danube, and assisted the emperor against the Hungarians at the siege of Semlin. After the peace, having returned to Constantinople, he protested against the adoption of Bela, prince of Hungary, who had married the only daughter of the emperor, as presumptive heir to the throne. Andronicus was himself next in the order of succession. The Emperor Manuel however, having married a second wife, Maria, daughter of Raymond of Poitou, prince of Antioch, had by her a son, who was afterwards Alexis II. From his dissolute conduct and his intrigues he excited the anger of the emperor, and was at length banished to Enoe, a town of Pontus, on the coast of the Euxine, between Cape Heraclium and Cape Jasonium, where he remained till the death of Manuel in 1180, and the disorders of a disputed succession, induced the patriarch, and the principal patricians, to recall Andronicus, as the only man who could restore peace to the empire. He arrived in the capital in the midst of acclamations, acknowledged the young Alexis as emperor, but arrested the empress-mother, who had been in some measure the cause of the troubles. Andronicus was associated in the empire as colleague and guardian to Alexis. He then developed his ambitious views. He first caused the empress-mother to be tried on a false charge of treasonable correspondence. She was condemned unheard, and was strangled, and her body thrown into the sea. He next murdered young Alexis himself, and then assumed the undivided authority as emperor in 1183. He married Agnes, Alexis's widow, and sister to Philippe Auguste of France, who was still almost a child. "Andronicus's short reign," says Gibbon, "exhibited a singular

contrast of vice and virtue; when he listened to his passions, he was the scourge, when he consulted his reason, the father of his people. In the exercise of private justice he was equitable and rigorous; he repressed venality, and filled the offices with the most deserving candidates. The provinces, so long the objects of oppression or neglect, revived in prosperity and plenty, and millions applauded the distant blessings of his reign, while he was cursed by the witnesses of his daily cruelties. The ancient proverb, that bloodthirsty is the man who returns from banishment to power, was verified again in Andronicus." ("Decline and Fall of the Roman Empire.") Individuals and towns, for the gratification of his revenge, were treated with the greatest barbarity. At last, so many terrors drove the people of Constantinople to revolt. Isaac Angelus, one of the proscribed and a descendant in the female line from Alexis L. took refuge in the church of St. Sophia. A crowd assembled and proclaimed him emperor. Andronicus was then, with his young wife, in one of the islands of the Propontis; he rushed to Constantinople, but was overpowered, taken prisoner, and dragged to the presence of Isaac Angelus, who, without any form of trial, gave him up to the personal revenge of his enemies. He was insulted and tormented in every possible manner; his teeth, eyes, and hair were torn from him, and lastly, he was hung by the feet between two pillars. In his painful agony he was heard to appeal to heavenly mercy, entreating it "not to bruise a broken reed." At last some one ran a sword through his body, and put an end to his sufferings. This dreadful catastrophe happened in September, 1185; Andronicus was then past sixty years of age.

ANDRONICUS CYRRHESTES, an architect who constructed, or, at least, a person whose name is attached to, one of the existing remains of ancient Athens, commonly called the Tower of the Winds. This monument stands to the north of the Acropolis, and is thus described by Vitruvius:—"Those who have paid most attention to the winds make them eight in number, and particularly Andronicus Cyrrhestes, who built at Athens an octagonal marble tower, and cut on each face the figure of the several winds, each being turned to the quarter from which that wind blows; on the tower he erected a marble column (meta), on which he placed a Triton of bronze, holding out a rod in his right hand; and he so contrived it, that the figure moved round with the wind, and constantly stood opposite to it; the rod, which was above the figure, showed in what direction the wind blew."

This building was intended for a sun-dial, and it also contained a water-clock, which was supplied with water from the spring under the cave of Pan on the north-west corner of the Acropolis. Colonel Leake is disposed to assign the date of this building to about B.C. 159.

(Leake, *Topography of Athens*; *Elgin Marbles*, vol. i. p. 29, in *Library of Entertaining Knowledge*.)

ANDRONICUS LIVIUS. [LIVIVS.]

ANDRONICUS PALÆOLOGUS, the Elder, son of Michael, emperor of Constantinople, was raised by his father as his colleague to the throne in 1273; and after Michael's death, in 1282, he reigned forty-six years more. The reign of Andronicus was disturbed by religious controversies and wars. In 1303 a body of Catalonian and other adventurers came to Constantinople to assist Andronicus against the Turks. They defeated the Turks in Asia, but they ravaged the country, and behaved worse than the Turks themselves. Andronicus, partly by force and partly through bribes, succeeded at last in getting rid of these allies. In 1320, Michael, son of Andronicus, having died, Michael's son, Andronicus, distinguished by the historians by the appellation of 'the Younger,' revolted against his father; and after several years of war, was crowned as colleague to the old emperor in 1325. Another sedition broke out in 1329, which ended in the abdication of the elder Andronicus, who retired to a convent. He died in his cell four years after his abdication, and in the seventy-fourth year of his age. During these disastrous wars between the two Andronici, the Ottomans effected the conquest of all Bithynia, and advanced within sight of Constantinople. Andronicus, the Younger, died in 1341, in the forty-fifth year of his age, leaving by his wife, Jane or Anne of Savoy, a boy, John Palæologus, who was put under the guardianship of John Cantacuzenus. (Gibbon, *Decline and Fall of the Byzantine Empire*; Hammer, *Geschichte des Osmanischen Reichs*.)

ANDRONICUS RHODIUS, or the Rhodian, is said to have first arranged the works of Aristotle, after they had been brought to Rome in the library of Apollonius of Teos, by Sulla, B.C. 84. The manuscripts had been committed to the care of Andronicus by Tyrannion, the grammarian, who seems to have been originally employed to put them in order. Some authorities also refer to Commentaries of this Andronicus on certain of Aristotle's works. The last work however supposed to be by this writer, which was recovered in modern times, was a short treatise, published by David Hoeschelius, in 12mo, at Augsburg, in 1594, under the title of 'Andronici Rhodii Peripatetici Libellus *Ἐπὶ Ἠθῶν*.' There is also a Greek treatise on the 'Nicomachean Ethics' of Aristotle, which is attributed to this Andronicus. It was translated into English by W. Bridgman, London, 1807.

ANGELICO. [FIESOLE, FRA GIOVANNI DA.]

ANGELO, MICHEL. [BUONARROTI, MICHEL ANGELO.]

ANGELO'NI, LUIGI, born about the year 1758, at Frosinone, in the Campagna of Rome, was the son of a merchant of Lombardy,

who had settled and married in that town. He lived quietly till 1798, when the French republican armies, under Berthier and Massena, invaded the Roman States, and drove away the Pope, and set up the pageant of the 'Roman Republic,' under the protection of France. They appointed consuls, senators, and tribunes, from among those who were favourable to republican principles, and Angeloni being chosen as one of the tribunes, went to live at Rome.

In September, 1799, the Neapolitan troops took Rome, and the Roman Republic was at an end. The French garrison and the members of the republican government were allowed to embark at Civita Vecchia, and proceed to France. Thus Angeloni, with many of his countrymen, became an emigrant. He repaired to Paris, where Bonaparte having upset the Directory, had made himself First Consul of France. Bonaparte showed little favour to the Roman emigrants, whom he considered probably as unmanageable enthusiasts; and they, on their part, becoming intimate with other republicans, both Italian and French, hatched a conspiracy against him. Angeloni and other Roman emigrants became implicated, and they were arrested; but no proof being elicited against them, they were released. He was subsequently arrested upon another charge, and was imprisoned fourteen months. In 1810, Fouché, when sent by Napoleon in a sort of honourable banishment to Rome, offered to take Angeloni with him, but Angeloni refused. In 1811 Angeloni published at Paris a work of considerable erudition on the life and works of Guido d'Arezzo, the restorer of music. In 1814, after the downfall of Napoleon, Angeloni published a pamphlet, suggesting the manner in which he fancied that Italy ought to be governed. He was at the same time one of the first to claim for Italy, and especially for Rome, the restitution of the sculptures, paintings, and manuscripts taken away by the French in 1797-98. After the revolutionary attempts of Naples and Piedmont of 1820-21, a number of Italian refugees went to Paris, where they often met at Angeloni's house. Angeloni had previously, in 1819-20, been in correspondence with some of the leading men who figured in the movement of Piedmont. All this excited the suspicion of the French police; and Angeloni, with others, was in March, 1823, escorted by gendarmes to the sea-coast, and there shipped off for England. From that time till his death he resided chiefly in London. Angeloni having superadded to his democratic ideas certain phrenological notions which he laid hold of from Dr. Gall's writings and conversation, upon which he commented in his own way, came to the conclusion, that right and wrong, morality and immorality, are mere conventional names; that force constitutes right, and that men act and must ever act according to the disposition which nature gave them in shaping their brain. With a tenacity which increased with age, he continued to foretell the advent of universal democracy, for that was with him a fixed idea, which no disappointments could remove. Angeloni died in London at the beginning of 1842.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ANGLESEY, HENRY WILLIAM PAGET, MARQUIS OF, eldest son of Henry, first Earl of Uxbridge, was born May 17, 1768. He was educated at Westminster school, and Christchurch, Oxford; and entered Parliament as member for the Caernarvon boroughs in 1790. His predilection was however for a military life, and it found free scope at the outbreak of the revolutionary war in 1793, when he eagerly set about raising from his father's tenantry a regiment called at first the Staffordshire Volunteers, but which was admitted into the establishment as the 80th Foot. Of this regiment he was appointed lieutenant-colonel on its having made up its complement of 1000 men. At the same time he received corresponding preferment in the army, his lieutenant-colonel's commission bearing date September 12, 1793. In 1794 he joined the army of the Duke of York in Flanders, and greatly distinguished himself during the remainder of that campaign.

On his return to England, Lord Paget was transferred to the command of a cavalry regiment, and commenced the career which at no distant day caused him to be regarded as the first cavalry officer in the service. As commander of the cavalry he accompanied the Duke of York into Holland in 1799. This short and disastrous campaign afforded few opportunities of acquiring distinction, but in the general attack Lord Paget succeeded in defeating a much superior body of the enemy's cavalry; and in the retreat, where he occupied the rear, he gained a signal triumph over a much larger force under General Simon. From this time he remained at home diligently occupied in training the regiment of which he was colonel, and in carrying out the system of cavalry evolutions which he had introduced, until near the end of 1803, when, having previously been made major-general, he was sent into Spain with two brigades of cavalry to join the army of Sir John Moore. In forming this junction General Paget was perfectly successful, and on the road he succeeded in cutting off a party of French posted at Rueda—this being the first encounter between the English and French in Spain. On joining Sir John Moore the cavalry under Lord Paget was pushed forward, and on the same day, December 20, came up with a superior body of French cavalry, and defeated it, taking above 150 prisoners, including two lieutenant-colonels. These victories gave the English cavalry an amount of confidence in themselves and their commander which in the subsequent retreat was of the utmost value. During the retreat Lord Paget with his cavalry formed the rearguard. After the infantry and heavy artillery had

quitted Benevente he received intelligence that the enemy had arrived, and that their cavalry were crossing the Ezla. Lord Paget hastened to the ford, and directed the 10th Hussars under General Stewart to charge the Imperial Guard, who had crossed the stream. The French were driven back with considerable loss in killed, wounded, and prisoners, among the latter being General Lefebvre Desnouettes, commander of the Imperial Guard. At the battle of Corunna Lord Paget had the command of the reserve, and his charge in support of the right wing, which was menaced by a far superior force, decided the fortune of the day.

Lord Paget returned to England in 1809, and did not again serve abroad during the Peninsular war. In 1810 he was divorced from his first wife, by whom he had had eight children. Soon after the divorce Lady Paget married the Duke of Argyll, and Lord Paget married Lady Cowley, who had just been divorced from Lord Cowley. In 1812 he succeeded, by the death of his father, to the title of Earl of Uxbridge.

In the early part of 1815 the Earl of Uxbridge commanded the troops collected in London for the suppression of the corn-law riots; but a more important service soon devolved upon him. When Napoleon escaped from Elba, and startled Europe by the ease with which he re-assumed the imperial crown, the armies of the allied sovereigns were at once set in motion against him. The Earl of Uxbridge was appointed commander of the cavalry of the English army, and his management of this arm of the service excited general admiration. At the battle of Waterloo his gallantry, as well as his skill, was conspicuous amidst the almost unequalled gallantry of which that field was the theatre. It was the final charge of the heavy brigade, led by the earl, that destroyed the famous French Guard, and with it the hopes of the emperor. Almost at the close of the battle a shot struck the earl on the knee, and it was found necessary to amputate his leg. The limb was buried in a garden by the field of battle, and some enthusiastic Belgian admirers erected on the spot a monument, with an inscription commemorating the circumstance, which is always one of the objects shown to visitors to Waterloo. The service rendered by the earl at Waterloo was generally recognised and duly rewarded. Immediately the despatches of the commander-in-chief were received the earl was raised to the dignity of Marquis of Anglesey, and nominated a Knight Grand Cross of the Order of the Bath; while he received from the emperors of Austria and Russia, and other European sovereigns, corresponding knightly dignities. In 1818 he was elected Knight of the Order of the Garter; in 1819 he attained the full rank of general; at the coronation of George IV. he held the office of Lord High Steward of England; and in 1826 he received the sinecure office of Captain of Cowes Castle.

When Canning became prime minister, April 1827, the Marquis of Anglesey formed one of his cabinet, having succeeded the Duke of Wellington as Master-General of the Ordnance; but this office he resigned in the following spring to become, under the ministry of the Duke of Wellington, Lord-Lieutenant of Ireland. To the duties of this important station the marquis addressed himself with characteristic energy, and by his zeal, impartiality, and ardent temperament, won a remarkable share of popularity. But his ardour outran his discretion. He had already in conversation expressed opinions which the ministry regarded as imprudent, and found to be inconvenient; and when, in December 1828, he wrote a letter to the Roman Catholic primate directly favourable to Roman Catholic emancipation, he was at once recalled. The day of his departure from the castle was kept in Dublin as a day of mourning; the shops were closed, business was suspended, and his embarkation was attended by large numbers of all classes of the citizens. In the House of Lords the marquis was a warm advocate of the measure which his letter had done much to hasten forward. Earl Grey became prime minister in November, 1830, and the Marquis of Anglesey was restored to his vice-regal office. But his popularity did not return to him. He set his face against the proceedings of O'Connell, and his former services were forgotten. The coercion acts which he thought it needful to obtain for securing the public peace in Ireland led to great dissatisfaction: misunderstandings and recriminations occurred between O'Connell, who declared himself tricked, and the ministry, and in consequence Earl Grey resigned July, 1833; and with him the Marquis of Anglesey, who was regarded as the cause of the ministerial break-up, also quitted office. Of the thorough honesty of purpose of the marquis's administration of his vice-regal functions, after the temporary clamours against him had subsided, there has been nowhere any doubt. That he displayed any high order of statesmanship there can be no pretension raised. The institution by which his tenure of office is most likely to be remembered is the Irish Board of Education, which was originated and carefully fostered by him, and which has proved one of the greatest benefits conferred on Ireland in recent years.

From this time the marquis took little part in public affairs until the formation of the administration of Lord John Russell in July, 1846, when he again became Master-General of the Ordnance; the duties of which office he sedulously performed till February, 1852, when the Russell ministry was replaced by that of Lord Derby. He was made colonel of the Horse-Guards in 1842, and was advanced to the dignity of field-marshal in 1846. He died full of years and honours April 29, 1854. By his first wife the Marquis of Anglesey had issue two sons and six daughters; by his second wife he had six sons and

four daughters. He was succeeded in his title, and as lord-lieutenant of Anglesey, by his eldest son, the present marquis.

ANGOULÈME, DUC and DUCHESS D'. *Louis Antoine de Bourbon*, Duc d'Angoulême, and afterwards Dauphin of France, the son of the Comte d'Artois (afterwards king by the name of Charles X.), and of Marie Thérèse de Savoie, was born at Versailles on the 6th of August, 1775, and died at Göritz on the 3rd of June, 1844. He was fourteen years of age when the revolution broke out. The Comte d'Artois, in order to protest by his absence against those concessions for which he blamed his brother, the king, emigrated in 1789; his two sons followed him to Turin, the court of their grandfather, where for some time they devoted themselves to the military sciences. In 1792 the young duke received a command in Germany, but attained no distinction. The ill success of this campaign induced him to return to a state of inaction, in which he continued until 1814. In 1799 he married his cousin, the unhappy orphan of the Temple, whose whole life had been one continued series of misfortunes.

Marie Thérèse Charlotte, the daughter of king Louis XVI. by his marriage with Marie Antoinette of Austria, and who from her cradle bore the title of Madame Royale, was born at Versailles on the 19th of December, 1778, and died October 19th, 1851. She was not fourteen years old when the events of the 10th of August, 1792, overthrew her father's throne, and drove her entire family from the pomps of Versailles to the prison of the Temple. Her parents were led thence to the scaffold; and the young princess had successively to deplore her father, her mother, her aunt Elizabeth, and her brother. At last Austria remembered the grand-daughter of Marie Thérèse; negotiations were made in her favour; and on the 26th of December, 1795, at Riehen, near Bâle, they effected an exchange of the daughter of Louis XVI. for four members of the National Convention. Arrived at Vienna, the princess remained there more than three years, living on a legacy bequeathed to her by her aunt, the Duchess of Saxe Teschen. She married her cousin at Mittau on the 10th of June, 1799. The newly-married couple remained at Mittau till the commencement of 1801. They then sought an asylum at Warsaw. Fortune tossed them from place to place. Given up by Prussia, they returned to Mittau in 1805; and the following year the Emperor Alexander, in his turn, abandoned them. England, to which the power of Napoleon could not reach, alone offered them a lasting refuge. Here Louis XVIII. repaired towards the end of 1806, and some time after purchased a residence at Hartwell, in Buckinghamshire, where all the family were soon re-united. There the Duke and Duchess d'Angoulême lived in the most profound retirement, until the Anglo-Spanish army passed the Pyrenees, when the Duke d'Angoulême joined it, having landed at a Spanish port on the Mediterranean.

After the restoration of the Bourbon family the Duke and the Duchess d'Angoulême were at Bordeaux, which was regarded as an eminently royalist town, and very favourable to the Bourbon cause, when on the 9th of March the news of Napoleon's landing was conveyed to them from Paris. Having been appointed the preceding year colonel-general of the Cuirassiers and Dragoons, and high-admiral of France, the duke then received the extraordinary powers of a lieutenant-general of the kingdom. He immediately formed a government for the southern provinces, collected troops, and on the road to Lyon gained several advantages over the Bonapartists. On her part, the duchess evinced great resolution; reviewed the troops, visited them in barracks, and endeavoured to rekindle the dying spark of love for the Bourbons. It was no doubt concerning this conduct that Napoleon remarked of her, that she was "the only man of her family." Her efforts were however as fruitless as those of her husband. But the second abdication of Napoleon after the battle of Waterloo decided the question without a civil war.

On the accession of Charles X., September 16th, 1824, the Duke d'Angoulême took the ancient title of Dauphin.

The decrees of the 25th of July, 1830, re-opened the road which was for the third time to conduct the royal family to the land of exile. They arrived in England on the 23rd of August, and were received as private individuals. Charles X. asked and obtained leave to take up his abode, when at Edinburgh, in Holyrood Castle.

They soon after removed to the continent, and fixed their residence at Göritz, in Hungary. The duchess survived her husband seven years.

ANGOULÈME, CHARLES DE VALOIS, DUC D', the natural son of Charles IX. of France and Marie Touchet, was born April 28, 1573, about a year before the death of his father. Being educated for the church, he was at the age of fourteen made abbot of Chaise-Dieu, and two years after Grand Prior of France, that is, head of the Order of the Hospitaliers of St. John of Jerusalem, or Knights of Malta, in that kingdom. This same year however, having received by the bequest of Catherine de Medicis the earldoms of Auvergne and Lauraguais, he relinquished his ecclesiastical condition; and henceforth he appears chiefly in a military character. He was one of the first to give in his allegiance to Henry IV., in whose cause he fought with distinguished gallantry at Arques, at Ivry, and at Fontaine-Françoise. After the termination of the war however he is charged with having been concerned both in the conspiracy of the Marshal de Biron in 1602, and in that fomented in 1604 by the Marchioness de Verneuil, Henry's mistress, who was Angoulême's half-sister, being a daughter of Marie Touchet.

For his share in the first of these attempts he was sent to the Bastille, but was soon set at liberty; on the next occasion sentence of death was passed on him, but the punishment was commuted into perpetual imprisonment. In 1606 the possessions which had been left him by Catherine de Medicis were taken from him by a decree of the parliament, and bestowed upon the Dauphin, afterwards Louis XIII. In 1616 however he was released by that king from his long imprisonment; and in 1619 he was made Duc d'Angoulême, having till then borne the title of Comte d'Auvergne. He was also appointed general of the Light Dragoons of France, and in 1620 was sent on a special embassy to the court of the Emperor Ferdinand II. He afterwards resumed his military career. It was he who in August 1628 commenced the famous siege of Rochelle, where the Huguenots held out against the royal forces till they were obliged to surrender after an obstinate defence of nine months. After this he served for some years in Languedoc, Germany, and Flanders, in the war against the house of Austria, which occupied the last years of Louis XIII. and the commencement of the reign of his successor. He died at Paris, September 24, 1650. The following works by the Duc d'Angoulême were published during his life:—'Les Harangues prononcées en l'Assemblée de MM. les Princes Protestants d'Allemagne,' par le Duc d'Angoulême, 8vo, 1620; 'La Générale et Fidèle Relation de tout ce qui s'est passé en l'île de Ré, envoyée par le Roi à la Reine sa Mère,' 8vo, 1627; and 'Relation de l'Origine et des Succès des Schérifs, et de l'État des Royaumes de Maroc, de Fez, et de Tamand, écrite en Espagnol par Diego de Torres, et traduite par M. C. D. V. D'A.' (M. Charles de Valois d'Angoulême), 4to, Paris, 1636. In 1667 an account of the duke's embassy to Ferdinand II. was published at Paris in a folio volume by Henri, comte de Béthune, grandson of Philippe, comte de Béthune, who was associated with Angoulême on that occasion, and who took indeed the chief management of the negotiation. The Duke of Angoulême was married first, on March 6, 1591, to Charlotte, daughter of the Constable Henri de Montmorency; and secondly, on February 25, 1644, to Françoise de Narbonne, who survived him many years, dying August 10, 1715, at the age of 92.

ANGUISCIOLA, SOFONISBA, a celebrated painter of Cremona, where she was born of noble parents about 1533. She was instructed first at Cremona with her sister Helen (who subsequently turned nun) by Bernardino Campi, and afterwards at Milan by Bernardino Gatti, called Soiaro. She had great ability for painting, especially portraits, in which she was one of the best artists of her time. Indeed she acquired so great a reputation by her portraits, that she was invited by Philip II. to Spain to enter into the service of the queen.

Sofonisba was in such favour with the king that he gave her a husband in the person of Don Fabrizio di Moncada, a Sicilian nobleman, and a dowry of 12,000 scudi; and allotted her a pension of 1000 scudi, or crowns. After her marriage she left Spain to reside in Palermo, but her husband died after she had resided there a few years. Having obtained leave from Philip II. to return to her own country, some time after her arrival in Genoa she was married to the captain of the galley in which she sailed, Orazio Lomellino. In Genoa she continued to paint and add to her reputation. When she grew old she became blind, but was still cheerful, and constantly received company: her house was a rendezvous of the virtuosi of Genoa. Vandyck when he was in Italy attended her parties, and is reported to have said, that he learnt more from the conversation of an old blind woman than by studying the great masters of Italy. There is nothing of that feebleness of drawing in the works of this lady which characterise those of Angelica Kauffmann. There are extant several portraits of Sofonisba by her own hand; one of them is at Althorp, Northamptonshire, in which she is playing upon the harpsichord.

ANGUS, EARLS OF. [DOUGLAS.]

ANHALT, PRINCES AND DUKES OF. The house of Anhalt is one of the oldest Saxon dynasties in Northern Germany, and is now divided into the branches of Anhalt-Bernburg and Anhalt-Dessau, both of which have the title of Duke, and were sovereign members of the German Confederation. In the middle ages this dynasty ruled over the greater part of Northern Germany, being invested with the duchy of Saxony and the margravate of Brandenburg. The branches of Saxony and Brandenburg became extinct in the 14th and in the 15th centuries; and the branch of the dukes of Saxe-Lauenburg, who were descendants from the dukes of Saxony, became extinct towards the end of the 17th century. Of the minor branches, Anhalt-Zerbst became extinct in 1793, and Anhalt-Köthen in 1847, the property in both cases reverting to the Duke of Anhalt-Dessau.

ANIELLO, TOMMASO, called by contraction *Masaniello*, a young fisherman, and a native of Amalfi, lived at Naples towards the middle of the 17th century, under the government of the Duke d'Arcos, viceroy of Philip IV. of Spain. Naples was then suffering all the evils of delegated absolute power; its treasures went to Spain, its youth were sent to fill up the ranks of the Spanish army, and both were wasted in ruinous wars for the ambition and selfish views of a distant court. The people were oppressed with taxes, and suffered from the injustice and wanton tyranny of the officers and other agents of a foreign power. In the year 1647 the Duke d'Arcos, in order to defray the expenses of a war against France, thought as a last expedient to levy a tax on fruit and vegetables, the common articles of food of the Neapolitan people. The edict which announced this fresh

impost occasioned the greatest ferment, especially among the poorer classes of inhabitants. An old priest of the name of Genoino, who had been in prison for some former offence, contributed to inflame the general discontent. Masaniello, who was then about 25 years of age, and who by his humour and natural quickness was a great favourite among the people of the Mercato, the great market-place of Naples, spoke aloud among his friends against the new tax. His wife had been arrested some time before at the gates of the city, as she was trying to smuggle in some flour, which like everything else was a taxed article. She was kept in prison several days, and her husband had to pay in order to obtain her release. Masaniello had accordingly, as we might expect, conceived a violent hatred against the Spanish government.

Masaniello was at the head of a troop of young men who were preparing for the great festival of Our Lady of the Carmel, by exhibiting sham combats, and a mock attack on a wooden castle. On the 7th of July, 1647, he and his juvenile troop were standing in the market-place, where, in consequence of the obnoxious tax, but few countrymen had come with the produce of their gardens; the people looked sullen and dissatisfied. A dispute arose between a countryman and a customer who had bought some figs, as to which of the two was to bear the burden of the tax. The 'eletto,' a municipal magistrate, acting as provost of the trade, being appealed to, decided against the countryman, upon which the latter in a rage upset the basket of figs on the pavement. A crowd soon collected round the man, who was cursing the tax and the tax-gatherers. Masaniello ran to the spot, crying out "No taxes, no more taxes!" The cry was caught and repeated by a thousand voices. The eletto tried to speak to the multitude, but Masaniello threw a bunch of figs in his face, the rest fell upon him, and he and his attendants escaped with difficulty. Masaniello then addressed the people around him in a speech of coarse hot fiery eloquence; he described their common grievances and miseries, and pointed out the necessity of putting a stop to the oppression and avarice of their rulers. "The Neapolitan people," said he, "must pay no more taxes!" The people cried out, "Let Masaniello be our chief!" The crowd now set itself in motion, with Masaniello at their head; it rolled onwards, increasing its numbers at every step; their rage fell first on the toll-houses and booths of the tax-collectors, which were burnt, and next on the houses and palaces of those who had farmed the taxes or otherwise supported the obnoxious system. Armed with such weapons as they could procure from the gunsmiths' shops and others, they proceeded to the viceroy's palace, and forced their way in spite of the guards; and Masaniello and others of his companions, having reached the viceroy's presence, peremptorily demanded the abolition of all taxes. The viceroy assented to this; but the tumult increasing, he tried to escape, was personally ill-treated, and at last contrived by throwing money among the rioters to withdraw himself into the Castel Nuovo. The palaces were emptied of their furniture, which was carried in the midst of the square and there burnt by Masaniello's directions. Masaniello was now saluted by acclamation as 'Captain-General of the Neapolitan people,' and a platform was raised for him in the square, where he sat in judgment in his fisherman's attire, holding a naked sword in his hand; thence he issued his orders, and his will was law. The citizens in general, besides the populace, obeyed him; a sort of commonwealth was organised, and the men were armed and distributed into regiments. The few Spanish and German troops of the viceroy were defeated, and obliged to defend themselves within the castles. The viceroy in this extremity proposed Cardinal Filomarino, the archbishop of Naples, who was a man of abilities, and withal popular, to act as mediator between him and the people. Articles were drawn up under Masaniello's direction, by which all imposts upon articles of consumption were abolished, and the privileges granted by Charles V. restored, besides an amnesty to all concerned in the insurrection. It was agreed that these were to receive the viceroy's signature, and an early day was fixed for the purpose. The cardinal, accompanied by Masaniello, dressed in splendid attire and mounted upon a fine charger, proceeded to the Castel Nuovo, followed by an innumerable multitude. The viceroy received Masaniello with every mark of deference, and the conditions were examined and accepted. As Masaniello loitered within the castle, the populace outside grew impatient and tumultuous, when the chief of the people appeared at a balcony, and by a sign of his hand silenced them immediately; at another sign all the bells tolled, and the people shouted "vivas;" and again, as he placed his finger across his lips, they all became mute. The viceroy being now convinced of the astonishing power of this man, the negotiation was soon concluded, after which the Duke d'Arcos put a gold chain round Masaniello's neck, and saluted him as Duke St. George. Masaniello returned in triumph to his humble dwelling, and peace was momentarily restored.

But Masaniello's mind gave signs of fatal decay: his sudden and giddy elevation, the multiplicity of questions that were referred to him, his total inexperience of business, the heat of the season, his want of sleep—all helped to derange his intellect. He had already complained of a sensation "like that of boiling lead in his head;" he became suspicious, and was in continual dread of traitors, especially after the attempt made by a troop of banditti who had mixed with the people to shoot him on his tribunal in the market-place. He

became capricious, absurd, and cruel, though cruelty does not appear to have been a vice natural to his character. He began to lose his credit with the multitude; the rebel government besides required money, and, as the only expedient, taxes upon eatables were resorted to again from sheer necessity. Masaniello at times felt his growing weakness; he talked of abdicating his power and returning to his fishing-nets; but he had gone already too far. Some betrayers, among whom was the old priest Genoino, who had been bribed to effect Masaniello's ruin, encouraged him in his mad career. On July 15th he repaired as usual to his judgment-seat; the people still clung to him, and he was still all-powerful; but he behaved so outrageously on that day that his friends became convinced of his insanity, and watched him during the night. On the morning of the 16th, being the great holiday of the Virgin, Masaniello escaped from the care of his friends, and ran to the church del Carmine, where the archbishop was performing mass. At the end of the service Masaniello ascended the pulpit, with a crucifix in his hand, and harangued the numerous audience. He earnestly and pathetically reminded them of what he had done for them; he tore his clothes, bared his breast, and showed his body, extenuated by watching and continual anxiety. He entreated them not to abandon him into the hands of his enemies. The people were affected by his address; but all at once Masaniello relapsed into one of his fits of aberration; he lost the thread of his discourse, and talked incoherently and wildly. The people began to laugh, and many left the church. Masaniello was taken down from the pulpit by the priests; the archbishop spoke to him kindly, and advised him to rest and calm himself awhile in the adjoining convent. He was taken into one of the cells, where a change of clothes was given to him, and he lay down on a couch and rested a few minutes. He soon started up again, and stood looking out of a window in a melancholy mood upon the tranquil and beautiful Bay of Naples which lay stretched before him, thinking perhaps of the happier times when he used to glide on the water: in his fishing-boat, when all at once cries were heard in the corridor calling him by name. Armed men appeared at the cell-door. Masaniello turned towards them: "Here I am; do my people want me?" A discharge from their arquebuses was the answer; and Masaniello fell, exclaiming, "Ungrateful traitors!" and expired. His head was cut off, fixed on a pole, and carried to the viceroy, the body dragged through the streets by a troop of boys, as he had himself foretold a few days before, and then thrown into a ditch. The revolt however was not quelled; the people, after appointing the Prince of Massa for their chief, whom they soon after murdered, chose Gennaro Annesse, one of the villains who had plotted against Masaniello's life. This chief was soon superseded by the Duke of Guise, who came to try his fortune at Naples as the representative of the ancient house of Anjou. [ARCOB, D'; GUISE.]

ANJOU, the Dukes and Counts of, were amongst the earliest noblesse of France. Some chronicler gives the title to the famous Roland. Charles the Bold, it is said, bestowed the province upon one of his courtiers, from whom the first family of counts, in general named Fulke, were descended. One of this name was amongst the peers who raised Hugh Capet to the throne. A count of Anjou, also styled Fulke, joined the early crusades, and became king of Jerusalem. His son Geoffrey married (in 1127) Matilda, or Maud, daughter and heiress of king Henry I. of England, to the crown of which kingdom he gave as heir, Henry Plantagenet. Thus merged the first house of Anjou. Soon after the conquest of the province by the French, it was bequeathed by Louis VIII., in 1226, to his fourth son, Charles of Anjou, who commenced the second house of Anjou. He espoused the daughter of Raymond Berenger, last count of Provence, and through her inherited that extensive fief, including the greater part of the south of France. He accompanied his brother St. Louis in his crusade to Egypt, when he was taken prisoner with that monarch, but was soon afterwards ransomed. He was subsequently selected by the Pope for the throne of Naples, in opposition to Manfred and Conradin, the last of the Hohenstauffen. Charles of Anjou therefore made his preparations in men and money for the conquest of Naples, whilst his ally, the Pope, opened to him his spiritual treasures, by preaching a crusade in favour of Charles against Manfred. The Angevin prince invaded Italy with an army of 30,000 men, in 1265; but that year, and almost another, passed away before the French entered the kingdom of Naples. Manfred, with a force of Neapolitans, Saracens, and Arabians, took post not far from Beneventum, in the plain of Grandella. The French accepted with alacrity the battle that was offered, and it was fought with the utmost gallantry on both sides, but Manfred was slain, and victory declared for Charles, who made a most cruel use of it. Not only was no mercy shown in the field, but the neighbouring town of Beneventum was given up with its population to the brutal fury and avarice of the soldiers. After this consummation of his crusade, Charles of Anjou made his triumphant entry into Naples. His government bore the same stamp with his conquest; it was but a succession of oppression and rapine.

Charles of Anjou, as head of the Guelphic party in Italy, was more than sovereign of Naples. Ramifications of the two great parties disputed Tuscany also, and Charles marched to chase his enemies, the Ghibelins, from that country. In this enterprise also he succeeded, and the Guelphs of Florence procured his nomination as political chief of that city for a period of ten years.

The Ghibelin party however rallied. They summoned young Conradin, nephew of Manfred, from Germany to support their cause, and the young prince advanced with a small but valiant army of Germans into Italy. The armies met at Tagliacozzo, 5000 on the German, and 3000 on the Neapolitan side. Of these 3000, Charles placed 800 in ambush, and with them waited till the Germans, having routed the rest, were scattered in the pursuit. He then quitted his ambush, and gained an easy victory. Conradin was taken in flight. Charles did not blush to bring his young competitor to a mock trial, when he was of course condemned to death. This infamous sentence, pronounced against the rightful prince, so stirred up the indignation even of Charles's friends, that his very son-in-law, Robert of Flanders, struck the judge whilst in the act of pronouncing the sentence, with a blow that proved mortal. Charles of Anjou was present with all his court at the execution of this sentence, in one of the public squares of Naples. When Conradin laid down his head for the executioner, he flung his glove amongst the weeping crowd, thus challenging an avenger. The glove was picked up and carried to Don Peter of Aragon, who had married the daughter of Manfred, and who, under this claim, became the competitor of the house of Anjou.

For the time however Charles reigned without opposition, not only over Naples, but over the whole of Italy. An interregnum of the pontificate left Rome at his disposal, whilst almost all the cities of Lombardy imitated Florence in acknowledging him as their protector, and in swearing allegiance to him. His superstition however led him astray; he was guilty of great crimes, and he could not neglect an opportunity of washing them away. This induced him, when his brother St. Louis set out upon a new crusade, to assume the cross. Charles however arrived in Tunis only in time to take command of the army which the death of St. Louis had left without a leader, and having satisfied his vow, Charles hastened to make peace on condition that Tunis should be tributary to Sicily. Gain was ever his first object. In returning, he confiscated all the vessels of his allies, the Genoese, which had been wrecked in a storm, claiming them as waifs, although they had been damaged in the service of transporting his army.

But Charles's power, and his dream of founding an empire in Italy, were overthrown by the hands that had raised him. A pope was elected (Gregory X.) who had at heart the interests of Christianity more than those of a party. Instead of crushing the Ghibelins, he sought to reconcile them to the Guelphs; and in order to remove the anarchy of Germany, he procured the nomination of an emperor in the person of Rodolph of Hapsburg, which materially checked the projects of Charles.

A vacancy of the pontificate enabled Charles to rally his party, and recommence his machinations for empire, and he succeeded in procuring the nomination of a pope in his interests. From Martin IV. (so the new pontiff was called) he obtained the preaching of a new crusade, directed against Greece. It was by occupying the throne of Constantinople that Charles hoped to rise superior to Rodolph, and make good eventually his imperial claim on Italy itself. While engaged in preparations for this great project, Peter of Aragon was making similar preparations for attacking Sicily and Naples.

Charles had raised an enemy amongst his own subjects more active and deadly than any kingly rival. This was John of Procida, a Sicilian noble, a partisan of the house of Hohenstauffen, who had suffered confiscation and exile on that account. This man never rested, even during the years of Charles's greatest triumph and power, from exciting dissatisfaction towards him, and he succeeded in procuring for the king of Aragon a subsidy from the Greek emperor. Peter fitted out a powerful fleet. But an accident in the meantime set fire to that train of disaffection and rebellion which John of Procida had prepared in Sicily.

It was on Easter Monday, in the year 1282, a day consecrated in Catholic countries to a mixture of gaiety and religion, that the citizens of Palermo set out, according to custom, to hear vespers at the church and village of Montereale, not far distant. The French soldiers and authorities unsuspectingly joined the procession, and according to their custom did not refrain from taking liberties with the young females whom they met or whom they accompanied. One Frenchman, more bold than the rest, under pretence of searching for arms, forbidden to a Sicilian, seized a young girl, and thrust his hand into her bosom. The betrothed of the girl instantly pierced the Frenchman with his own sword. This act was a signal; it corresponded so fully to the intentions and feelings of all present, that the cry of "Death to the French" ran from mouth to mouth. The deed accompanied the word, and every Frenchman in the procession was assassinated, whilst the vesper bell was still sounding. Excited by blood, the assassins rushed back to Palermo to complete the massacre. Not a Frenchman, save one, escaped: all, to the number of 4000, were butchered; and even Sicilian women, who had married Frenchmen, suffered the same fate, in order that the progeny of the hated strangers might be eradicated from the island.

This massacre, notorious under the name of the 'Sicilian Vespers,' was of course the signal of revolt. John of Procida hastened to Peter of Aragon, who after some delay landed in Sicily, and assumed the title of its monarch. His admiral, Roger de Loria, sailed for Messina, to which place Charles had laid siege, and experienced no difficulty in capturing Charles's fleet, and defeating all his projects of vengeance.

He was furious at his loss, and challenged Peter of Aragon to single combat; and Peter, whose object was to gain time, accepted the challenge, but subsequently declined it, and whilst Charles was struggling against repeated disasters, he died at Foggia, in the kingdom of Naples, at the age of seventy-five, in the early part of 1285.

The posterity of Charles of Anjou continued, notwithstanding, to fill for a time the throne of Naples and also that of Hungary, and thus became strangers to this province, and to France itself. In consideration of this, king John of France reunited Anjou to the crown, giving it soon after in appanage to his son Louis, who thus commenced the third house of Anjou. The county was elevated into a duchy, by an ordinance of John, in 1360, and Louis is thus the first of the ducal house. He was born in 1339, was taken prisoner with his father at the battle of Poitiers, and remained long in England, but at length broke his parole, and fled. On the death of his brother Charles V., he became regent, but used his power chiefly to recover the kingdom of Naples, to which Jeanne, the heiress of the last house of Anjou, had given him a title by adoption. The pope, as usual, seconded the attempt of the French prince, and Louis was accordingly crowned king of Sicily and Jerusalem at Avignon in 1382. He then led his armies to the conquest of Naples, but they perished, as Louis did himself, by disease, in 1384.

His son, Louis II., duke of Anjou, was also crowned king of Sicily by the pope, but he failed in establishing himself, and died in 1417.

Louis III., son of the last duke, attacked Naples in 1420, but was equally unsuccessful, and died at Cosenza in 1434.

He was succeeded, not so much in his kingdom as in his claim, by his brother René, surnamed the Good King René, who not only failed in recovering the Italian empire of his family, but was dispossessed of Anjou itself by Louis XI. [RENÉ.]

From the days of Louis XI. the title of Anjou lay dormant, whilst the sovereigns of France themselves prosecuted their claims to Italian dominion, as heirs of the Angevin princes. With Francis I. these hopes expired. His successor, Henri II., bestowed the duchy of Anjou upon his third son, who bore this title when elevated to the throne of Poland. As this prince however succeeded to the throne of France, he is better known under the name of HENRI III. Henri's younger brother, at first duke of Alençon, succeeding to the title of Anjou, is best known under this latter name.

This prince was born in 1554, and was first christened Hercules, a name that was afterwards changed for that of Francis at confirmation. He had the small-pox when very young, and was so 'horribly spoiled' that his mother, Catherine of Medicis, took a dislike to the boy, and sent him to Amboise to be educated apart from his brothers and from the court. Having once visited this place, Catherine spoke of him as 'a little moricard (black), who had nothing but war and tempest in his head.' The young prince naturally returned his mother's aversion; and this may have been the original cause of his liberality of opinion, since it threw him into the confidence and friendship of Catherine's enemies, the Huguenots. He was subsequently proposed as a husband to the queen of England, but the massacre of St. Bartholomew, which soon after occurred, created a distance and aversion between the two courts.

On that occasion the Duke of Alençon maintained an honourable part. He so openly expressed his abhorrence of the event, and his admiration for Coligny, that he became as much an object of suspicion as any of the Huguenots. He was sent against La Rochelle, as to a school of martial orthodoxy, where he was nearly killed by a shot from the ramparts, but the Huguenots continued to entertain a favourable opinion of him. Charles IX. was lingering under a mortal malady; his brother, the next heir, was in Poland. The Protestants hoped to elevate the Duke of Alençon to the throne in his place; thus exchanging a monarch whom they detested for one who favoured their own opinions. A plot was accordingly formed, which utterly failed through the perfidy and weakness of him whom it was designed chiefly to benefit. The Duke of Alençon, instead of escaping at the appointed moment, hurried to his mother's feet, and confessed the whole affair. The consequence was the arrest of all who were implicated, and the failure of the enterprise. To render the act more base on the part of Alençon, the whole weight of vengeance fell upon his confidants and followers. He however reaped no advantage from the act. Catherine of Medicis took him and Henry of Navarre with her, when, after the death of Charles IX., she went to welcome Henri III. on his return to Poland. She presented them as prisoners to the new king, who at first seemed severe, but inflicted no punishment. At length the Duke of Alençon became reconciled to the Huguenots. He escaped from court in the autumn of 1575, and placed himself at the head of the armies raised by the reformers. A truce first, and a peace afterwards, were the fruit of a year's show of hostility. The Duke of Alençon secretly proposed to desert his party once more; but the Huguenot chiefs insisted upon favourable terms, which they obtained, in name at least, in 1576. The duke on his part obtained advantages equally favourable, letters patent being soon after issued, which gave him the duchies of Anjou, Touraine, and Berri.

In this arrangement however the negotiators on both sides may be said truly 'to have reckoned without their host.' The Catholics, disgusted with the weakness of the monarch, formed the 'league,' which soon after rendered the articles of peace null. The Protestants on

their side, little trusting to empty promises, kept armed and in an hostile posture, and Henry of Navarre was now rising among them to fill the place of honour that the new Duke of Anjou had ceded. War in consequence recommenced, and, strange to say, the Duke of Anjou himself appeared in command of a Catholic army.

Catherine of Medicis and Henri III., reconciled to their son and brother, now laboured to procure for the Duke of Anjou those very prizes that Coligny had before sought to give him—the sovereignty of Flanders, and the hand of Queen Elizabeth. At the head of a French army the Duke of Anjou marched against Don John of Austria. He had at first some success, but not being so well received by the Flemings as he expected, his career of conquest was suspended. In pursuance of the other part of his scheme, he had deputed to Elizabeth his envoy, Simier. The French manners and gallantry of this personage quite won the English queen, who threw off much of her habitual prudery, and began to entertain serious thoughts of marrying Anjou.

He was elected sovereign of the Netherlands in 1581, and took possession of Cambray in spite of the Prince of Parma. Thus, crowned with honour, the duke hastened over to England to terminate in person his suit with the queen. Nothing could be more brilliant or warm than his reception. Elizabeth detained him for months, feasted, and promised, and avoided him; beguiling him and, perhaps, herself, with hopes of a union which her prudence could never permit.

At length the Duke of Anjou took his departure from England to govern the Netherlands. Unaccustomed to the free display of popular and personal independence, he mistook the rival influence of the Prince of Orange, and of the citizens of the several towns, for insults to his dignity and treason to his rights. Instead of making use of such means to overcome them, as were allowed and might have succeeded with the Flemings, he proposed to seize the Flemish fortresses by means of his soldiers, and thus to bridle the turbulence of an independent people. But he mistook the character of the people. The Flemish citizens mastered his soldiers everywhere; the people of Antwerp especially made a successful resistance, and not only Anjou himself, but the French were expelled by the united force, and amidst the general execrations of the country.

From this hour the Duke of Anjou sunk into insignificance. He was too low in fortune and in character to mingle, or to have influence with any party, or in any struggle. He expired soon after, in 1584, at Château Thierry.

ANKARSTRÖM, JOHAN JAKOB, the assassin of Gustavus III. of Sweden, was the son of a Swedish noble, and was born in the year 1759. He early entered the army as an ensign in the Royal Blue Guards, but quitted the service in a very few years. After leaving the army, he visited various parts of Europe, and resided for a short time in England, where he was reduced to great poverty. On his return to Sweden, he became connected with a large body of disaffected nobles, who, disgusted with the two regal revolutions of 1772 and 1789, and partaking of the Jacobinical opinions just then so triumphant in France, were ready to adopt any desperate measures to take vengeance on Gustavus for his past acts, and to prevent his threatened interference by arms in favour of Louis XVIII. His assassination was resolved on, and Ankarström was pitched upon to do the deed. Two others of the conspirators, Count Ribbing and De Horn, it is said, drew lots with Ankarström for what they considered an honour.

After two or three ineffectual attempts, the assassination took place on the 16th of March, 1772, during a masked ball at the Opera House at Stockholm. The king had received an anonymous letter in the morning, cautioning him not to go to the ball, as his life would be attempted; but he was too courageous to allow himself to appear afraid, and he resolved to go. He had been only a short time in the room, when, notwithstanding his mask and domino, he was easily recognised, and a number of masks began to crowd around him. One of them (Count de Horn) tapped him on the shoulder, with the salutation, "Bon soir, beau masque," which was the signal agreed on among the conspirators, and Ankarström immediately fired a pistol, fully charged with powder, balls, and rusty nails, point blank at the king. Gustavus fell into the arms of his favourite, the Count d'Essen, and the conspirators raised a preconceived cry of "Fire!" in order to escape in the confusion. The doors however were quickly closed, and no one was permitted to depart, until he had been registered by the police, and had signed his name in a book. Ankarström was the last to quit the place, and he passed with so easy and confident an air as to avoid all suspicion. After it was cleared of visitors the room was searched, and a pair of pistols, one loaded, the other not, and a formidable dagger, was found on the floor, where they had been left by the assassin. They were soon recognised as belonging to Ankarström by the gunsmith and cutler of whom he had bought them, and his arrest immediately ensued. On his examination he displayed great firmness, at once avowing and glorying in his crime, but denying that he had any accomplices. The researches of the police however in a short time led to the apprehension of between twenty and thirty of the principal conspirators.

The king survived his wounds twelve days. As his son was only thirteen years old, his brother, the Duke of Sudermania, became regent, and the dying Gustavus is said to have exacted a promise from him that only the actual murderer should suffer death. Ankarström, after a lengthened trial, was condemned, on the 29th of April, to suffer

a death of torture. He was ordered to be exposed to the people on three successive days in the streets of Stockholm, with the pistols and dagger suspended over his head, together with the inscription "Konungs Mördar" ("Murderer of the King"); to be beaten on each day with rods; and on the fourth day to be beheaded, his right hand being first cut off; to be then quartered, and his head and quarters set on wheels, according to the Swedish custom, in the chief places of the capital. The other conspirators were sentenced to various punishments. Counts de Horn and Ribbing, and Colonel Lilienhorn, the writer of the anonymous letter, were condemned to suffer imprisonment for life. Another conspirator, Baron Bjelke, had committed suicide before he could be taken.

Ankarström suffered with undaunted courage, having continued to declare his satisfaction in having "rid his country of a tyrant" to the last. Though his crime was held in detestation by the common people, many of the nobles regarded it with admiration.

There are numberless versions in books of the period, and of later date, of the motives of Ankarström in committing this murder, embracing almost every imaginable variety; but none appear to rest upon much better authority than mere conjecture. It is hardly necessary to search further for the exciting cause than the revolutionary spirit of the period, especially when the assassination is viewed in connection with the events which speedily followed in other countries.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ANNA BOLEYN. [BOLEYN.]

ANNA COMNE'NA, the daughter of Alexius Comnenus I., emperor of Constantinople, born December 1, 1083, best known as the author of the 'Alexiad,' a work written in Greek, containing the history of her father's life. She was the favourite child of Alexius, and her talents were sedulously cultivated by an education comprehending the study of eloquence, poetry, mathematics, natural science, and the philosophy of Plato and Aristotle (see her preface to the 'Alexiad'). She married Nicephorus Bryennius, a man of high birth, and of high literary attainments. Presuming on parental partiality, she solicited Alexius to name her husband for his successor, to the exclusion of her brothers, John and Isaac; and in this attempt she was assisted by her mother, the Empress Irene. Pressed on this subject, the dying emperor uttered some allusion to the vanities of the world, which drew from Irene the unfeeling speech, "You die, as you have lived, a hypocrite." Alexius died August 15, 1118, and John Comnenus, the lawful heir, possessed himself of the royal signet, and became master of the palace, and of the empire. Disappointed ambition drove Anna to conspire against her brother's life. All was prepared, but fear or remorse induced Bryennius to absent himself at the moment of action; and in her passionate disappointment the princess exclaimed, "that nature had mistaken the two sexes, and endowed Bryennius with the soul of a woman." On the discovery of the meditated treason, the life and fortune of Anna became justly forfeited. Her life was spared by the clemency of John, and the guilty princess escaped with no further punishment than a forced retirement from the world, and exclusion from the splendour and intrigues of a court. Thus thrown on herself, she relieved the heaviness of her solitary hours by composing the 'Alexiad,' a history of her father's life and reign in 15 books, from 1069, twelve years before he ascended the throne, to his death in 1118. She completed it in 1148, and died in the same year. The 'Alexiad' is distinguished by an air of filial piety both as regards the person and the fame of Alexius. The book is overloaded by rhetorical display, and by the affectation and misplaced obtrusion of science. Individuality of character is lost in indiscriminate panegyric, and the likeness is rendered suspicious by the barefaced flattery of the portrait. The most curious and important part of Anna's history, as of her father's reign, is that which relates to the first crusade. It is often at variance with the Latin authorities, and on no point more so than on the character of Alexius.

The 'Alexiad' forms a part of the collection of Byzantine historians. The first complete edition of it was published at Paris, 1651, by the Jesuit Poussines, with a Latin translation and glossary. A series of valuable notes on it, by the learned Du Fresnoy, will be found at the end of the 'Historiæ' of John Cinnamus, containing an account of the reigns of John and Manuel Comnenus.

ANNA IWANOWNA, empress of Russia, was the second daughter of the Czar Iwan or John I., the elder brother of Peter the Great, and for some time his associate on the throne. She was born on the 8th of February (O.S.), 1694. In 1710 she was married to Frederic William, duke of Courland, who died in 1711. On the death, without issue, of the Emperor Peter II., on the 29th of January, 1730, after an attempt by the family of the Dolgorukys to elevate the princess Catherine of that house, who had been betrothed by the late king, to the throne, and a second attempt by a party of the nobles to limit her authority, the conditions of which she had signed, but declared to be null as fraudulently obtained, and the authors of which were dismissed from her councils, she began to reign with all the privileges and authority of her ancestors.

The government of the empress for the first three years of her reign was mild and popular. The council of state, most of the members of which anticipated death as the consequence of their failure, was abolished, three of the four Dolgorukys were banished to distant parts

of the empire, and these were the only punishments inflicted for attempt at revolution. The administration was entrusted to departments of the senate, controlled after the second year of Anna by a cabinet, which had nearly the same powers as the former council of state. The army underwent a complete reformation under Marshal Münnich; the emoluments of Russian officers were equalised with those of foreigners, which had hitherto been double those of natives, and the obligation of serving in it was lightened. The gentry were allowed a greater freedom in the sale and disposal of their estates, arrears of taxes were remitted to the merchants, and the poll-tax was considerably diminished for the serfs. The empress established peace with Denmark by relinquishing the interests of the Prince of Holstein, the widower of Anna Petrovna, and with Persia, by giving up to Nadir Shah, then reigning, the provinces which Peter the Great had conquered, but from which the Russian nation then derived more disadvantage than benefit. After this prosperous period of three years everything altered for the worse, not through any change in the empress's character, or any reverse in fortune, but through the influence of Biren, who, from passing his time in indolence and luxury, took it into his head to manage the affairs of state, and was allowed by the weakness of his mistress to gratify his cruelty, ambition, and avarice to their full extent. This Biren (or Biron, as he called himself) was the grandson of a groom; he had been her acknowledged favourite at the court of Courland, and had followed her to Moscow very soon after her accession. On the death of Augustus II., king of Poland and elector of Saxony, in 1733, the empress declared against the election of his son as king of Poland, and in favour of the elevation of a native Pole to the dignity; but on the promise of the new elector to second her views in Courland, where she had the project of inducing the states to raise Biren to the dukedom, she at once espoused his cause. In consequence of the indignation of the Poles at her conduct, they unanimously elected Stanislas Leszczynski, the old enemy of Russia, who had once before been placed on the throne by Charles II., and who was now the father-in-law of the king of France, Louis XV. The Russians, under the command of Marshal Münnich, entered Poland; Stanislas was besieged in Danzig, from which he hardly escaped with his life; and the elector of Saxony, Augustus III., was seated on the throne. The Russian arms were equally successful in a war against the Turks and Tartars, begun in 1736, and conducted by Marshal Münnich, who conquered Moldavia, and took Azof and Ochakov or Oczakov. The ill success of the arms of Austria, however, the ally of Russia, obliged the empress, who found the whole power of Turkey on the point of being directed against her, to relinquish her conquests. At the suggestion of Biren, she sent full powers to the marquis of Villeneuve, the French ambassador to the Porte, to settle a peace with Turkey, which was accordingly concluded at Belgrade in 1739.

It was in the interior arrangements of the empire however that the influence of Biren was most pernicious. His tyranny was carried to a height which diffused universal terror throughout the empire. To gratify his revenge, which still brooded over the project of the Dolgorukys to exclude him from following the empress to Moscow, that unfortunate family was recalled from banishment to perish on the scaffold. They were accused of forging a will of Peter II., in favour of Catherine Dolgoruky; some were beheaded: Vasily Lukich and Ivan were broken on the wheel. Even after this, one of the cabinet ministers, of the name of Boluinsky, ventured, in 1740, at a council in which Biren took the part of the Poles, to throw out a sarcasm, that as he was not a vassal of Poland, he did not think himself obliged to defend the cause of the enemies of Russia. Biren felt the sarcasm was directed against himself as holding from Poland the fief of Courland, the dukedom of which his mistress had procured for him. He trumped up a set of charges against Boluinsky, one of which was that he had dared to present a Russian translation of Macchiavelli's 'Prince' to the empress, and the minister was condemned to death. The empress long refused to confirm his death warrant, and burst into tears when it was repeatedly brought for her signature. Biren at last demanded it with a threat, in case of refusal, to leave Russia for ever, and Boluinsky perished. It is easy to suppose that after this Biren met with little opposition in the cabinet. While he loaded his coffers with treasure, the revenues of the state were insufficient to support the expenditure, and the taxes were collected by the most violent means. Soldiers were directed, in place of receiving pay, to live at free quarters. "Whole villages," says Ustrialov, "were laid waste, many were burned, the inhabitants were sent to Siberia." Twenty thousand persons were driven into this species of exile by Biren. But during his time of power exile was almost to be considered a slight punishment: "many," says Ustrialov, "were knouted, many had their tongues cut out, many perished beneath the axe of the executioner, and not a few were broken on the wheel." The number of persons who lost their lives through Biren's tyranny is computed at eleven thousand. The conscience of the empress was touched by the death of Boluinsky, whom she knew so well and knew to be innocent, and it is supposed by many that remorse on that account brought her to the grave. She died at St. Petersburg on the 29th of October, 1740, in the forty-seventh year of her age, and left the crown to Joann Antonovich, the grandson of her elder sister, Catherine, from whom, according to her own doctrine of hereditary right, she had usurped it. As guardian of the prince, and regent during his minority, she nominated Biren.

The Empress Anna has the character of having been a humane and judicious princess, but her criminal affection for her worthless favourite made her reign as great a curse to her subjects as if she had been the most remorseless tyrant. The last seven years of her reign are spoken of with horror by Russian historians, who are not disposed to exaggerate the faults of the great. During her reign several public improvements were introduced. The senate was divided into departments, the army was much improved, the cadet establishment at St. Petersburg for the education of the higher classes was founded, schools for singing and music were established in Malorussia. In 1739 the Middle and Lesser Hordes of Kirghis Tartars submitted themselves to Russia. The empress received embassies from Persia and China. She patronised navigation, and during her reign some of the Kurile islands were explored and surveyed by Russians.

ANNE OF AUSTRIA, queen of Louis XIII. of France, and regent during the minority of Louis XIV., was daughter of Philip II. of Spain; she became the wife of the young Louis XIII. in the year 1615. The great Henry IV. of France had for his darling project the humbling of the House of Austria. His queen, Mary of Medicis, was averse to this policy, and no sooner was Henry in his grave than she took measures for a reconciliation with Spain, and sealed it by a double marriage, one of which was that of young Louis XIII. with Anne of Austria. The administration however fell in a few years into the hands of that master-spirit, Cardinal Richelieu, who resumed Henry IV.'s views of humbling the pride and ambition of the House of Austria. In this he instantly found an enemy in Anne of Austria, and a struggle ensued betwixt them, in which Anne, though a queen, and a queen regnant, was compelled to yield, as long as he lived, to the great minister.

Had Anne been a woman of greater talents or more pleasing character, it might have been otherwise, but her Spanish education, her coldness and gravity of demeanour, which only covered frivolity of thought, alienated, rather than attracted Louis XIII. Upon this feeling Richelieu worked, and he was able at once to inspire Louis with dislike and with jealousy of his queen. When it was generally known that the queen was in disgrace, and was the object of Richelieu's anger and mistrust, this was sufficient to rally around her the host of discontented nobles, with Gaston, the king's brother, at their head. It does not appear that Anne was more privy to their plan of resistance and rebellion than she could have avoided being. But her name was unavoidably implicated, and the artful cardinal made of this a specious tale for the king's ear. He represented Anne as disgusted with her royal husband, and endeavouring to get rid of him through conspiracy, in order to place Gaston, duke of Orleans, in his stead.

What gave most force to Richelieu's tale, was the court which the duke of Buckingham had openly paid to the queen of France. On one occasion, after having taken leave on his return to London, he hurried back from Amiens, found his way into the queen's sleeping-room, where it was usual for her to receive visits, flung himself on his knees by the bedside, and gave full vent to a passion that shocked the attendants, as passing beyond the bounds of etiquette. Anne gave but a gentle reprimand. Neglected by her husband (who partook not of her bed for twenty-three years after their marriage), Anne was not insensible to the chivalric attachment of a noble and a statesman, and might perhaps have given some handle to malicious insinuation. At all events, she remained without influence, alienated from the king's affections and council, till death took away monarch and minister, and left to Anne, as mother of the infant monarch, the undisputed reins of power.

There was then a change of policy similar to that which had taken place on the death of Henry IV. Mary of Medicis had counteracted and abandoned all his schemes for humbling Austria, by making peace with that rival power. Anne, of Austrian blood, now did the same, from hatred to Richelieu's memory, as much perhaps as from family affections. She did this with less abruptness, indeed, than Mary, having the good fortune and good sense to have and to choose for her minister a man bred in Richelieu's school, one who had learned his address, but who had never been endowed with his disinterestedness and high views. This was Mazarin.

Anne of Austria's policy in this choice, though perhaps the wisest, was still not the less fraught with danger. It alienated from her at once the party of the noblesse, which, crushed by Richelieu, had made common cause with Anne in her disgrace, and now raised its head to claim vengeance and spoil. Mazarin's advice compelled his mistress to resist the unreasonable demands of these, her former partisans; and the consequence was a general conspiracy against the queen and her minister. Mazarin, like his predecessor, might have triumphed over the noblesse alone; but this class now called to its aid a new, and hitherto neglected body, that of the citizens, or bourgeoisie. These were easily inflamed against Mazarin as a foreigner, and as a financier, fertile in the invention of new taxes. In addition to this, the great offices of the judicature, which had become venal, had fallen into the hands of the middle or citizen-class, and the magistracy, being possessed of the power of sanctioning or resisting the royal edicts, made common cause with the citizens, and thus a powerful combination was raised against the authority of Anne. An attempt on her part to treat the magistrates as she had treated the duke of

Beaufort, by imprisoning them, gave birth to a popular insurrection, which proved successful. The queen and court were for a time prisoners in the Palais Royal, and compelled to submit to the dictates of the mob. The queen threatened at first to fling the heads of the captive magistrates to the mob, rather than deliver their persons, but she was compelled to smother both pride and anger. The people had their will. The court however took the first opportunity of escaping from Paris and recurring to arms. A civil war commenced between Anne, her minister, and their adherents on one side; and the noblesse, the citizens, and people of Paris on the other.

One might think that the advantage in such a quarrel must necessarily remain to the latter. But Anne and Mazarin's address, after many vicissitudes of fortune, came off triumphant. The Frondeurs, as the insurrectionists were playfully called, were not very earnest in their rebellion. The young noblesse considered the campaign as a frolic, and a suspension, or rather a cessation of hostilities, was produced by the retirement of Mazarin.

He returned however, for Anne was but a cypher without her minister; and the war again broke out. The court had secured a defender in Turenne, who triumphed even over all the valour of the young noblesse, headed by the great Condé. The result of the rebellion, and of Anne of Austria's administration, was, that the nobles and middle classes, vanquished in the field, were never afterwards able to raise their heads, or to offer resistance to the royal power, up to the period of the great revolution. Louis XIV. is, in general, said to have founded absolute monarchy in France. But it was rather the blunders and the frivolity of those who idly espoused the cause of freedom during that monarch's minority which produced this effect. Anne of Austria's triumph was that of monarchy. She, or at least the events of her regency, contributed far more to it, than all the subsequent imperiousness of Louis XIV.; and hence the epoch of Anne's administration is one of the most important in French history.

Anne must have been of pleasing exterior, as her portrait in the Vienna gallery testifies. Though not a woman of talents, she was at least fortunate in her regency; above all, in her choice of Mazarin. Her influence over the fate and the court of France continued for a long time; her Spanish haughtiness, her love of ceremonial, and of all the pride of power, were impressed by education upon the mind of her son, Louis XIV., who bears the blame and the credit of much that was hers. Anne of Austria died at the age of sixty-four, in the year 1666.



ANNE, queen of England, the second daughter of James II. by his first wife Anne Hyde, was born at Twickenham on the 6th February, 1664. She was educated in the religion of the Church of England; and, in 1683, was married by the Bishop of London to prince George, brother of Christian V., king of Denmark. At the revolution in 1688, Anne and her husband adhered to the dominant party of her brother-in-law William III.; and, by the act of settlement, the English crown, in default of issue to William and Mary, was guaranteed to her and her children. During the reign of William she appears to have lived in much discomfort, neglected by her sister, and treated with coldness by the king; and she sustained the heavier affliction of losing all her children in infancy, except one son, the duke of Gloucester, who died at twelve years of age, in 1699. This event, as well as the previous death of queen Mary, rendered necessary an alteration in the act of settlement; and the princess Sophia, dowager electress of Hanover, and her descendants being Protestants, were declared next heirs to the throne, in default of direct heirs to William and his sister-in-law Anne. [GEORGE I.] The exiled king James II. died on the 16th November, 1701; and Louis XIV. of France having recognised the claims of James's son to the English throne, William III. commanded the return of his ambassador from France, and dismissed the French ambassador from England. Another cause of hostility between France and England had arisen in the recognition by Louis XIV. of the claim of his grandson, Philip of Anjou, to the crown of Spain, contrary to the Partition Treaties agreed to between France, England, and Holland, in 1698 and 1700, by which Joseph

Ferdinand, electoral prince of Bavaria, and upon the death of Joseph Ferdinand, the archduke Charles, was declared heir-presumptive to the Spanish crown. The will of Charles II. of Spain, who died November 1, 1700, by giving the crown to Philip of Anjou, had materially disturbed the balance of power in Europe established by the Peace of Ryswick in 1697; and the recognition by France of this testamentary disposition, in violation of the partition treaties, united, in 1701, England, Holland, and other European powers, against this attempt to bestow upon the French monarchy such a formidable preponderance.

Under these circumstances, Anne ascended the throne, upon the death of William III., on the 8th March, 1702. The hostility between the whig and tory factions at home, which went on increasing in violence to the end of the reign of Anne, was in its commencement greatly mitigated by the united opinion of the country in favour of the war with France and Spain. On the 4th May, within two months after Anne had succeeded to the throne, war was declared by England, the Empire, and Holland, against these powers. This memorable war bore the name of the War of the Succession. The extraordinary campaigns in the Low Countries and Bavaria, by which the military glory of England was raised higher than at any period since the days of Edward III., belong to the life of Marlborough; the successes of the English arms in Spain to that of Charles Mordaunt, lord Peterborough. Of the naval exploits of this war, the more signal examples were the capture of Gibraltar and Port Mahon.

The legislative union of Scotland and England, completed on the 27th July, 1706, was one of the most important events in the reign of Anne.

During the period of Marlborough's conquests, the spirit of political intrigue was stifled by the enthusiasm of the people. But as the War of the Succession slowly proceeded, Marlborough gradually lost his popularity, from the belief that his own avarice and ambition were the principal causes of the burdens which the war necessarily entailed upon the nation. A formidable party, too, had arisen, who asserted the supremacy of the church and the doctrine of the right divine of kings and the passive obedience of subjects—opinions which had expelled James II. from his kingdom, and had placed his childless daughter upon the throne. These opinions however were supposed to be indirectly encouraged by the queen, and were exceedingly popular amongst the people. The impeachment of Dr. Sacheverel for preaching these opinions—his mild punishment, which had the effect of a real acquittal—and his subsequent triumphant progress through the kingdom, furnished an unerring presage of violent changes. In the elections of 1710 the tory supremacy was established. The duchess of Marlborough, to whose talents and decision of character the queen had long submitted, was thrust out by the new favourite, Mrs. Masham. The ministry of Godolphin and Sunderland was displaced by that of Bolingbroke and Oxford. The command of the army was taken from Marlborough and bestowed upon the duke of Ormond. During the progress of these convulsive changes, which must have been distracting enough to the quiet temper of Anne, she was deprived of the sympathy of her placable husband. Prince George of Denmark died on the 28th October, 1708.

The first act of the tory ministry was to enter upon arrangements to bring the war to a conclusion. In 1711 negotiations were entered into with France, amidst the protestations of the allies of Great Britain; and these negotiations, after various difficulties, were terminated by the memorable treaty of Utrecht, April 11, 1713.

The subsequent events of Anne's reign are exceedingly interesting with reference to the intrigues for bringing back the Stuarts, to the exclusion of the House of Hanover.

The Pretender, whom the treaty of Utrecht obliged Louis XIV. to send out of France, had taken up his residence in Lorraine, which was nominally a separate country, but which was to all intents and purposes a part of France, and his residence in which was a complete evasion of the treaty. From here he carried on his intrigues in England with as much facility as he could have done at St. Germain. In the last parliament addresses had been sent to the queen by both Lords and Commons, praying her to endeavour to procure the Pretender's dismissal from the Duke of Lorraine's dominions. The new parliament speedily took up this subject, and eagerly pursued it. During this last year of Anne's reign the arrival of the Pretender in England was constantly expected: and great as the danger then appeared, facts which have been since brought to light show that it was even greater than was then supposed. The Stuart papers, contained in Macpherson's 'Original Papers,' and the extracts from Sir James Mackintosh's manuscript collections from the French archives, which were published in the 'Edinburgh Review,' vol. lxii. p. 1-36, prove that a design was on foot, of which Bolingbroke and Lady Masham were the chief promoters, in which all the principal ministers of state were more or less concerned, and which received countenance from Anne herself, to secure the succession to the Pretender, on the condition of his renouncing the Roman Catholic religion.—a condition to which the Pretender would not assent, but which, if he had been a person disposed to assent to it, would, it may be concluded, have been nugatory. The friends to the Hanoverian succession thought it necessary to bestir themselves, and among these were several members of the tory party, and almost all the bishops,

who joined with the whigs in the various motions now made in the houses against the government. By the advice of the leading friends of the house of Hanover in England, Schutz, the Hanoverian resident, applied to the lord chancellor for the electoral prince's writ of summons to the House of Peers as Duke of Cambridge, in order that he might come over and take his seat. This step caused great consternation and anger in the mind of Anne, and the scheme was given up.

On the 9th of July, Anne prorogued parliament; and the prorogation was almost immediately followed by the fall of Oxford, the victim of the intrigues of Bolingbroke and Lady Masham. Oxford had not entered with sufficient heartiness into the Jacobite intrigues to satisfy the favourite; but having made fair promises, had always endeavoured to put off their fulfilment by excuses, and, while professing to be favourable to the Pretender, had maintained a correspondence with the house of Hanover likewise. There had been jealousies, moreover, almost from the commencement of their joint ministry. The immediate cause of Oxford's dismissal is said to have been offence given to Lady Masham by opposition to a scheme from which she would have derived pecuniary benefit. Irritated by this, Lady Masham told Oxford, whom she had herself raised to royal favour and power, that he had never done the queen any service; and was incapable of doing her any. Oxford replied, "I have been abused by lies and misrepresentations: but I will leave some people as low as I found them." The altercation lasted till two in the morning in the queen's presence; and at the end of it, Anne demanded of Oxford the treasurer's staff. This was on the 27th of July. Three days after, the queen was seized with an apoplectic fit, and the day after she died. Immediately after Oxford's fall, Bolingbroke had made a number of new appointments, and the persons whom he had selected had been all Jacobites. The treasury was put into commission, Sir William Wyndham being made the chief commissioner, and Dr. Atterbury was appointed lord privy seal. The queen's illness, foreboding immediately a fatal result, came upon Bolingbroke before he could mature his plans for the restoration of the Pretender; and, unnerved by the suddenness of the crisis, he shrunk from the execution of his designs before the bold and firm measures taken to secure the succession of the House of Hanover by the dukes of Argyll, Somerset, and Shrewsbury. The day before the queen's death the council met at Kensington in a room close to that in which the queen was dying. The dukes of Argyll and Somerset, who had not been summoned, presented themselves at the council, pleading the queen's danger as their apology; and the Duke of Shrewsbury immediately thanked them for coming, and invited them to take part in the deliberations. The dukes of Argyll and Somerset then urged the necessity of the appointment of a lord-treasurer at a moment so critical for the country, and named the Duke of Shrewsbury as the person most fit to be recommended to the queen for the appointment. The council then adjourned to the queen's bed-side, Bolingbroke offering no opposition, and recommended to Anne to appoint Shrewsbury lord-treasurer. Anne nodded, and her nod was construed into assent. The council then returned to the room in which they had before sat, and, on the motion of Argyll, resolved to summon every privy-councillor who might be in London or the neighbourhood, to attend immediately. The aged and venerable Somers at once obeyed the summons, and many members of the whig party followed him. Prompt and vigorous measures were now taken, by order of the council, to prevent any attempt that might be made by the Pretender; and the heralds-at-arms, and a troop of Life-Guards, were kept in readiness to proclaim George I. the moment after Anne's death. Thus, in this critical moment, was the peaceful succession of the house of Hanover secured, after all the doubt and danger that had threatened it.

Anne died on the 1st of August, 1714, in the fiftieth year of her age. Her husband, Prince George of Denmark, had died about six years before. They had been unfortunate, to a degree which seldom occurs, in respect of children; for out of seventeen to which Anne gave birth, the greater number were still-born, and out of the remainder only one survived infancy, and that one was carried off at the age of eleven.

Anne had no abilities which enabled her to give of herself either impulse or direction to that great development of the national mind which, equally in politics and in literature, marked the period of her reign. And with every allowance for the strong bias of revenge in the Duchess of Marlborough, who has principally furnished what is known of Anne's habits and dispositions and private conversations, it cannot be said that the virtues of her character are so many or so great as to atone for her intellectual deficiencies. The influence which she exercised on public events was exercised through favourites, who for a time ruled everything. With Anne, reason did not determine her first choice of her favourites; and the disgrace of the Earl of Oxford, no less than that of the Duchess of Marlborough, proves that no amiable feeling moderated the whimsical passion which would suddenly turn her boundless love and confidence into aversion. Such was the queen to whom it may indeed be said to have been a happy accident that for a time her armies were led by Marlborough, and her councils guided by Somers and Godolphin, and whose reign is marked out in the history of England by the lustre of the literary names

which embellished it—Swift, Pope, Addison, Steele, Prior, Gay, Arbuthnot, and Bolingbroke.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ANNIUS of Viterbo, a well-known Dominican monk, who lived in the 15th century. His real name was Giovanni Nanni, but in conformity with the custom of the age he Latinised it, and dropped the first letter, in order to render it more completely classical. He was born at Viterbo in 1432, and died in 1502. He entered early into the Dominican order, and became famous for his acquaintance with the Eastern as well as the Greek and Latin languages. His works are voluminous: the most remarkable is entitled 'Antiquitatum Rariorum Volumina XVII., cum Commentariis Fr. Joannis Annii Viterbiensis.' This collection professes to contain a number of historians of high antiquity—Berosus, Manetho, Myrsilus the Lesbian, Fabius Pictor, Marcus Cato, and others. That those pretended historians were forgeries, there can now be no doubt. He published two other works which excited a great sensation from the circumstances of the times, and the recent capture of Constantinople, one entitled 'Tractatus de Imperio Turcorum,' the other 'De Futuris Christianorum Triumphis in Turcos et Saracenos ad Xystum IV., et Omnes Principes Christianos.'

ANNO. [HANNO.]

ANQUETIL DU PERRON, ABRAHAM HYACINTHE, was born at Paris on the 7th December, 1731. He received his early education in that capital. M. de Caylus, then bishop of Auxerre, induced him to study divinity, for which purpose Anquetil visited two theological seminaries. But his fondness for the literature of the East, especially the Arabian and Persian, did not allow him long to pursue his theological studies; and he returned to Paris, where he made use of the ample stores of oriental learning collected in the Bibliothèque du Roi. A French army being fitted out for India, Anquetil resolved to avail himself of this opportunity to visit India, and enrolled himself as a private soldier, in which capacity he quitted Paris on the 7th of November, 1754. It was only after his departure that his friends obtained for him a small pension (500 livres) from the French government, to assist him in the pursuit of his inquiries. Anquetil disembarked at Pondicherry, on the Coromandel coast, the 10th of August, 1755; hence he proceeded to Chandernagor, in Bengal, but was disappointed in his hope of finding there an opportunity of learning the Sanscrit language. At this place he was taken ill, and the capture of Chandernagor by the English soon obliged him to leave. He went to Surat, where he became acquainted with some 'deaturs,' or Parsi priests from Guzerat, whose assistance enabled him to make the necessary preparations for the translation of the Zend Avesta, which he published after his return home. The progress of the British power induced Anquetil to leave India. He embarked for Europe, and on the 4th of May, 1762, returned to Paris. The Abbé Bartholomé procured him an appointment in the Bibliothèque du Roi, and in 1763 he was elected a member of the Académie des Belles-Lettres. From this time Anquetil devoted himself entirely to literary labours. In 1771 he published his principal work, a translation into French of the 'Zend Avesta,' or the sacred writings of the Parsis, attributed by them to Zoroaster. The question concerning the genuineness or authenticity and the exact date of these writings is not yet ultimately settled. Of Anquetil's other works we shall here only notice his 'Recherches Historiques et Géographiques sur l'Inde,' which he published in 1786; and his Latin interpretation of Dara Shekub's Persian translation of the Sanscrit 'Upanishads,' or ancient and sacred treatises on the theology of the Brahmins, which appeared under the title 'Oupnekhat sive secretum tegendum,' &c. (Strasbourg, 1804, 2 vols. 4to.) Anquetil died on the 15th of January, 1805.

ANQUETIL DU PERRON, LOUIS PIERRE, the elder brother of the subject of the preceding article. He was born at Paris in 1723, and was, at an early age, appointed director of the Episcopal Seminary at Rheims. From this place he was removed in 1759 to the Priory of La-Bocé in Anjou, and thence to that of director of the College of Sens. He then became Curé of Château-Renard near Montargis. The new ecclesiastical arrangements made at the revolution transferred him from this village to that of La-Villette near Paris; and here he remained till 1793; when, in the general proscription of the clergy, he was seized and thrown into the prison of St. Lazare. The catastrophe of the 9th Thermidor (27th of July, 1794) delivered Anquetil along with the other victims of the overthrown tyranny. On the establishment of the Institute of Belles-Lettres in 1795, he was nominated one of the members of the second class. He was soon after appointed to a place under government in the foreign office, and this he held till his death on the 6th of September, 1808, at the age of 84. He is the author of a considerable number of historical works, of which, however, only one or two are now held in much esteem.

ANSALONI, GIORDANO, was born about the beginning of the 17th century at St. Stefano, a town in the diocese of Girgenti, in Sicily. He early entered the order of Preachers, and having heard of the persecutions suffered by the Roman Catholics in Japan, he became anxious to die a martyr in the cause of Christianity. With this express view he removed to Spain to a convent of his order at

Truxillo, and in 1625 obtained permission to go out as a missionary to the East. On his arrival in the Philippines he was sent for some time on duty to the hospital of the Chinese at Manilla, where, says Aduarte, he did not content himself with learning to talk their language, but learned to read and write their characters also, "a thing in which very few people have succeeded." He was thus enabled to pass for a Chinese on his entering Japan, in 1632, in company with some real Chinese, and dressed in their fashion. For two years he continued to officiate as a priest in Japan, but on the 4th of August, 1634, was discovered and made prisoner in the city of Nangasaki. After suffering a variety of the most dreadful tortures, he was hung up with the head downwards, and left to starve, in which horrible condition he lived seven days, dying on the 18th of November, 1634. Another priest, his companion, Father Tomas de San Jacinto, was executed in the same manner, and at the same time sixty-nine Christians were beheaded for their faith.

ANSELM, archbishop of Canterbury in the reigns of William Rufus and Henry I., commonly called St. Anselm, was by birth an Italian, and a native of Aosta, a town of the Alps belonging to the Duke of Savoy. He took the monastic habit in 1060, at the age of 27, at Bec in Normandy, where Lanfranc, afterwards archbishop of Canterbury, was prior. Three years after, when Lanfranc was promoted to the abbacy of Caen, Anselm succeeded him as prior of Bec; and when Herluin the abbot of that monastery died, Anselm became abbot of the house. Anselm came to England about 1092 by the invitation of Hugh Lupus, earl of Chester, who requested his aid in sickness. Soon after his arrival William Rufus also required Anselm's assistance, and finally nominated him (though with great difficulty of acceptance on Anselm's part) to the see of Canterbury, which had lain vacant from Lanfranc's death in 1089. Anselm, having first stipulated for the restitution of the possessions of the see as they had stood in his predecessor's time, was consecrated with great solemnity, December 4th, 1093. In the following year a stunted offer, as the king thought it, of 500*l.*, was the first cause of the royal displeasure towards Anselm; followed by further discontent when Anselm desired leave to go to Rome to receive the pall from Pope Urban II., whom the king refused to acknowledge as pope. Anselm, seeing no probability of terminating his disputes with the king, proposed a visit to Rome to consult the Pope, but was personally refused the royal permission to depart. His resolution however was fixed: he went a second time to court to ask for leave, and was again refused, but gave his blessing to the king, and embarked at Dover. As soon as the king had ascertained that Anselm had crossed the channel he seized upon the archbishopric, and made every act of Anselm's administration void. The archbishop got safe to Rome, and was honourably received by the Pope, whom he afterwards accompanied to Capua. Here he wrote a book upon our Saviour's incarnation; subsequent to which he assisted the pope at the synod or council of Bari, where he prevented Urban from excommunicating the king of England for his various and frequent outrages upon religion. The king however by presents and promises finally bribed the court of Rome to desert Anselm, who retired to Lyon, where (with the interval of an attendance at a council at Rome in 1099) he continued to reside till he heard of William Rufus's death, with that of Pope Urban shortly after. Henry I. immediately upon his accession invited Anselm to return to England, but fearing his brother Robert's arrival as a competitor for the throne, he was crowned by another prelate. The archbishop was received in England with extraordinary respect both by the king and people, but refusing to be re-invested by the king, and to do the same homage with his predecessors, he again fell under the displeasure of the court. Notwithstanding this, Anselm summoned a synod to meet at Lambeth, in which it was determined that the king might lawfully marry Matilda, the eldest daughter of Malcolm, king of Scotland, although she was generally reported to be a nun; he also rendered signal service to king Henry in other respects. In 1102 another national synod was held under Anselm at St. Peter's, Westminster, which was attended by the king and principal nobility. In the year following, at the request of the king and barons, Anselm himself took a voyage to Rome, to arrange if possible an accommodation; the king at the same time, in distrust, despatching an agent of his own to the papal court, who arrived before the archbishop. The Pope still continued inexorable, but wrote a ceremonious letter to the king, promising compliance in other matters if the king would but waive the matter of investiture. Anselm in chagrin again took up his residence at Lyon, while a fresh embassy to Rome from the king was still more unsuccessful than the former, the Pope levelling the heaviest censures of the Church against different persons of the English court who had dissuaded the king from parting with the investitures. Anselm now removed from Lyon to the court of Adula, countess of Blois, the king's sister, who during a visit which Henry I. made to Normandy contrived an interview between him and Anselm, July 22, 1105, at the castle of L'Aigle, when the king restored to him the revenues of the archbishopric, but refused permission for Anselm to return to England unless he would comply with the investiture. Anselm, still refusing, remained in France, retiring to the abbey of Bec; and though the English bishops, who till then had sided with the king, now changed their minds, and pressed Anselm to return, he refused, till he was further informed of the proceedings of the court of Rome. At length the Pope, adopting a middle course, refused to

give up the investitures, but was willing so far to dispense as to give leave to bishops and abbots to do homage to the king for their temporalities. This was in 1106. The king now invited Anselm to England, but the messenger finding him sick, the king himself went over into Normandy, and made him a visit at Bec, where all their differences were adjusted. Anselm, being recovered, embarked for England, and, landing at Dover, was received with extraordinary marks of welcome. From this time little that is remarkable occurred in the life of Anselm, excepting a dispute with Thomas, elected archbishop of York in 1108, who, wishing to disengage himself from dependency upon the see of Canterbury, refused to make the customary profession of canonical obedience. Before the termination of this dispute Anselm died at Canterbury, April 21, 1109, in the seventy-sixth year of his age.

The works of Archbishop Anselm were published first at Nuremberg, folio, 1491; at Cologne in 1573 and 1612; at Lyon in 1630; by Father Gerberon at Paris in 1675, reprinted in 1721; and again at Venice, 1744, in two volumes folio.

Anselm was the first who restrained the marriage of the English clergy, by passing the ecclesiastical canons of the years 1102 and 1103. The canonisation of Anselm took place in the reign of Henry VII. at the instance of Cardinal Morton, then archbishop of Canterbury—a singular mark of veneration for one who had been dead so long.

(Godwin, *De Præsulibus*; *Biogr. Brit.*, edit. 1778, vol. i., p. 205; Henry, *Hist. Brit.*, b. iii., c. 2; Chalmers, *Biographical Dictionary*, vol. ii., p. 280.)

ANSON, GEORGE, LORD ANSON, BARON SOBORTON, third son of William Anson, Esq., of Shugborough in Staffordshire, was born at the manor of Shugborough on the 23rd of April, 1697. The history of his boyish days is a blank. He entered the navy at an early age, as his name appears on the books of the Ruby in January, 1712. On the 9th of May, 1716, he was made second lieutenant of the Hampshire ship of war. From this period till the year 1724 George Anson saw a good deal of service in various seas, and advanced in rank with the equable, and not tedious, progress of a respectable officer who has good connections to back him. In 1718 he was promoted to be master and commander of the Weazel sloop, and in 1724 he was raised to the rank of post-captain, and the command of the Scarborough man-of-war.



During the greater part of the period which intervened between 1724 and 1735, Captain Anson was placed on the Carolina station. In his various employments he appears to have acted with an ability and discretion that gave general satisfaction. He acquired a considerable property in South Carolina, on which he erected a town, Ansonburgh, which subsequently gave name to a county. The high opinion entertained at the Admiralty of Anson's prudence, spirit, and seamanship, occasioned his being recalled in 1739, the year in which war was declared between Great Britain and Spain. The original intention of government was to dispatch one squadron under Anson by way of the East Indies, and another of equal force under Cornwall by way of Cape Horn, to rendezvous at Manila and await further orders, after having done the utmost possible damage to the trade and settlements of the enemy on their respective routes. The execution of this scheme was deferred, and ultimately fell to the ground. But the part of the plan intended to have been intrusted to Cornwall was still to be carried into effect, and Anson and his squadron were to be employed on that service.

The war of 1739 was forced upon Walpole by the mercantile interests, who were eager to share in the riches which they imagined Spain derived from her possessions in the South Sea. The expedition intrusted to Anson was of a motley character: viewed in one light it was little better than a buccaneering expedition against the Spanish trade and settlements; viewed in another, it was the first step in that brilliant career of maritime discovery in which Cook, Vancouver, and others have earned such laurels, and of busy colonisation to which their discoveries have ultimately led. Anson entered upon this charge in a spirit worthy of its fairer features. Before sailing he took care to furnish himself with the best printed and manuscript accounts he could procure of the Spanish settlements on the coasts of Chili, Peru, and Mexico. But the persons upon whom devolved the charge of fitting out the expedition appear to have been animated solely by the avaricious disposition which had wrung its undertaking from a reluctant minister.

Several of the vessels were inadequate to the voyage; they were insufficiently manned; and the troops sent on board were worn-out pensioners from Chelsea. The proper season was allowed to elapse before the fleet set sail. And what most of all revealed the character of those with whom the expedition originated, two persons, denominated agent victuallers, were sent along with it. They obtained permission to carry out goods to the value of 15,000*l.* on board the squadron to barter for supplies, and this mixing up of private interests with the general object of the expedition became subsequently the occasion of much suffering and loss of life.

The expedition sailed from St. Helen's on the 18th of September, 1740. Anson came to anchor at Spithead, after sailing round the world and encountering numberless hardships, on the 15th of June, 1744. This is not the place to give a detailed account of the adventures of the voyage. In doubling Cape Horn his ship (the *Centurion*) was separated from the fleet, part of which never rejoined him. By the time he reached Tinian his squadron was reduced to a single ship. His crew and soldiers had been picked up at random, instead of being selected with care for a voyage capable of trying the best constitutions. His ship was so deeply laden, in part with the merchandise of the victualling agents, as, in the words of Sir John Pringle, "not to admit of opening the gun-ports, except in the calmest weather, for the benefit of air." The misfortunes, increased by misarrangement against which Anson had in vain remonstrated, paralysed the expedition for any achievement of national importance; but afforded the commander an opportunity of showing what a powerful character can accomplish when thrown upon its own resources.

Before quitting St. Catherine's (Brazil), he gave directions to the other captains that would have rendered it unnecessary to abandon the undertaking even if he had been lost. When staying at Juan Fernandez, after the passage of Cape Horn, he set his officers the example of labouring with his own hands, and obliged them, without distinction of rank, to assist in carrying the sick on shore. His assiduity in sowing vegetables and planting fruit-trees on the island for the better accommodation of his countrymen who might afterwards touch there, looks like a renewal of the taste which had made him a coloniser in South Carolina. He had every coast and road he visited surveyed according to his directions and under his eye, and he collected all the Spanish charts and journals he could procure. With his weak equipment he took Païta and a number of ships, among others the famous *Manilla* galleon. His conduct towards his prisoners, and especially the females, was humane and delicate as that of a hero of romance. When his ship drifted out to sea at Tinian, leaving himself with many officers and part of the crew on the shore, and when in the moment of victory the *Centurion* took fire near the powder-room, he displayed the most imperturbable serenity and fertility of resource. At Macao he proved himself an able negotiator. In short, his conduct was such that in perusing the narrative of his voyage, the fact of its being a total failure in so far as the objects contemplated in fitting it out were concerned, is entirely forgotten; the reader feels only the personal triumph of a man over difficulties and dangers besetting him on all sides, the victory gained by his conduct over the misapprehension of the English character entertained by the Spanish Americans, and the re-discovery of the Pacific Ocean to the English public. In so far as the hero of this adventurous voyage was concerned, it ended most successfully. He conquered a fortune on board the galleon, and succeeded in carrying his acquisitions safely, under the shelter of a fog, through the midst of a French fleet cruising in the channel at his return.

A few days after Anson's return he was created rear-admiral of the Blue, and in a short time he was elected member of parliament for Heydon in Yorkshire. When the Duke of Bedford was appointed first lord of the Admiralty (27th of December, 1744), Anson was made one of the commissioners of the Admiralty. In June 1749 he was made vice-admiral, also a civil appointment. On the 12th of June 1751 he was made first commissioner in the room of Lord Sandwich, and he retained the office till the change of administration in November, 1756. While a member of the Admiralty he made two naval campaigns. He commanded the channel fleet during the winter of 1746-47. A plan which he had formed for attacking the French fleet under Admiral d'Anville was frustrated through the intelligence conveyed to the enemy of Anson's station and intention by the master of a Dutch vessel; but he had an opportunity of displaying on this harassing service the same patience and perseverance which had rendered his voyage round the world illustrious. In the spring of 1747 he was again at sea, and falling in with a French fleet bound to the Indies with merchandise, treasure, and warlike stores, off Cape Finisterre, obtained a brilliant victory on the 3rd of May. Six French ships of war carrying 2719 men and 340 guns, and three East Indiamen fitted out as men-of-war, carrying 400 men and 80 guns, were captured. In reward for this severe blow to the naval power of France, Anson was created a peer in the month of June under the title of Lord Anson, baron of Soberton, in the county of Southampton. In his administrative capacity Anson was of still more use to the service he belonged to than at sea. He carried into the discharge of his official duties the same provident and scientific spirit with which he had prepared himself for the expedition round Cape Horn. In common with his colleagues, he was loudly accused of having been the main cause of Byng's discomfiture off Minorca. He

and they were however acquitted of any blame or neglect of duty by the House of Commons, after an inquiry instituted subsequent to their resignation. The general justice of this verdict may be questioned; but it seems clear that any faults committed attached to the higher branches of administration, not to the Admiralty. On the 24th of February 1757 Anson was made admiral, and on the 2nd of July he was re-instated at the head of the Admiralty, where he remained for the rest of his life.

He was created Admiral of the Fleet on the 30th of July, 1761; and sailed in a few days from Harwich in the Charlotte yacht to convey the future queen of George III. of England. In February 1762 he was ordered to accompany the queen's brother, Prince George of Mecklenburg, to Portsmouth; and on this visit of ceremony he caught a cold which, settling upon his lungs, carried him to his grave on the 6th of June, 1762. Lord Anson married in April, 1748, Elizabeth, eldest daughter of Lord Hardwicke, who died without issue on the 1st of June, 1760.

'Lord Anson's Voyage Round the World' went through four large impressions the first year, and has been translated into most European languages. It was written by Mr. Benjamin Robins from materials furnished by Lord Anson, and digested under his own inspection. A 'Journal of Anson's Voyage' was published in 1745 by Thomas Pascoe, teacher of the mathematics on board the Centurion.

(*Biographical Dictionary of the Useful Knowledge Society.*)

ANSTEY, CHRISTOPHER, the author of a poem of almost unequalled popularity in its day, 'The New Bath Guide,' was born on the 31st of October, 1724. He was the son of the Rev. Christopher Anstey, D.D. of Brinkley, Cambridgeshire; received the rudiments of his education at the Free school at Bury St. Edmunds; was subsequently a king's scholar at Eton, and in due time became a scholar and a fellow of King's College, Cambridge. In 1746 he took his bachelor's degree. He was refused his master's degree, in consequence of a somewhat absurd opposition to the authorities of the university, who, having required the bachelors of King's to deliver certain declamations, Anstey recited an incoherent rhapsody instead of the composition which was required. His biographer says that he was "exemplary and regular in his moral conduct at the university." He held his fellowship till 1754, when, upon succeeding to the family estates of his maternal grandfather, he resigned it, and quitted Cambridge. Two years afterwards he married. During the next ten years he was an occasional resident at Bath; but his celebrated poem was originally printed at Trumington, near Cambridge, at which place he lived upon his own property. The first edition appeared in 1766, when the author was at the mature age of 42. Its success was decided. It is easy to understand the reason of this success. Without any knowledge of the personalities involved in some of the descriptions, 'The New Bath Guide' may still be read with pleasure, as a lively picture of a past state of society, droll if not witty, sparkling if not profound, and, with some exceptions, not more malicious in its satire than is agreeable to the mere reader for amusement. It is difficult however at the present day to understand how some of its grossnesses could ever have been tolerated. Its chief subjects of ridicule were doctors and Methodists. All the world was ready to laugh, and without any great harm, at the clever caricature of a fashionable community whose rulers were the physicians; where the bumpkin of fortune who is come to drink the waters sends for the doctor, and the doctor sends for the nurse, and the nurse recommends a consultation, and they all meet together to talk politics, till the patient begs them to think of his stomach and nerves.

In his gross satire upon the followers of Wesley and Whitfield, who, in the cant of that day, were universally called hypocrites, the author refers as an authority to Bishop Lavington's 'Enthusiasm of Methodists and Papists Compared.' It is a worthy authority—worthy of an age when all religious earnestness was held to be folly or cunning; and the orthodox teaching interfered in no degree with worldly gratification. The son of a doctor of divinity was no doubt held to do good service, by writing indecent verses against those who sought, however mistaken they might appear in some points, to rouse men from the prevailing indifference to all things that belong to their spiritual nature. The last editor of 'The New Bath Guide,' Mr. Britton, omits some of the more offensive of these passages; but it is difficult to purify what is radically corrupt. Mr. Anstey published several other poems, amongst which is the 'Election Ball.' Some of his own poems were translated by him into Latin verse, as well as some of Gay's 'Fables,' and Gray's 'Elegy.' All his works were reprinted in 1808 in one volume quarto, with a memoir by his son, John Anstey, who was himself the author of a poem which used to be familiar to students of the inns of court, 'The Pleader's Guide.' Christopher Anstey lived to the age of eighty-one, dying in 1805 at Chippenham. He was buried at Walcot, Bath; and there is a monument to him in Poet's Corner, Westminster Abbey, erected at a period when the world was not very discriminating in awarding the honours of that hallowed spot.

ANTAR, an Arabian warrior, best known to Europeans as the hero of a romance, translated into English in 1819 by Mr. Hamilton, oriental secretary to the British embassy at Constantinople. The hero is not a completely fabulous person: he was the son of an Arabian prince by a negro slave. Born therefore to his mother's

condition, and for a long time disowned as an Arab, and ill-treated by his father, he yet raised himself to high consideration by his extraordinary strength, courage, and poetical talent. He lived at the close of the 5th and beginning of the 6th century.

The romance of Antar is conjectured to have been put together in its present form, from the original legendary tales, about the time of the famous Caliph Harun-al-Rashid. This poem is curious, as presenting an early picture of the manners of the Bedouin Arabs; but there is too much sameness in it to render it, in its English form, very interesting to the reader.

ANTHEMIUS, a distinguished mathematician and architect of the 6th century. He is sometimes called Anthemius Trallianus, from his birthplace Tralles, in Lydia. Anthemius was the most distinguished of the architects employed by Justinian at Constantinople; he began to rebuild the church of St. Sophia, after it was destroyed by the populace in 531, and it was completed after his designs by Isidorus of Miletus, after the death of Anthemius, which seems to have taken place in the year 534. The church was not finished until 537, but the dome fell in twenty years afterwards, through the shock of an earthquake; it was however again rebuilt by Isidorus, and the dome then raised was the first that was ever built upon arches and piers, and still remains; it is 108 feet in diameter, and is built of stone. The mechanical genius of Anthemius is praised by Agathias, and he must have been distinguished also as a mathematician, as Eutocius has addressed to him his commentaries on the Conica of Apollonius Pergæus.

ANTHONY, ST., the first institutor of the monastic life, was born at a village in Upper Egypt in the year 251. His parents, who were wealthy, are said to have prevented him, when young, from acquiring any other language than his native Coptic. Having understood some passages of our Saviour's precepts in their literal sense, he distributed the property which came to him by inheritance, at an early age, partly among his neighbours and partly to the poor; and having placed a sister who was committed to his charge in a house of virgins, retired to a solitude in the neighbourhood of his native village, where he is represented to have been tempted by the devil in a great variety of shapes. He is said to have erected his first monastery at Phajum, near Aphroditopolis, about the year 305.

In 312, during the persecution under Maximinus, he went to Alexandria to encourage and give consolation to the Christians, who were suffering martyrdom; and about the same time built a second monastery called Pispir, near the Nile.

After a long residence in the place of his first retreat, he withdrew farther from his native village, to Mount Colzum, near the Red Sea, where he made a ruined sepulchre his residence.

Towards the close of life, about the year 355, St. Anthony again went to Alexandria, at the request of Athanasius, to defend the faith against the Arians. At this time he is said to have converted many to Christianity. Declining to accept an invitation from the Emperor Constantine to visit Constantinople, he returned to his cell, where he died in the year 356.

Seven of St. Anthony's letters, written originally in Coptic, but translated into Latin, are extant in the 'Bibliotheca Patrum.' His life was written by his friend St. Athanasius.

Among the miracles believed to have been wrought by his intercession, was the cure of the distemper called the sacred fire, since that time called St. Anthony's fire, and in modern days erysipelas. In 1095 a religious order was founded in France, called the Order of St. Anthony, the members of which were to take care of persons afflicted with this disorder.

ANTI'GONUS, surnamed Cyclops, or the 'one-eyed,' was the son of Philip, a prince of Elymiotis in Macedonia, and was born about B.C. 382. He accompanied Alexander the Great on his Asiatic expedition as commander of the allies; and at the siege of Halicarnassus (B.C. 334) he was among those who had distinguished themselves by their courage. In B.C. 333 this post was given to Balaerus, the son of Amyntas, and Antigonus was appointed satrap of Phrygia. After the battle of Issus (B.C. 333) some of the generals of Darius collected their scattered forces and attempted to recover Lydia, but Antigonus, although he had few troops at his command, gained three successive victories over the barbarians, and dispersed the enemy. The year following he made a successful campaign in Lycæonia. This is all we know about Antigonus during the reign of Alexander the Great, and the time in which he displayed his energy and ambition does not begin till after the death of Alexander. In the division of the empire which was then (B.C. 323) made, Antigonus obtained Lycia, Pamphylia, and the Greater Phrygia. Eumenes, a friend of Perdiccas, was to have Cappadocia, and Antigonus was commanded by Perdiccas to assist him in gaining possession of it; but Antigonus disobeyed the command of Perdiccas, who assumed the authority of sovereign, to which Antigonus was unwilling to submit. Perdiccas making preparations to punish him, Antigonus fled with his son Demetrius, afterwards surnamed Poliorcetes, to Antipater, the regent of Macedonia, who was at war with the Ætolians (B.C. 321). Antipater, Craterus, and Ptolemæus, who were themselves in danger, espoused the cause of Antigonus, and war broke out between these confederates and Perdiccas, but Perdiccas was murdered in the same year. Antipater, who succeeded him as regent of the empire, restored to Antigonus

his satrapy, and gave him the command of the greater part of the armies in Asia, for the purpose of making war against Eumenes and the other friends of Perdiccas. Antigonus gradually gained over nearly the whole army of Eumenes, who was at last besieged in the stronghold of Nora in Cataonia. Leaving a portion of his troops to maintain the siege, Antigonus marched with the rest of his forces into Pisidia to attack Alcetas and Attalus, who, as friends and relations of Perdiccas, still held out against Antipater. Both were defeated in the course of the winter of B.C. 320 and 319, and Antigonus came into the possession of a great power. The death of Antipater in B.C. 319 was a favourable event for Antigonus, who had for some time entertained the intention of making himself independent of the regent. When Polysperchon became the successor of Antipater, and Cassander, the son of Antipater, laid claims to the regency, Antigonus also refused to recognise Polysperchon in his new dignity, and allied himself with Cassander. Their alliance was joined by Ptolemæus, and Antigonus perceiving the advantage which he might derive if Eumenes also, whom he had blockaded in Nora, could be induced to join them, made overtures towards a reconciliation and offered favourable terms. Eumenes, unshaken in his adherence to the royal house of Macedonia, and unwilling to submit to a man who seemed to wish to usurp the throne, commenced negotiations, but availed himself of an opportunity which occurred during the transactions, and escaped from Nora into Cappadocia. Polysperchon now appointed Eumenes commander of the troops in Asia, and empowered him to make use of the royal treasures, which were kept in a place in Cilicia, and guarded by the Argyraspids, the veterans of Alexander's army, under Antigènes and Teutamus. Eumenes was well received on his arrival in Cilicia by the commanders of the Argyraspids, raised troops, and soon put himself in possession of nearly the whole of Phœnicia. But when Antigonus, who had gained a victory near Bysantium over Clitus, the admiral of Polysperchon, in the year B.C. 317, advanced, Eumenes withdrew to Upper Asia. Here the satraps of Persia, Carmania, Aria, and Bactria were in arms against Pithon of Media and Seleucus of Babylonia. Eumenes joined the satraps, and Antigonus allied himself with Pithon and Seleucus. On his arrival in Susiana Eumenes was joined by his allies. A considerable force was thus assembled, and if union had existed, the partisans of Eumenes might have maintained themselves against their enemy. But while they were considering who was to have the command, Antigonus, who had already arrived in Mesopotamia, hastened to meet Eumenes, hoping to overtake him before he was joined by his allies. The news that this junction had already taken place delayed his march a little, and he rested his exhausted troops. At Babylon he was joined by the troops of Pithon and Seleucus, and then crossed the Tigris towards Susa. The intelligence of his approach induced Eumenes to retire towards the mountains of the Uxii, along which the Pasitigris flows, and to leave the citadel and the treasures of Susa in the care of Xenophilus. Eumenes took up his position on the eastern bank of the Pasitigris. On his arrival at Susa, Antigonus made Seleucus satrap of the province of Susians, and giving him a sufficient army to besiege the citadel, he marched against the enemy. It was in the heat of the summer (B.C. 317), and it was not without great difficulty that he reached the river Copratas, the modern river of Dizful, a western tributary of the Pasitigris (the river of Shuster). Antigonus sent a part of his troops across the river, and Eumenes in the mean time recrossed the Pasitigris, and defeated that part of the army of Antigonus which had crossed the Copratas. Antigonus, who was unable to assist his troops which had crossed the Copratas, withdrew towards the town of Badaca, which Diodorus places on the Eulæus (the modern Shapur), where the army rested for several days, and then marched into Media, through the country of the Cossæans, to join Pithon. This march of nine days was through narrow defiles between high mountains, in which the troops were constantly attacked by the natives and suffered severe losses. The soldiers became disheartened and discontented, but Antigonus succeeded in inspiring them with fresh confidence, and on their arrival in Media a supply of provisions and pay restored their courage. The army of Antigonus received also great reinforcements here. Eumenes in the meantime marched to Persepolis, where Peucestas treated the army with the utmost liberality. About the autumn (B.C. 317), Antigonus marched into Persia, and Eumenes and his allies set out to meet him. The two armies encamped at a short distance from one another. Several days passed without any thing decisive, and Eumenes broke up in the night and marched towards Gabiene, to prevent Antigonus joining Seleucus. On discovering this diversion, Antigonus hastened in pursuit of the enemy. In Gabiene the two armies met, and a great battle was fought which, though indecisive, lasted during a whole day. In the following night the two armies quietly retreated. Antigonus, although his losses were greater than those of Eumenes, appeared master of the field, and withdrew to the district of Gadamarta in Media, where he found ample provisions and a favourable place for winter quarters. Eumenes took up his winter quarters in Gabiene, but his army was dispersed over the whole province, and the soldiers abandoned themselves to pleasure. Antigonus, who was informed of this, thought it a favourable opportunity for crushing his enemies. With a view to surprise them he broke up at the close of the year, and marched with the greatest precaution through the great salt

desert towards Gabiene. But Eumenes was informed of his movements, and hastily assembled his troops. Antigonus determined to fight a decisive battle at any cost. The elephants of Eumenes, while they were driven to his camp, nearly fell into the hands of Antigonus. The armies met in the neighbourhood of Gadamarta, and a fierce battle ensued. Antigonus had a decided advantage, and in the evening Eumenes retreated in order to deliberate on his future operations. No resolution was come to, and, on the next day (B.C. 316), the discontented and treacherous Argyraspids delivered Eumenes and their own commanders into the hands of Antigonus, who put to death Eumenes, Antigènes, and several other men of distinction.



Silver Coin. British Museum.

Antigonus, who had now the whole army of Eumenes at his command, was by far the most powerful among the generals of Alexander. He was however unwilling to share his booty with allies whom he treated as if he was their master. Pithon, dissatisfied with such conduct and dreading to fall into a state of complete dependence, endeavoured to raise the troops against Antigonus. Antigonus receiving intelligence of this, contrived to entice Pithon to come to him, and had him sentenced to death as a traitor by a court-martial. Seleucus, the other ally, with whom Antigonus purposely sought to quarrel by calling him to account for his administration, dreaded a conflict with his powerful and crafty rival, and fled to Ptolemæus in Egypt. Antigonus now distributed the satrapies of Asia according to his own pleasure, and laden with immense booty returned to Western Asia. His power induced all those who were anxious to maintain themselves in independence, to demand of him the recognition of their rights to certain provinces, and an equal division of the royal treasures; but Antigonus refused all negotiations, and a coalition was formed against him consisting of Ptolemæus, Seleucus, Lysimachus, Asander, and Cassander. Vigorous preparations were made to crush him by the united forces of these generals. The long struggle began in B.C. 315, and was carried on with one interruption, with great energy and varying success, partly in Syria and Phœnicia, partly in Asia Minor, and partly in Greece. Asander was defeated and capitulated in B.C. 313, and in B.C. 311 a general peace was concluded with Cassander, Ptolemæus, and Lysimachus, according to which Alexander Ægeus, for whose rights Antigonus pretended to have fought, was recognised as king of the whole empire, and Cassander as his chief-general in Europe, until the young king should be of age. Lysimachus received the command in Thrace, Ptolemæus in Egypt and the adjoining countries of Libya and Arabia, and Antigonus had all Asia. The Greek towns were to be left free, in order that none of the rulers might possess them, all being anxious to gain possession of them. Seleucus, who is not mentioned in this peace, had established himself the year before in Eastern Asia, and it was probably after the conclusion of the peace, that Antigonus made war upon him, but he had not time to strike a decisive blow; for (B.C. 310) fresh hostilities broke out in the west and called for his presence there. Hostilities were commenced by Ptolemæus, who took possession of several Greek towns in Asia Minor on the ground that they were still occupied by garrisons of Antigonus notwithstanding the peace which secured their independence. Cassander induced Ptolemæus, the nephew of Antigonus, who commanded the forces on the Hellespont, to abandon the cause of his uncle; Polysperchon also was persuaded by Cassander to revolt against Antigonus and to poison Hercules, the son of Alexander the Great by Barsine, who had been set up as a pretender, for Alexander Ægeus and his mother Roxana had been murdered by Cassander soon after the peace. Demetrius and Philip, the sons of Antigonus, soon recovered those parts of Asia Minor which had been taken by Ptolemæus. Ptolemæus had for some time entertained the plan of marrying Cleopatra, the sister of Alexander the Great, which would have increased his power and influence; and in order to prevent the marriage, Antigonus, who himself had at one time wished to marry her, caused her to be put to death. The last member of the royal family being thus got rid of, the bond which had hitherto united the distracted empire was broken, and the ambition of the generals was now undisguised. Greece seemed to be lost to Antigonus, since Cassander and Ptolemæus had got possession of it. But Antigonus determined to send a large force into Greece, and in order to gain the good will of the people, he declared his intention to carry into effect the terms of the peace of the year B.C. 311, and to restore all the Greek towns to independence. The command was given to his son Demetrius, who had scarcely accomplished the liberation of Athens and Megara when he was called back by his father (B.C. 306) and ordered to take possession

of the island of Cyprus, which had been occupied by Ptolemæus. The fleets of Demetrius and Ptolemæus met off Salamis, in Cyprus, and a great battle was fought in which Ptolemæus was completely defeated. After this victory Antigonus assumed the title of king, and gave the same title to his only surviving son Demetrius. Their example was followed by Ptolemæus, Seleucus, and Lysimachus; but Cassander did not venture to do the same, apparently from fear of the Macedonians. Elated by his success in Cyprus, Antigonus now resolved to crush Ptolemæus. In the year of the victory off Salamis, Antigonus marched into Egypt as far as the Nile, while Demetrius sailed with his fleet towards the mouth of the river. But the undertaking failed. The measures of Ptolemæus rendered it impossible for Antigonus to cross the river with his troops, and the fleet under Demetrius was scattered by a storm. Antigonus was obliged to return to Syria, and Ptolemæus celebrated a victory which he had won without striking a blow. In B.C. 305 Antigonus directed his forces against the island of Rhodes, partly to punish the islanders for having refused to join him in the Egyptian war, and partly to destroy their commerce, and thus indirectly to injure Egypt. The Rhodians refused to submit to the humiliating terms proposed by Antigonus, and Demetrius laid siege to the town of Rhodes. But his military skill was ineffectual against the brave defence of the islanders, and when at last the Athenians and Ætolians petitioned Antigonus to raise the siege and send more forces to Greece, where Cassander assumed a threatening position, Antigonus commanded his son to sail to Greece. After having concluded a peace honourable and favourable to the Rhodians in B.C. 304, Demetrius sailed to Greece, and, without much difficulty, got possession of the most important towns, such as Athens, Argos, Sicyon, and Corinth [DEMETRIUS.] Cassander soon found himself pressed so hard, that he sued for peace. The haughty Antigonus demanded unconditional surrender. This demand roused the last energies of Cassander; he formed an alliance with Lysimachus in Thrace, whose own dominions were exposed to danger if Macedonia fell into the hands of Antigonus, and the two allied ambassadors to Seleucus and Ptolemæus. These kings had learned by experience to view Antigonus as their most dangerous enemy, and the new coalition against him was soon formed, B.C. 302. Antigonus, now eighty years of age, determined to fight a decisive battle against Lysimachus, who had crossed into Asia Minor, before Seleucus could arrive from Upper Asia. But this plan was frustrated, and the whole of the year B.C. 302 was passed in inactivity. In the mean time Seleucus joined Lysimachus, and Antigonus was obliged to call his son Demetrius from Greece. The hostile armies met in B.C. 301, in the plains of Ipsus in Phrygia. The aged Antigonus, who had always gone to battle with great calmness, entered on the decisive contest with dark forebodings. The great battle of Ipsus was fought in the summer of the year B.C. 301, and Antigonus lost his empire and his life. Demetrius fled with his mother Stratonice, and the dominions of Antigonus were divided: Seleucus received the countries from the coast of Syria to the Euphrates, together with portions of Phrygia and Cappadocia, and Lysimachus the greater part of Asia Minor.

Antigonus was a bold and successful soldier, unprincipled and cruel when he had an object to accomplish. But he was not one of the worst men of the age in which he lived. He had a strong intellect and great knowledge of men. He despised flatterers, and he was not dazzled by his extraordinary success, which nearly raised him to the sovereignty of the empire of Alexander the Great. When a flattering poet once called him a god and a son of the sun, he replied, "My servant knows nothing about it." In his old age he had learned that gentle means were necessary to keep together what he had acquired by conquest.

(Arrian, *Anabasis*, i. 30; Curtius, iv. 1, 5, v. 2, x. 10; Diodorus Siculus, xviii.—xx.; Plutarch, *Eumenes and Demetrius*; Mannert, *Geschichte der unmittelbaren Nachfolger Alexanders*, Leipzig, 1787, 8vo.; Droysen, *Geschichte der Nachfolger Alexanders*, books i.—iii.; Thirlwall, *History of Greece*, vol. vii. On the subject of the campaign of Antigonus and Eumenes in Susiana, and the identification of the rivers of Susiana, see Major Rawlinson, *London Geog. Journal*, vol. ix.; and Professor Long, vol. xii.)

(*Biographical Dictionary of the Useful Knowledge Society*.)

ANTI'GONUS CARYSTIUS, probably a native of Carystus in Eubœa, is the reputed author of a work entitled a 'Collection of Wonderful Histories.' Antigonus is generally supposed to have lived in the age of Ptolemæus II. of Egypt. This collection, which on the whole is of very little value, was last edited by J. Beckmann, Leipzig, 4to, with a commentary.

ANTI'GONUS DUSON ('about to give') so named, because his promises were more ready than his performance, is said to have been the son of a Demetrius, who was the son of Demetrius Poliorcetes, and of course the brother of Antigonus Gonatas. Being appointed guardian to Philip, the infant son of Demetrius II., he was called to, or usurped, the throne, B.C. 229; but he acted the part of a kind of protector to Philip, who succeeded him. He enlarged the limits of the Macedonian monarchy, and took an important share in the affairs of Greece, for the most part in concert with Aratus and the Achæan league. He died B.C. 221 (Feb. 220, Clinton, 'Fasti Hellenici') regretted by the friends of Macedonia, and leaving a fairer character than belonged to most of the princes of that age.

ANTI'GONUS GONA'TAR, so named from being born at Goni, or Gonnos (Strab. p. 440), in Thessaly, son of Demetrius Poliorcetes. After the death of his father there were various claimants to the Macedonian throne, which was finally seized by Ptolemæus Ceraunus, to the exclusion of Antigonus (B.C. 281). Ceraunus was slain in battle against the Gauls. After the great overthrow of the barbarians in Thessaly, Antigonus defeated another division of them in Macedonia, and soon after gained possession of his paternal kingdom (B.C. 277), in spite of the opposition of Antiochus, whose sister Phila he soon after married. He was driven out of Macedonia by the celebrated Pyrrhus, king of Epirus, B.C. 272, and fled into Peloponnesus, where, like his father, he possessed a powerful interest. On the death of Pyrrhus before Argos, B.C. 271, he recovered Macedonia, but was again expelled by Alexander, son of Pyrrhus, and reinstated by his own son Demetrius. During the latter part of his life he held his own dominions in peace; but he was continually employed in extending his influence in Peloponnesus, both by force and fraud, and was brought into frequent collision with the Achæan league. He died B.C. 243, or 239 (Clinton, 'Fasti Hellenici'), leaving a son, Demetrius II., who reigned ten years.

ANTI'NOUS, a native of Bithynia, and favourite of the emperor Hadrian, the extravagance of whose attachment was shown by the institution of divine honours to Antinous after his death. Respecting the circumstances of his death there are many stories, but it seems generally agreed that he was drowned in the Nile while Hadrian was in Egypt. The town near which he died was rebuilt by the emperor, and called Antinoe or Antinopolis, instead of Besa, its former name. Its remains exist under the name of Ensené. A new star was said to have been discovered in the heavens, which was called the 'soul of Antinous.' Oracles were delivered by him, which must be taken as forgeries invented by Hadrian himself, or according to his order. Among the remaining treasures of ancient sculpture, the statues of Antinous, nearly as numerous as those of the Venus, and very similar to each other, rank among the most beautiful. That originally in the collection of Cardinal Alexander Albani, the most perfect perhaps of those executed for the Roman nobles, for the purpose of paying their court to the emperor, is a standing figure in marble. The head looks downwards, with a melancholy expression, which they all bear; the hair in all of them is arranged in the same manner, covering the forehead nearly as low as the eyebrows. The busts of Antinous are also very fine. (Xiphilinus; Bayle, *Dict. Hist.*, and the authorities there quoted; Winkelmann, ii. p. 464, &c., French trans.)

ANTI'ÖCHUS, a name best known from its being borne by many Syrian monarchs of the Seleucidan dynasty; but otherwise not uncommon in ancient history.

ANTI'ÖCHUS I., surnamed Soter, or Preserver, was the son of Seleucus Nicator, who, after the death of Alexander, raised Syria into an independent kingdom. [ANTIGONUS.]



Silver. British Museum.

Upon the murder of Seleucus, while engaged in his expedition to subdue Macedonia, B.C. 280, Antiochus succeeded to the throne and reigned nineteen years. He prosecuted his father's claim to the kingdom of Macedonia against Antigonus Gonatas, son of Demetrius, and his own brother-in-law; but the dispute was accommodated by a marriage between Antigonus and Phila, daughter of Seleucus and Stratonice, in consideration of which the Macedonian prince was allowed to retain the peaceable possession of his throne. Demetrius, the son of Antigonus, also married Stratonice, the daughter of Antiochus. The reign of Antiochus is distinguished by his defeat of the Gauls, who had crossed into Asia and obtained a settlement in the province named after them, Galatia. He was subsequently engaged in an unsuccessful war with Eumenes, king of Pergamus. He died B.C. 261.

(Appian, *Syriaca*; Justin, book xxvii.; *Anc. Univ. Hist.*, vol. viii.)

ANTI'ÖCHUS II., surnamed Theos, or God, son of the former, succeeded to the throne upon his father's death. His reign is chiefly memorable for the revolt of the Parthians, B.C. 250, under Arsaces, who succeeded ultimately in expelling the Macedonians, and thus became the founder of the formidable Parthian empire. The remote province of Bactria, and others lying eastward of the Tigris, followed this example; and Antiochus, apprehensive of the final loss of those regions, concluded a treaty of peace with Ptolemæus Philadelphus, B.C. 252, by which he agreed to repudiate his wife Laodice, and to marry Berenice, daughter of the king of Egypt, settling the crown upon his children by the latter. These conditions were fulfilled; but

on the death of Ptolemæus, two years afterwards, Antiochus restored Laodice to her conjugal rights, and in return was poisoned by her, B.C. 247, with the view of securing the succession to her eldest son, Seleucus Callinicus. (Schlosser, *Remarks on the Reign of Antiochus II., Universalkhistorische Uebersicht, &c.*)

ANTIOCHUS III., surnamed the Great, was the son of Seleucus Callinicus, and succeeded his brother Seleucus Ceraunus, B.C. 223. Antiochus owed his safety and his throne to the honesty of his cousin-german Achæus, who, though pressed by the army to assume the crown, retained it subject to the legitimate heir. The first care of the young king, or his advisers, was to appoint governors to preside over the several districts of the Syrian empire, which during preceding reigns had lost much of its original greatness. The kingdom of Pergamum had especially profited by the weakness of the Seleucidan dynasty; but under the able management of Achæus, those provinces which had been wrested from the Syrians were recovered, and Attalus was again confined within the limits of his proper kingdom.

Achæus, who had formerly so signalled his fidelity, finding that his distinguished successes had excited jealousy, and that plots were laid against his life by those who were in the king's confidence, proclaimed himself king of those provinces in Asia Minor which he had recovered, and which had been entrusted to his charge. Ptolemæus Philopator still held Cœlesyria and Palestine, which had been conquered by his predecessor, Ptolemæus Evergetes. By the advice of his council, the young monarch turned his arms first against Egypt. He marched into Cœlesyria, and, assisted by the defection of Theodotus, the governor of that province, gained possession of the greater part of it, including the capital, Damascus. The campaign was terminated by a truce for four months, and negotiations for a treaty of peace were set on foot; but the truce expired before anything was agreed to. War was resumed B.C. 218. At first Antiochus carried all before him; he penetrated into Phœnicia, forcing the passes of Mount Libanus, gained possession of Galilee, and subdued the inheritance of the tribes beyond Jordan. But these advantages he lost in the following year in a great battle fought at Raphia, near Gaza, in which he was defeated with great slaughter, and obliged to retreat to Antioch with the wreck of his army. Cœlesyria and Palestine returned to their allegiance to Ptolemæus; and the Syrian king, pressed at the same time by Achæus, was compelled to sue for peace with Egypt, which he obtained on condition of resigning his claim to the contested provinces. Being now at leisure, Antiochus turned his whole attention to the destruction of Achæus, whom he overpowered and put to death: by this act the provinces of Asia Minor were again annexed to the Syrian empire, B.C. 213.

Arsaces, the son of him who established the Parthian empire, had overrun Media while Antiochus was engaged in the wars against Ptolemæus and Achæus. He was unable to withstand the attack of Antiochus in person, and was soon driven out of his new conquest. The Syrian monarch in his turn invaded Parthia, and after several campaigns a treaty was concluded, by which Arsaces was left in quiet possession of Hyrcania, on condition of his assisting Antiochus to recover the rest of the revolted provinces. After an unsuccessful attempt to recover Bactria from Euthydemus, with whom he at last concluded a treaty, he crossed the mountains of Paropamisus (also called Caucasus) into India, formed a treaty of alliance with the king of that portion of the country, and, directing his march homeward through the provinces of Arachosia, Drangiana, and Carmania, intermediate between the Indus and Persia, re-established the supremacy of Syria in those distant regions. He returned through Persia to Antioch, having been employed for seven years in these eastern campaigns, and earned by his successes the most specious claim to the title of Great.

Ptolemæus Epiphanes, a child of five years old, succeeded to the throne of Egypt (B.C. 205) on the death of his father, Ptolemæus Philopator. Antiochus and Philip, king of Macedonia, united in a design to expel him, and share the Egyptian dominions between themselves. Antiochus regained possession of the provinces of Palestine and Cœlesyria in the course of two campaigns, and upon entering Jerusalem (B.C. 198) was received by the Jewish people with great joy. Antiochus now proposed a treaty of marriage between his daughter and the young king of Egypt, to be consummated when both came of age, by which Cœlesyria and Palestine were to be given with the princess as a dowry. Having thus purchased the neutrality of his most powerful enemy, he proceeded with a powerful fleet round Asia Minor. He crossed the Hellespont, and took possession of the Thracian Chersonese (B.C. 196); and here he came in contact for the first time with the power before which his own was compelled to retire. The Romans had already reduced Macedonia to the condition of a subject kingdom, when Antiochus crossed into Europe, and wrested the Chersonese from the impaired power of Philip. Jealous of this new interferer in the affairs of Europe, the Romans sent ambassadors to require restitution, not only of all that Antiochus had taken from Philip, but of all that he had taken from Ptolemæus, whose guardians, soon after his accession to the throne, had placed him under the wardship of the Romans, as a protection against the ambition of his Syrian neighbour. Antiochus replied to these requisitions in terms as haughty as those in which they were made; and it was evident that the quarrel would soon end in an appeal to arms. (Polybius, xviii. 33.)

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In the following year, B.C. 195, Hannibal, driven from Carthage, came to Ephesus to seek the protection of the king of Syria, and his representations induced Antiochus to match his strength against the redoubted power of Rome. In the winter of B.C. 192 Antiochus was invited by the Ætoliæns to pass into Greece. He crossed over with an army, posted himself in the town of Demetrias, and was chosen by the Ætoliæns as their commander-in-chief. Antiochus appears to have managed affairs badly. He might have made the king of Macedon his friend instead of his enemy; and after his capture of Eubœa, instead of pushing on his conquests, he spent his time at Chalcis, and in negotiating with the petty states around him. The Roman consul, Acilius Glabrio, with Cato for his legate, now advanced against the Syrian king, who made a stand at Thermopylæ, but was utterly routed and compelled to retire to Asia, B.C. 191. The next year L. Cornelius Scipio was elected consul, and appointed to conduct the Syrian war; and his brother, the celebrated Africanus, served under him in the quality of lieutenant. Antiochus withdrew his forces from Lysimachia, in Thrace, and from the strong cities on the Hellespont, and thus gave the Romans free access into Asia. Yet they had no sooner crossed the Hellespont, than, struck with terror, he sent ambassadors to endeavour to negotiate a peace. The terms he offered, though tolerably humiliating, were not such as satisfied the ambition of the Romans, whose conditions Antiochus refused to accept, and, collecting his whole force, he met the consul Scipio (B.C. 190) in a pitched battle near Magnesia of Sipylus, in which he was defeated with immense slaughter. This was decisive; he retired hastily to Syria, and again sent to negotiate for peace, which he obtained on terms not materially harder than those before offered. He was to resign the provinces west of Mount Taurus; to pay 15,000 Euboic talents for the expenses of the war; to deliver up to the Romans his elephants and ships of war; and to place in their hands Hannibal and other foreigners who had taken refuge at his court. Hannibal, with another, preserved his safety by timely flight; the rest were delivered up, together with hostages for the observance of the treaty, of whom Antiochus Epiphanes, the king's younger son, was one.

In collecting means to pay the heavy burden imposed upon him, Antiochus was led to plunder a wealthy temple in the province of Elymaia. Indignant at the sacrilege, the people of the place rose in arms, and massacred him and his attendants (B.C. 187), in the 37th year of his reign and 52nd of his age. Antiochus did more to restore the greatness of the Syrian kingdom under the first Seleucus than any other of his dynasty; but he was unfortunate in meeting the first shock of that iron power before which all the great monarchies of the known world were destined to fall.

(Polybius, lib. 5, &c.; Appian, *Syriaca*; Liv., lib. 36, 37; Raleigh, *Hist. of World*; *Anc. Univ. Hist.*, vol. viii.)

ANTIOCHUS IV., surnamed Epiphanes, or Illustrious, the second son of Antiochus the Great, succeeded his elder brother, Seleucus Philopator (B.C. 175 or 176). Antiochus was, at the time of his brother's death, on his way from Rome, where he had been detained as a hostage.



Coin of Antiochus Epiphanes. British Museum.

The first events of his reign which require notice, are his hostilities with Egypt, which then reclaimed the provinces of Palestine and Cœlesyria, wrested from her by Antiochus the Great. In the first campaign (B.C. 171), he routed the Egyptians between Mount Casius and Pelusium, and fortified the frontiers of Palestine against further aggression. In the next year he overran all Egypt, except the strong city of Alexandria, and gained possession of the person of Ptolemæus Philometor, the young king. In the same year he sacked Jerusalem, and profaned and plundered the temple, as related in Maccabees i. c. 1, and ii. c. 5; after which he appointed Philip the Phrygian governor of Judæa. After the capture of the reigning prince, the Alexandrians having raised Ptolemæus Evergetes, commonly called Physcon, his brother, to the throne, Antiochus, under pretence of restoring the kingdom to Ptolemæus Philometor, renewed the war (B.C. 169), defeated the Egyptians, and laid siege to Alexandria. Being unable to reduce that city; he left Philometor as the nominal king of the country, but the rival brothers, seeing through his ambitious designs, agreed to hold the kingdom in common, and Egypt was restored for a time to its former tranquillity. Hereupon Antiochus undertook a fourth expedition (B.C. 163), entered and subdued Egypt, and was on the point of laying siege to Alexandria, when he was met by ambas-

sadors from Rome, who peremptorily required him to depart from Egypt, and the imperious mandate was obeyed. Returning through Palestine in the same year, he vented his spleen by ordering that great persecution of the Jews related in the second book of Maccabees. The steady and successful resistance of that high-spirited people drained Syria of army after army; and the difficulties of the king were increased by revolts in Armenia and Persia. Dividing his disposable force into two parts, he sent one under the command of Lysias into Judæa; and led the other himself into the revolted provinces, which he soon brought back to their allegiance. While thus employed, he received tidings of the total defeat of his armies in Judæa. Transported with passion, he hastened towards Antioch, when he was seized with violent internal pains, and he died at a town called Tabæ, B.C. 165, in dreadful agony both of body and mind. He was a prince of dissolute and undignified character, as well as stained with the darker vice of cruelty; he received from his subjects the nickname of Epiphanes, or the Madman, in parody of his assumed title of Epiphanes, or Illustrious. (Livy, xlii. &c.; Polybius.)

ANTIOCHUS V., surnamed Eupator, or well-fathered, son of A. Epiphanes, was a child nine years old when he succeeded to the throne, under the guardianship of Lysias. After a nominal reign of nearly two years he was dethroned, and put to death by his cousin-german, Demetrius Soter, son of Seleucus Philopator, who succeeded to the crown in B.C. 162.

ANTIOCHUS VI., the son of Alexander Balas, who was raised up by Diodotus, surnamed Tryphon, as a stalking horse, by the help of which he might displace Nicator, and make his own way to empire. The young pretender was at this time but seven years old; but he was readily raised to the throne, for the excesses of the reigning prince had alienated his subjects. After a nominal reign of two years he was put to death by Tryphon, who assumed the crown. (B.C. 144-2.)

ANTIOCHUS VII., surnamed Sidetes, was a younger son of Demetrius Soter, and brother of Demetrius Nicator. After the latter was expelled by Antiochus VI., A. Sidetes married his wife, Cleopatra, laid claim to Syria, and expelled Tryphon (B.C. 138), who had held it since the murder of Antiochus VI. His reign was comparatively prosperous and tranquil. He reduced many cities, which had taken advantage of the civil wars to assume independence, and among them Jerusalem (B.C. 134). He defeated Phraates, king of Parthia, in three battles, and recovered all which had been wrested from Syria, except the province of Parthia; but his life and reign were brought to an untimely close in a sudden onset made by the enemy upon his winter quarters. He perished, B.C. 129 or 128, leaving a fairer character for justice, generosity, and bravery, than belongs to most of the princes of this most profligate age.

ANTIOCHUS VIII., surnamed Grypus. After the death of A. Sidetes, Syria was again distracted by civil wars. Demetrius Nicator escaped from Parthia, and resumed the crown; but he was soon dethroned by Alexander Zebinas. Cleopatra, the wife successively of Balas, D. Nicator, and A. Sidetes, retained possession, however, of a portion of Syria; and Seleucus, her son by D. Nicator, regained some districts contiguous to those held by his mother, and proclaimed himself King of Syria. This raised her jealousy, and she murdered him with her own hand; then she recalled from Athens, her son Antiochus Grypus (named also Philometor, and, on his medals, Epiphanes), B.C. 125. Grypus soon expelled Alexander Zebinas. Cleopatra then became jealous of him also; and perished, being compelled to drink a poisoned draught, which she herself had offered to her son. Grypus then reigned in peace for eight years; at the end of which a fresh competitor for the throne started up in the person of his half-brother.

ANTIOCHUS IX., surnamed Cyzicenus, from being educated at Cyzicus, the son of Cleopatra by A. Sidetes. After a sharp contest the brothers agreed to divide the empire, B.C. 113 or 112: A. Cyzicenus occupied Colesyria and Palestine; A. Grypus, the rest of the empire. Grypus was assassinated, B.C. 96. A. Cyzicenus was defeated and slain by Seleucus, the son and successor of A. Grypus, B.C. 95. Seleucus perished after a reign of seven months.

ANTIOCHUS X., surnamed Eusebes the Pious, son of A. Cyzicenus, proclaimed himself King of Syria upon his father's death. For a time he disputed the throne with his cousins, Philip and Demetrius Eukæros, sons of A. Grypus; but (B.C. 83) he was compelled to fly into Parthia. He returned (B.C. 86), Eukæros being dead or banished; and while he was engaged in war with Philip, another Antiochus, surnamed Dionysius, full brother to Philip, seized upon Colesyria. The latter was soon slain in a war against the Arabians. After a brief period, the Syrians, wearied by the de-volating feuds of the Seleucidian princes, invited Tigranes, king of Armenia, to take possession of the country. Eusebes then fled into Cilicia (B.C. 83), and passed the remainder of his life in obscurity. The events of this reign are very confused.

ANTIOCHUS XI., surnamed Asiaticus, was the son of A. Eusebes. Tigranes being obliged to withdraw his troops from Syria to make head against the Romans, A. Asiaticus gained possession of part of the kingdom, B.C. 69. He retained it for four years, at the end of which Syria was reduced by Pompeius to the condition of a Roman province, B.C. 65. In Antiochus Asiaticus, the Seleucidian dynasty ended, having ruled Syria for 247 years, reckoning from the time when Seleucus Nicator began his reign in B.C. 312. (For the chro-

nology of the Syrian kings the reader should consult Clinton's 'Fasti Hellenici'.)

ANTIOCHUS OF COMMAGENE. [COMMAGENE.]

ANTI'PATER, Regent of Macedonia. He was a son of Iolaus, and a man of great talent. In his early years he had the advantage of the instruction of Aristotle. The prudence which he displayed in all his conduct, and his attachment to the royal house of Macedonia, gained him the favour of Philip II., who made Antipater his friend, general, and minister. The king's confidence in him appears from an anecdote, according to which Philip one day after getting up rather late, said, "I have slept soundly, but Antipater was awake." After the battle of Charonea, in B.C. 338, Antipater and Alexander the son of Philip, were sent to convey to Athens the bones of those Athenians who had fallen in the battle, and to conclude a treaty of friendship and alliance with the Athenians. Alexander had the same esteem for Antipater as his father, and when the young king was preparing for his Asiatic expedition, Antipater, with other men of influence, entreated him to marry, and give a successor to the throne of Macedonia, before embarking in his great undertaking. The advice was disregarded, but on setting out Alexander appointed Antipater regent of Macedonia, and placed at his disposal an army of 12,000 foot, and 1500 horse for the protection of the kingdom. In B.C. 331, Antipater was engaged in a war with some rebellious tribes of Thrace under Memnon, which the Spartans considered a favourable opportunity for recovering their supremacy in Greece, and accordingly Sparta, under her king, Agis III., and her Peloponnesian allies, rose against Macedonia. Antipater settled the affairs in Thrace as speedily as possible by a peace, and hastened to the Peloponnesus. In the neighbourhood of Megalopolis in Arcadia he gained a complete victory over the Greeks. Agis fell in battle, and the Greeks were compelled to keep quiet. [AGIS III.] The position of Antipater as regent of Macedonia was difficult, on account of the arrogance, the perpetual interference, and the petty jealousies of Queen Olympias, the mother of Alexander. Each often complained of the other by letters and messengers to Alexander. Whether it was that the accusations of Olympias or Antipater's own conduct raised suspicions in the king's mind, or that Alexander merely intended to put an end to these quarrels by removing the regent, in the year B.C. 323, when Alexander was at Babylon, he sent orders to Antipater to bring recruits to Asia, and appointed Craterus to lead back the Macedonian veterans, and succeed Antipater as regent of Macedonia. It is not improbable that Antipater's own conduct may have afforded grounds for suspicion, as it cannot be supposed that he was indifferent to the execution of his son-in-law, Alexander, son of Aeropus. But before Alexander's orders were carried into effect, he died at Babylon in B.C. 323. There is a tradition that Antipater was implicated in the death of Alexander the Great, and it is said that Aristotle, who was hurt by the king's conduct towards him, induced Antipater to administer poison to Alexander at Babylon, through his son Iolaus, who was the king's cup-bearer. But this report is contradicted by the best authorities, and it is not improbable that it arose several years after the death of Alexander through the slander of Olympias, the implacable enemy of Antipater and his family.

In the division of the empire after the death of Alexander, it was agreed that Antipater, in conjunction with Craterus, should have the government of the European parts, with the exception of Thrace, which was given to Lyimachus as a separate satrapy. The arrival of the news of Alexander's death had encouraged the Greeks once more to take up arms to recover their independence, and Antipater had now to carry on a war against a powerful confederacy of the Greeks, which was headed by the Athenians and Ætolians. The war which broke out is called the Lamian war, from the town of Lamia in Thessaly. The command of the army of the confederates was given to Leosthenes of Athens. Near Thermopylæ he defeated the Macedonians, and Antipater was obliged to throw himself into the town of Lamia. The town was besieged, and its surrender was daily expected. But the death of Leosthenes, and the withdrawal of the Ætolians, gave a favourable turn to the war for Antipater, who maintained himself in Lamia until Leonnatus came with an army to his relief. The Greeks now raised the siege, turned against Leonnatus, and an engagement with him ensued, in which he was defeated and killed. But discord among the Greeks prevented their following up this victory, and Antipater was enabled to join the remainder of the defeated army. He now withdrew beyond the river Peneus, where he was joined by Craterus. His forces became thus superior to those of the Greeks, whose disunion, though the battle of Cranon, which was now fought, was scarcely decisive on either side, destroyed all their hopes. The moderation with which Antipater used his victory induced the Greeks, with the exception of the Ætolians, to submit again to Macedonia. The confederacy was dissolved B.C. 322, as Antipater refused to treat with it, and each separate state had to implore his mercy. The Athenians obtained the alliance of the Macedonians only on the hard conditions of surrendering the leaders of the insurrection, and among them Demosthenes, who however made his escape, recalling the exiles of the Macedonian party, and paying a heavy contribution to defray the expenses of the war. In addition to all this, the democratical constitution of Athens was abolished, an oligarchy, headed by the faithful partisans of the Macedonians, was established, and a Mace-

donian garrison took possession of Munychia. The Ætoliæ had retreated to their mountains to wait for a favourable opportunity for renewing the contest.

After the close of the Lamian war, Antipater gave his daughter Phila in marriage to Craterus, in order to unite the interests of his colleague with his own. The two regents invaded Ætolia, B.C. 322, but they had scarcely entered the enemy's country, when Antigonus informed them that Perdiccas, the supreme regent of the Macedonian empire, entertained the plan of making himself master of the empire by marrying Cleopatra, the sister of Alexander, crushing all the other satraps, and divorcing Nicæa, the daughter of Antipater, whom he had married only a short time before. This intelligence induced Antipater to conclude peace with the Ætoliæ on terms favourable to them, and to direct all his efforts against Perdiccas. Antipater and Craterus immediately prepared to march into Asia, and entered into an alliance with Ptolemæus of Egypt, whom Perdiccas intended to attack first. In the spring of B.C. 321 the two regents of Macedonia crossed the Hellespont. Eumenes, the friend of Perdiccas, had received orders to oppose them, for Perdiccas was already on his march to Egypt. Neoptolemus, an officer who had deserted from Eumenes, assured the invaders that it would be an easy matter to defeat Eumenes; and trusting to this Antipater divided the Macedonian forces, and giving the command against Eumenes to Craterus, he himself marched through Cilicia towards Egypt. While Antipater was in Syria he received intelligence of Perdiccas being murdered by his own troops, and that Pithon and Arrhidæus had been appointed to the supreme regency in his stead. Near the town of Triparadisus, Antipater joined the army of Perdiccas, which was returning from Egypt, and as the two supreme regents were unable to contend against the perpetual interference of Queen Eurydice, who, together with her husband, Philip Arrhidæus, and the young king Alexander Ægus, was still with the army in Asia, they resigned their office, which was conferred upon Antipater. Immediately after, Antipater had to put down a mutiny of the army, which Eurydice endeavoured to turn to her own advantage and against Antipater. While at Triparadisus the regent made several new regulations respecting the satrapies which had become vacant by the recent occurrences; he left Antigonus to prosecute the war against Eumenes and the other partisans of Perdiccas, and returned to Macedonia in B.C. 321, together with Philip Arrhidæus and Alexander Ægus. He arrived in Macedonia about the spring of B.C. 320, and the peace which had been disturbed during his absence by the Ætoliæ had already been re-established by his generals. Soon after his arrival, he was seized by an illness which terminated his life, early in the year B.C. 319. During his illness the Athenian orator Demades came to him as ambassador from Athens, to petition for the withdrawal of the Macedonian garrison from Munychia, and Antipater had him put to death on the ground of having kept up a treacherous correspondence with Perdiccas. [DEMADES.] In his last days Antipater appointed Polysperchon his successor in the regency of the Macedonian empire: to his son Cassander he gave only the office of chiliarch. This slight to his own son may be accounted for in various ways. It may be that Antipater acted in this manner out of consideration for the interests of the royal family of Macedonia, which Cassander hated, or that he foresaw the troubles that would arise between Cassander and the Macedonians. The haughty and intractable character of Cassander was well known to the Macedonians, and he was much disliked by them.

(Flahe, *Geschichte Macedoniens*, i.; Droysen, *Geschichte Alexanders des Grossen*, and *Geschichte der Nachfolger Alexanders*; Thirlwall, *History of Greece*, vii.; which works contain the references to all the ancient authorities.)

ANTIPATER, son of Antipas, the governor of Idumæa, was himself a native and governor of that province during the high-priesthood of Alexander Jannæus. After that prince's death, his sons, Hyrcanus and Aristobulus, disputed the succession. Antipater was a zealous partizan of the former, who, after a bloody contest, was established in the high-priesthood by Pompeius the Great. This favourable issue was very mainly owing to the prudent management of the Idumæan, and he was rewarded by the confidence of his weak master under whose name he ruled in Judæa. When Cæsar, during the celebrated siege of Alexandria, was himself besieged in his camp by the inhabitants of that city, Antipater came to his help, and found opportunity to perform good service, and signalise his own courage. Cæsar in return obtained for him the citizenship of Rome, and appointed him to the administration of Judæa, which enjoyed tranquillity and prospered under his care. He was poisoned by a Jew named Malchus, B.C. 49, through jealousy of his influence with Hyrcanus. The guilt of the crime was heightened by the ingratitude of the murderer, who had been indebted for his life to the man whom he poisoned, and had received other benefits at his hands. Antipater left four sons, of whom two are known in history—Phasaël, governor of Jerusalem, and the infamous Herod, king of the Jews.

These are the two most remarkable persons bearing the name of Antipater; but it is one of common occurrence in ancient history.

ANTIPATER, L. COELIUS, a Roman historian of the Second Punic War. [COELIUS.]

ANTIPHILUS, a celebrated Greek painter, who lived in Egypt in the time of Ptolemæus Philopator, at the close of the 3rd century B.C.

He is praised by Quintilian for the facility with which he painted, and Pliny mentions several of his works, in various styles. Antiphilus was the inventor of a kind of caricatures called 'Grylli.' They were a species of grotesque monsters, part man and part animal or bird, of which the Greeks and Romans appear to have been fond. Antiphilus therefore added variety of style to facility of execution. He was a native of Egypt, and his time is fixed by a circumstance connected with him, mentioned by Lucian in his 'Treatise against Calumny.'

ANTIPHON, the son of Sophilus, is called the oldest of the ten Attic orators. He was born at Athens about B.C. 479, and belonged to the demus of Rhamnus in Attica, whence he is called Rhamnusius. He had a school of rhetoric at Athens, and among his pupils was the historian Thucydides, whom some careless Greek compilers have made the master of Antiphon. When Quintilian ('Instit. Orator,' iii. 1.) says that Antiphon was the first who wrote orations, he must be understood to mean the first who wrote speeches to be delivered in the courts of justice, for Gorgias had preceded him in the composition and publication of other kinds of orations. In the unornamental life of Antiphon, attributed to Plutarch, the events of his public life are vaguely recorded. He is said to have done good service in the Peloponnesian war, to have gained many victories, which however are not mentioned by Thucydides, and to have brought over many states to the alliance of Athens. Diodorus mentions Antiphon as archon eponymus in the year B.C. 418; but this may either be Antiphon of Rhamnus or another of the name. The statement of Thucydides rather leads to the conclusion that Antiphon took no active part in public affairs, though he was a busy manager behind the scenes. The chief event of his life was the overthrow of the Athenian democratical constitution and the establishment of the Council of the Four Hundred (B.C. 411), the planning and execution of which revolution Thucydides attributes solely to Antiphon, who employed Pisander and others as his agents. Antiphon, Phrynichus, and Theramenes were among the Four Hundred. But dissension soon arose in the new council. Theramenes and his party wished to recal Alcibiades from exile, a measure which Antiphon and his friends opposed, foreseeing that the consequence of the return of Alcibiades in the present state of affairs would be the restoration of the old constitution. To strengthen themselves at home, Antiphon, Phrynichus and ten others, went on an embassy to Sparta, for the purpose of making peace with the Lacedæmonians on any terms that they could, and at the same time they provided for the fortification of Estioneia, a projecting point of land which commanded the entrance to the Piræus, with the view of securing a landing-place for the Lacedæmonian forces, as Theramenes and his partizans said. The embassy failed, Phrynichus was assassinated soon after his return, in open day-light, the government of the Four Hundred overthrown after a short duration of four months, and Alcibiades was recalled to Athens (B.C. 411). In the same year Antiphon and Archeptolemus were brought to trial on the charge of high treason. Antiphon, says Thucydides, made an admirable defence. Thucydides does not mention the result of the trial, but we learn from the authority of the rhetorician Cæcilius, who is quoted by the Pseudo-Plutarch, that Antiphon was condemned and executed, his property was confiscated, his house levelled to the ground, and the site was marked out by boundary stones, on which was inscribed Antiphon the Traitor. All his descendants, both legitimate and illegitimate, were declared incapable of civil rights. This sentence, which was engraved on a bronze tablet, is preserved in an extract from Cæcilius in the Pseudo-Plutarch. Cæcilius was a contemporary of Cicero. Thucydides (viii. 60) says that Antiphon was inferior in virtue to none of his contemporaries; that he was equally distinguished by wisdom in counsel and by eloquence. Sixty of his orations were known to Cæcilius and others, but twenty-four of them Cæcilius considered to be spurious. Only fifteen orations are now extant, three of which relate to real cases. The other twelve are divided into tetralogies, or sets of four, and as they contain no proper names, we may assign them to the class of sophistical exercises, such as we learn from Cicero that Antiphon wrote. But all the speeches, real and imaginary, relate to cases of murder; and thus, according to a system of classification common among the Greek grammarians, they have all been put together, and are the only works of Antiphon that have been preserved. Each tetralogy consists of four orations, an accusation of the plaintiff, a reply of the defendant, a replication of the plaintiff, and the defendant's rejoinder. The arguments on each side turn mainly on the probabilities for and against, which may be derived from evidence insufficient in itself to establish the guilt or innocence of the accused party. These exercises are characterised by great acuteness in invention; they are in fact practical specimens of the method of discovering topics (the loci communes of Cicero) in argumentation. The titles of many of Antiphon's other speeches have been preserved. Considering the position which he occupies among the Attic orators, the loss of his orations is much to be regretted, especially that which he delivered on his trial, which was entitled 'On the Revolution:' it is several times cited by Harpocration. Antiphon was also the author of a 'Treatise on Rhetoric,' in three books at least, which is often cited by the ancient writers. Antiphon was hardly an orator in our sense of the term, nor was he a public speaker, like Pericles. His profession was the composition of speeches, which were delivered by others. There was no body of men at Athens who resembled the modern lawyer or even

the Roman orator, and those who had business in the courts, either as plaintiffs or defendants, had in the main to manage their own causes. The necessity of getting assistance to draw up a statement in the best form, and to enforce it by the strongest arguments and a reference to the law, called up a class of persons who were professional speech-writers; and of these Antiphon is said to have been the first at Athens. The study of the laws was thus in some measure made a special business, and the speech-writer may be considered as in some measure corresponding to the modern lawyer; yet there never was a scientific study of law at Athens as there was at Rome, nor was there ever a body of men like the great Roman juriconsults. The method and style of Antiphon should be studied in connection with the speeches in the work of his pupil Thucydides, and these two writers furnish the chief materials for the early history of Attic oratory. Clearness, energy, and the absence of rhetorical ornament, or figures of speech, are the characteristics of the old Attic oratory. But though the periods of Antiphon and Thucydides are unlike the full rounded sentences of the later orators, they are not constructed without reference to some principles of art. The argument is fully elaborated by the accumulation of every thing that is material to it, and though the nicer connection of the parts of sentences is wanting, which marks the style of the late orators, there is no want of due order in the arrangement of the thoughts. There is also a symmetrical balancing of the parts of sentences, with the view of giving on the one hand completeness to the form of expression, and on the other hand, precision by opposition or contrast. Thus there is a general parallelism or antithesis observable in all the writings of the old Attic orators, which indeed was never abandoned by their successors, though it was rendered less prominent by the introduction of more rhetorical ornament.

The orations of Antiphon were first printed in the collection of Aldus, Venice, 1513, folio; they are also in H. Stephens' collection of the Greek orators, 1575; in that of Reiske, 1773, of Dobson, and in that of Imm. Bekker, 1822. One of the most recent editions of Antiphon is by J. G. Baier and H. Sauppe, Zürich, 1838, 8vo. They were translated into French by Auger, with the orations of Isocrates, 1781, 12mo. (*Biographical Dictionary of Useful Knowledge Society.*)

ANTISTHENES, the master of Diogenes, and commonly reputed the founder of the Cynic school. The time of his birth, as well as that of his death, is uncertain; but he was the contemporary of Socrates, Plato, Aristotle, Xenophon, &c., and may be said in general terms to have flourished about B.C. 380. Diodorus Siculus mentions him as still alive B.C. 366. He was born at Athens, of which his father, named also Antisthenes, was a citizen. His mother was a native of Thrace, or, as Plutarch says, of Phrygia. He first attended the school of the rhetorician Gorgias; but, leaving him after some time, he became a follower, and eventually one of the most distinguished disciples, of Socrates. His dwelling was in the Piræus, and he used to walk daily the forty stadia (above four miles) to Athens to hear his new master, to whom he faithfully adhered to the end of his life. Diogenes says that he was the cause of the banishment of Anytus and the death of Melitus, the two chief accusers of his master Socrates; but the statement is vaguely made and not supported by other evidence. The time of his death is not mentioned: he is said to have reached his seventieth year.

Antisthenes is reckoned among the genuine scholars of Socrates, or those who preserved at least a portion of their master's doctrines and manner of teaching. He was a man of stubborn character, and he carried his opinions to extremes; yet he was an agreeable companion, according to Xenophon, and distinguished by temperance in all things. Socrates, perhaps, gives us an intimation of one of his failings in a story recorded by Diogenes Laertius. On one occasion, when he had turned his cloak so as to show the holes in it, Socrates said to him, "Antisthenes, I see your vanity through your cloak." Antisthenes is introduced in the 'Symposium' and the 'Memorabilia' of Xenophon as conversing with Socrates and others; and these, which are the best sources for the little that is really known of his character and principles, represent him in a favourable light. He is also mentioned in the 'Phædon' of Plato as present at the death of Socrates.

After the death of Socrates (B.C. 399) he established a school in the gymnasium of Cynosarges, adjoining the temple of Hercules, which he selected apparently for two reasons: the Cynosarges was the gymnasium for those Athenians who were not of genuine Attic stock, and Hercules was the ideal model of manly excellence to Antisthenes, and formed the subject of at least one of his treatises. The followers of Antisthenes were first called Antisthenicæ, and afterwards Cynics (*κυνικοί*), a term that either had reference to the name Cynosarges, or to the Greek word *κύων* (dog), which may have been given to the disciples of Antisthenes on account of the coarseness of their manners. Antisthenes was poor, but he boasted that he was really rich, for man's wealth and poverty, he said, were not in his house but in his mind; and it was his practical philosophy to limit his wants as much as possible. He is said to have worn a single garment, and to have adopted the wallet and staff, though some writers attribute to others the adoption of these external characteristics of the Cynics. It is not quite clear what is meant by the story of Antisthenes being the first who doubled his cloak (*επιβιβας*), but it seems that it was done to render it a more complete dress, for it was his only garment.

Many sayings of Antisthenes are recorded by Diogenes. They are

marked by a sententious brevity, a play on words, and a caustic humour, which may have contributed to affix on him and his followers the appellation of Cynic or snarling. He advised the Athenians to pass a decree that should declare asses to be horses; and when his proposal was treated as absurd, he replied, "Why, you have generals who know nothing, and are only elected to be such." In reply to one who told him that many persons spoke well of him, he said, "What vicious act have I done?" On being reproached for keeping bad company, he replied, "Physicians are with their patients, and yet they don't take the fever."

The doctrines of Antisthenes had chiefly a moral and a practical end. It is not possible to state them in anything like a systematic form from such evidence as we have. He had probably no great originality as a thinker; and the best part of his moral philosophy harmonises with that of Socrates. But, as in other like cases, many things may have been attributed to Antisthenes as the founder of a sect which belongs to the later Cynics.

ANTOINE DE BOURBON, duke of Vendôme, married, in 1548, Jeanne d'Albret, only child of Henry II., king of Navarre. Henry, Prince of Béarn, afterwards Henry IV. of France, was the offspring of this marriage. Antoine assumed the title of king of Navarre in right of his wife. The Bourbons were collaterals of the Valois dynasty, being descended from Robert, count of Clermont, a younger son of Louis IX. As such, Antoine de Bourbon aspired to be at the head of the administration of France after the accession of the youthful king Francis II.; but being himself of an indolent, wavering disposition, he was supplanted by the more enterprising and ambitious Guises, uncles to the young queen, Mary Stuart. After the death of Francis II. in 1560, the king of Navarre was named Lieutenant-General of the kingdom, and adviser to the queen-mother (Catherine de Medicis) during Charles IX.'s minority. When the civil and religious war broke out in 1562, the king of Navarre commanded the king's troops, and received a wound at the siege of Rouen, of which he died in November of the same year. [See BOURBON, and HENRY IV.]

ANTOINETTE, MARIE. [MARIE.]

ANTOMMARCHI, FRANCESCO, a surgeon of some reputation as an anatomist, but more likely to be remembered in his capacity of physician to Napoleon I. at St. Helena. Antommarchi, a native of Corsica, studied medicine at Pisa, and was towards the close of the year 1812 elected anatomical dissector to the hospital of Santa Maria Nuova of Florence, attached to the university of Pisa. This appointment rendered him the principal assistant of his anatomical teacher, Mascagni. In 1818 the Chevalier Colonna, chamberlain to Madame Mère, made overtures to Antommarchi for the purpose of inducing him to accept the appointment of surgeon to the Emperor Napoleon I., and he accepted the offer. The history of Antommarchi, from this time till his return to Europe in 1821, is part of the biography of Napoleon. Immediately on his return he was involved in a dispute with the heirs of Mascagni, who wished to reclaim from him the plates and manuscript of the 'Grande Anatomia,' which he had undertaken to edit, and he eventually gave them up. In 1825 a series of anatomical plates, the size of life, by Antommarchi, were announced as on the eve of publication at the lithographical establishment of Count de Laeteyrie at Paris. The heirs of Mascagni forthwith published a letter to the count, in which they asserted that Antommarchi's lithographed drawings were mere copies from the plates of Mascagni. A favourable report of the work however was presented to the Académie des Sciences by Magendie and Duméril. Fifteen parts of this work were published with the title, 'Planches Anatomiques du Corps Humain,' Paris, 1823-1826, royal folio, including forty-five finished and thirty-five outline lithographed drawings of inconsiderable merit. The controversy appears to have died away, through lapse of time, without a positive decision being pronounced in favour of the claims of either party. During the Polish revolution he went to Warsaw, where he was appointed general inspector of military hospitals.

The following account of another curious controversy, in which Antommarchi was engaged, is translated from the 'Nouvelle Biographie Universelle,' Paris, 1852:—"Soon after the revolution of July," says Doctor Bourdon, "Antommarchi remembered that he had taken a cast of the head of the dying hero. Now, about nine years after his return from St. Helena, he first decided on publishing this cast of the emperor. It created a great sensation [in Paris], and for a time drew Antommarchi from his obscurity, probably also relieving him from pecuniary distress; but at the same time it greatly injured his reputation. As it did not appear from this cast that Napoleon's skull presented that phrenological conformation which, according to Gall, ought to have indicated the most glorious and least contested of his faculties, the adversaries of that science made use of it as an argument against Gall and Spurzheim; and thence sprang the disputes which still continue. The fact is, that there were some reasons for doubting whether the cast published by Antommarchi had really been moulded at St. Helena after the death of the emperor: it was found to bear more resemblance to Bonaparte the first consul than to the illustrious exile, worn out by six years of sorrow and want of sleep, emaciated by disease, and with the furrows ploughed by fifty-two years. Neither does this cast of Antommarchi accord with what Dr. O'Meara and General Montholon have related of the thinness of Napoleon, and of the alteration of his features in the latter part of his existence. Sus-

picians were set afloat of Antommarchi's veracity; it was affirmed that he had unlawfully assumed the title of professor, and that nobody had been able to find two works that he said he had published—the one a treatise on the cholera, the other concerning physiology. The advocates of the new science of phrenology, in their spiteful ardour, went so far as to throw a suspicion upon the identity of the cast considered with regard to the material. 'Your cast,' they said to him, 'is of a fine plaster; it is white and pure, such as is only to be seen at Lucca, where beautiful statuettes are formed of it; you could not have found any such at St. Helena.' Wearied with all these vexations, Antommarchi about 1836 took the desperate step of emigrating, in order to practise homœopathically at New Orleans, and afterwards at the Havannah." He died at San Antonio, in Cuba, about 1844.

ANTONELLO DA MESSINA, a celebrated Italian painter, distinguished as the first Italian who painted 'in oils,' as it is termed. Neither his name nor any date connected with events of his life are exactly known. He was born at Messina about the year 1414, and was instructed in painting by his father, Salvatore d'Antonio; he then studied in Rome, and returned to Messina an accomplished painter for his time, and acquired considerable reputation by some works which he executed at Messina and at Palermo. In about the year 1442 he had occasion to visit Naples, where, in the possession of the king, Alfonso I., he saw a picture executed in a manner and with materials quite new to him: this was a picture of the Annunciation by Giovanni da Bruggia, as Vasari names John Van Eyck. Antonello no sooner saw this picture than he was possessed with an invincible desire to learn by what means it was painted; and having learnt the name and place of residence of the painter, he immediately set out for Flanders, where, by means of presents of Italian drawings and other works of the kind, he was not long in obtaining Van Eyck's secret. Antonello seems to have remained with Van Eyck until his death in 1445, when Antonello returned to Sicily for a few years; but before 1450 he was in Venice, by which time he had communicated the new method to Domenico Veneziano, who was murdered in Florence in 1464 by Andrea del Castagno, after he had obtained the secret of the new method from him. From Venice Antonello repaired to Milan, where he probably dwelt some years, and about the year 1470 he returned to and established himself at Venice. In Venice he lived upwards of twenty years in the enjoyment of the reputation of one of the most distinguished painters of his age. He died, aged 79, probably in 1493, just as he was about to execute some works for the palace of the signory of Venice.

Antonello appears to have made no secret of his new method of painting after his second visit to Venice, for in 1573 Bartolomeo Vivarini painted a picture in the new manner for the church of San Giovanni and San Paolo, and Antonello himself marked his pictures '66 pinxit.' There is at least one so marked in the possession of a gentleman at Utrecht: it represents Christ between the two thieves, and 'Antonellus Messaneus me 66 pinxit, 1475,' is inscribed upon it; it is a small picture painted upon a panel of wild chestnut. The '66' evidently signify 'oleo,' or in oil; a word however calculated to mislead, as the method of painting simply in oil was very old, and that of Van Eyck was not merely painting in oil; it was, according to Vasari, painting in varnish. Vasari says that Van Eyck, by boiling linseed, poppy, and nut-oils, with other mixtures, obtained that varnish which he in common with every other painter in the world had long desired. From this sentence it is evident that 'painting in oil' is strictly a misnomer, and it was adopted only as sufficiently descriptive in contradistinction to the then prevailing method of water-colour, or 'a tempera' painting.

Antonello's works were distinguished for tone, for brilliancy of colour, and for the excellence of their impasto, but those which remain are much darkened. In design they are similar to the works of the Bellini. Antonello's life was long, and he was industrious; the extreme scarceness therefore of his works cannot be otherwise accounted for than by supposing them to be attributed to other masters, or vaguely designated as of the school of Van Eyck—a very frequent designation in the continental galleries.

ANTONIA MAJOR, the elder daughter of Antonius the triumvir, by Octavia, the half-sister of Augustus, born B.C. 39. She married L. Domitius, the son of Cn. Domitius, who supported the interests of Antony in the disputes with Augustus, until a short period before the battle of Actium, and the grandson of L. Domitius, who fell in the flight from Pharsalia. Among the descendants of Antonia were some of the most illustrious personages in Rome. One of her daughters, Domitia Lepida, was the mother of Messalina, afterwards married to the Emperor Claudius; and her son, Cn. Domitius, marrying Agrippina, became the father of the Emperor Nero. We have called this Antonia the elder in agreement with Suetonius and Plutarch. Tacitus, on the contrary, speaks of her as the younger daughter. ('Ann.,' iv. 44; xii. 64.)

ANTONIA MINOR, the sister of the preceding, born B.C. 38 or 37. She married Drusus Nero, the brother of the Emperor Tiberius, by whom she became the mother, 1, of the celebrated Germanicus; 2, of Livia, who was first married to Caius Caesar, the grandson of Augustus, and after his death to her cousin Drusus, the son of Tiberius; and, 3, of the Emperor Claudius. Caligula, being the son of Germanicus, was her grandson.

Antonia was not fortunate in her domestic relations: she lost her husband B.C. 9, before she was thirty years of age, by a fall from his horse. Early in the reign of Tiberius (A.D. 19) she saw the widowed Agrippina return from the east with the ashes of her son Germanicus. In 23 her daughter Livia, corrupted by Sejanus, assisted in the murder of her own husband Drusus; but her guilt remained unknown to the world until eight years after, when Antonia herself became indirectly the cause of the discovery. Sejanus was then preparing to execute his final schemes for the destruction of Tiberius, when his intrigues became known to Antonia, who communicated her information through the freedman Pallas to the emperor. The ruin of the favourite brought many past crimes to light, among others the murder of Drusus; and Livia met the fate which she deserved, her own mother, if we may believe one of the accounts given by Dio, opposing herself to the pardon offered by the emperor. Under the reign of her grandson Caligula she was at first highly honoured, receiving every distinction which had formerly been conferred on the celebrated Livia; but respect soon changed to coldness and ill-treatment; and at last her death was supposed to be hastened by his neglect, if indeed it was not brought about by more direct means. If we place her death in the first year of Caligula, she was about seventy-five years of age. The Emperor Claudius had experienced from her when a child little of maternal affection, but he honoured her memory when he came to the throne in every way that the flattery of the age permitted. Pliny speaks of a temple dedicated to her. Of the private life of Antonia little is known. She was celebrated for her beauty, and still more for her chastity, in an age too when that virtue was not common amongst women of her rank. The beautiful head of Antonia is taken from a gold medal in the British Museum.



ANTONINUS LIBERALIS probably lived under the Antonines. He is the author of a work in Greek, entitled 'A Collection of Metamorphoses:' this collection is borrowed from a variety of authors, and is curious for containing many passages of poets whose works are now lost. The best edition is that of H. Verheyk, Leyden, 1774, 8vo.

ANTONINUS PIUS, or, with his full name, Titus Aurelius Fulvus Bojonius Antoninus Pius, was the son of Aurelius Fulvus and Arria Fadilla. He was born September 19, A.D. 86, in the reign of Domitian, at Lanuvium (now Lavinia), a town of Latium, a few miles south of the Alban Lake. His youthful years were spent at Lorium (a town on the north side of the Tiber, not far from its mouth), under the care of his paternal and maternal grandfathers, T. Aurelius Fulvus, who had twice been consul, and Arrius Antoninus, who also had twice attained the same honour.



Gold. British Museum. Diameter doubled.

Through his extensive family connexions he inherited great wealth, and was speedily raised to the successive dignities of quaestor, praetor, and consul. His taste however was for a country life. When Hadrian intrusted the administration of Italy to four men of consular rank, he gave to Antoninus the government of that part in which his possessions lay. During his consulship and his subsequent government of the province of Asia as pro-consul, there were, as his credulous biographer informs us, many strange presages of his future elevation. On his return to Rome he was often consulted by Hadrian on public matters; and finally he was adopted as the emperor's successor, on condition of adopting himself, Marcus Antoninus, the son of his wife's brother, and Lucius Verus, the son of Elius Verus, who had been adopted by Hadrian, but had died prematurely. He then became

associated with the emperor in the government of the Roman world. On Hadrian's death (A.D. 138) he became emperor, with the title of Antoninus Augustus, to which the name of Pius is added on his medals. He seems never to have left Italy after his elevation, but his officers maintained the security of the provinces, and protected the frontiers from aggression. In Britain, Lollius Urbicus confirmed the former conquests; the Moors of Africa were compelled to sue for peace; and the attempts at rebellion in Germany, Greece, Judæa, and Egypt, were checked by the vigour of his governors. One of the most curious events in the foreign affairs of the reign of Antoninus is his helping the Olbiopolites, or inhabitants of Olbia, a Greek colony on the Borysthænes, against a nation called the Tauro-Scythæ, probably a nomadic race of the Dnieper and the Don. The Tauro-Scythæ were compelled by the Roman emperor to give hostages to the people of Olbia. The emperor died at Lorium in the seventy-fifth year of his age (seventieth, according to Capitolinus, who has written an ill-digested biography of this emperor), B.C. 161, and was succeeded by Marcus Aurelius, commonly called Antoninus the Philosopher. Antoninus was buried in the tomb of Hadrian, one of the architectural monuments with which he adorned Rome.

Antoninus married Annia Faustina, the daughter of Annius Verus, by whom he had four children, one of whom, Faustina, became the wife of M. Aurelius. The conduct of Antoninus's wife gave occasion to scandal; but on her death, in the third year of the emperor's reign, the senate paid her the usual compliment of divine honours, and decreed the erection of a temple, with statues of gold and silver, to her memory. A temple erected to Antoninus and Faustina still exists in part in the Campo Vaccino at Rome. The general character of the policy of Antoninus was beneficent and just, and the Roman world perhaps never had a more indulgent and amiable master. He continued the governors of provinces for many years in office when their conduct was satisfactory; and the provinces themselves enjoyed under his reign freedom from all exorbitant taxation. He surrounded himself with a council of chosen friends, without whose advice he took no public measure of any kind. Their counsels directed him in drawing up the imperial decrees (*formæ*), which were to have the force of law. Judges who discharged their duty faithfully were never removed. In his elevated station the emperor maintained the simple character of his early life, mingling in the society of his friends like one of the same rank, and using his unlimited power more like a private citizen intrusted with it by his fellow-countrymen than as the undisputed master of the empire. Antoninus continued the then existing practice of bestowing pensions or allowances, and gave salaries and honorary distinctions to the professors of rhetoric and philosophy in all the provinces. Apollonius the Stoic was specially invited from Chalcois to superintend the education of M. Aurelius. But the idle and worthless who had obtained public allowances felt the effect of the prudent emperor's reforms, who remarked, "that nothing was more disgraceful, nothing more cruel, than for a man to feed on the public property who had done nothing to improve it."

found his uncle, Cardinal Enrique, who had been appointed regent by Sebastian, in possession of the throne. Antonio immediately claimed the crown; and, by the advice of the Pope's nuncio, appealed to the Archbishop of Lisbon, reserving the final decision to the Pope. The cardinal-king declared Antonio a traitor, degraded him from his rank, and exiled him from Portugal. Antonio fled to Spain, where he proposed to give up his claim to the crown in favour of the king of Spain, Philip II., for an annual pension of 300,000 ducats and the regency of Portugal during his life. This extravagant proposal was naturally rejected. In the mean time the cardinal-king assembled the Cortes of the realm at Lisbon, in April, 1579, to decide the question of the succession; but before the Cortes had pronounced their judgment the king died, on the 1st of January, 1580.

The Cortes was at this time at Almerin. Antonio, who had already returned from Spain, hastened to Lisbon, where he summoned the authorities to receive him as king. Not succeeding here he repaired to Santarem, where the deputies of the third estate had removed from Almerin; and here he succeeded in inducing the multitude to recognise him, and he was proclaimed king.

Antonio now proceeded to Lisbon, and was proclaimed king in that capital. The Duke of Alba, at the head of the Castilian army, in the mean time invaded the kingdom to take possession of it in the name of Philip, and reduced Elvas, Villavieiosa, Estremoz, Montemor, and other places; while several important towns opened their gates to the Spanish forces. The Marquis of Santa Cruz, with the Spanish fleet, had also taken possession of other places on the coast. Antonio, at the head of 12,000 men, courageously opposed the invaders; but he was defeated, and the duke entered Lisbon by capitulation. Antonio retreated, and proceeded to Oporto, where he knew he had some adherents. The success of the Castilian arms however had changed the dispositions of the inhabitants, and they refused to admit Antonio; but some of his partisans having opened one of the gates, he entered the town like an enemy, and his soldiers committed the most violent excesses. The Spaniards soon arrived before Oporto, and Antonio's diminished and undisciplined forces fled before the Spanish veterans. Antonio escaped to Viana do Minho, where he embarked; but the sea was so rough that he was forced back to land. He disguised himself in a sailor's dress, and by mixing only with the lower orders was able to remain for some months in Portugal, until at last he escaped to France.

At Paris he published a manifesto in Latin, French, and Dutch, and sent it to Holland and England, whence he expected assistance. This document bears the date of 1585. In 1588 he came to England, soon after the destruction of the Spanish armada. He was favourably received by Queen Elizabeth, who was at last persuaded to equip a fleet, in which she sent the exile back to his country. In 1589, the expedition, consisting of 120 vessels with about 20,000 volunteers, sailed from Plymouth under the command of Sir Francis Drake and Sir John Norris; but being repulsed in an attack upon Lisbon, and not receiving the adhesion of the inhabitants, as Antonio had led them to expect, they gave up the enterprise and returned home. Antonio retired to France, where he ended his days in obscurity and indigence, on the 26th of August, 1595.

(Lemos, *Historia General de Portugal*, vol. xvii.; Antonio de Herrera, *Historia de Portugal*; Mariana.)

ANTONIO, NICOLAO, or NICOLAO, a Spanish writer, born at Seville, in 1617. He received his early education at the Dominican school of that city, where he also studied divinity two years. In 1636 he went to the University of Salamanca, where he studied civil and canon law under the celebrated jurist Ramos del Manzano. In 1639 he was made a Bachelor of Arts. He returned afterwards to Seville, and devoted his time entirely to the collection of materials for his chief work, of which the best edition is entitled, '*Bibliotheca Hispana, vetus et nova, sive Hispanorum Scriptorum, qui ab Octaviano Augusti ævo ad Annum Christi MDCLXXXIV. floruerunt, Notitia, Curante Francisco Perezio Bayerio.*' Matriti, Joachimus Ibarra. 1788, 4 vols. folio. ('*Bibliotheca Hispana, Ancient and Modern, or an Account of the Spanish Writers who have flourished since the age of Octavianus Augustus to the year 1684.*') Of this book, Baillet says that he prefers it to all the works of the kind in existence. For Spanish literature, there is certainly neither a better nor a safer guide. He also wrote a work, when he was 23 years of age, on 'Banishment, and the Condition and Rights of the Exiled.' In 1646 he was created a Knight of Santiago, and in 1659 Philip IV. appointed him general agent for the court of Spain at Rome, which office he held with honour until he was recalled by Charles II. He was then made a canon of Seville, and created a counsellor of Castile. He resided afterwards for some time at Seville; subsequently he went to Madrid, where he died of epilepsy on the 13th of April, 1684.

Antonio was a man of a liberal and charitable disposition. Notwithstanding the lucrative offices he had held, he died so poor that he did not leave his heirs sufficient property to enable them to print part of the works which he left unpublished. Cardinal Aguirre, the author's friend, defrayed the expenses of the publication.

(The author's own book; the *Biogr. Univ.*; Bayle, *Dictionary*.)

ANTONIUS, CAIUS, surnamed Hybrida, son of Marcus Antonius, the orator, was the colleague of Cicero in his consulship (B.C. 63). It became his duty, under the orders of the senate, to conduct the war



Gold. British Museum. Diameter doubled.

Under the reign of Antoninus, the lawyers Umidius Verus, Salvius Valens, Volusius Metianus, Ulpianus Marcellus, and Diabolenus, were employed by the emperor in improving the laws. One of the emperor's regulations of sanitary police is worth recording: he forbade the burying of dead bodies in cities. His policy towards the Christians was mild. He embellished the imperial city with various edifices, and extended his liberality also to remote cities of the empire. Antoninus was tall and handsome in person, and his habits were abstemious and regular. He was honoured with the name of *Deus* (God) at his death, and all the tokens of respect paid to the best emperors were given to his memory. He appears to have been one of the most amiable princes whom history has recorded.

(Julius Capitolinus, *Life of Antoninus*; and Schloesser, *Universal-Historische Uebersicht*, vol. iii. part 1.)

ANTONIO, one of the claimants to the throne of Portugal after the death of King Sebastian, was the natural son of the Infante Don Luiz, son of King Manuel. Antonio accompanied his cousin, King Sebastian, in his unfortunate expedition to Africa, and was there taken captive in 1578. Concealing his real name and rank, he succeeded in obtaining his deliverance; but on his return to Lisbon,

against Catiline; but on the day of the battle he was prevented, or pretended to be prevented, by illness from appearing on the field, and the command devolved upon his lieutenant, Petreius. On the termination of the war, he proceeded (B.C. 61) as proconsul to the province of Macedonia, which had originally fallen to Cicero's lot, but had been transferred by him to Antonius, from a patriotic desire to attach him to the cause of his country. Such at least is the assertion of Cicero. Antonius, on the contrary, gave out that it was a matter of mere bargain and sale, and that Cicero had stipulated for the payment in return of a large sum of money, a charge which Cicero's ambiguous language and conduct on the occasion seem not to discountenance. To raise this money, Antonius was guilty of great extortion, and his conduct gave such general dissatisfaction that, after holding the government of the province for two years, he was formally brought to trial, and, though defended by Cicero, was found guilty, and condemned to perpetual exile.

ANTONIUS, MARCUS, the orator, was born B.C. 142. In B.C. 99 he was the colleague of C. Postumius Albinus in the consulship; and in the following year he defended M. Aquilius on a charge of extortion during the servile war in Sicily. In B.C. 97 he was censor, and he fell a victim to the fury of Marius and Cinna, when they took forcible possession of Rome in B.C. 87. His eloquence is celebrated by Cicero in his 'Brutus,' chap. 37, 38. Two of his sons appear prominently in the history of Rome.

ANTONIUS, MARCUS, son of the orator, and father of the triumvir. After Mithridates had been subdued by Sulla, a general system of piracy arose in the Grecian seas and the adjoining coasts, and, in the year B.C. 75, Antonius was intrusted with the duty of protecting all the coasts of the Mediterranean. Crete was the chief scene of his operations, where, though his successes for a time gained him the honorary title of Creticus, the outrages and extortions of which he was guilty led at last to an insurrection in which he lost his life, about B.C. 69; and the credit of reducing the island was reserved for Metellus.

ANTONIUS, MARCUS, the Triumvir, was the son of M. Antonius, surnamed Creticus, and Julia, a member of the patrician house of the Cæsars, sister of L. Julius Cæsar, the consul of B.C. 64. The year of his birth is somewhat uncertain, being assigned by different authors to B.C. 86, 83, and 81. His father dying while he was yet young, he received the greater part of his education under the direction of his mother Julia, who was at that time married to Cornelius Lentulus.



Gold. British Museum. Diameter doubled.

Early in life Antony formed an acquaintance with young Curio, which led him into a course of extravagant dissipation, and he was soon deeply involved; but Curio, being surety for the debt, prevailed upon his father, by the intercession of Cicero, to discharge it. Among the Roman nobles who were put to death by Cicero as accomplices of Catiline, one of the most distinguished was Antony's step-father, Cornelius Lentulus, then prætor of Rome. Antony attached himself to Clodius when that powerful tribune was employed in bringing Cicero to punishment; but not approving of the violence to which Clodius resorted, he went over to Greece, where he diligently applied himself to the two pursuits most important to a Roman, oratory and military science. From thence he was invited to join Gabinius, who as proconsul of Syria was engaged in protecting his province from the ravages of Ariarobolus and his son Alexander (B.C. 57, 56). Antony in this war commanded the cavalry, and evinced great spirit and military talent. In the course of the following year Gabinius undertook to restore Ptolemy Auletes to the throne of Egypt, and again the credit of his success was chiefly due to Antony, who secured the only road from Syria into Egypt, and made himself master of Pelusium. Gabinius returned to Rome in the autumn of B.C. 54, but Antony, as soon as hostilities ceased in Egypt, hastened to Gallia, the theatre of a still more important war. In the year B.C. 52 we find Antony acting as one of Cæsar's lieutenants at the siege of Alesia. He now became a candidate for the quaestorship, and even aspired to a place in the College of Augurs. His election to the quaestorship being completed, he hastened back to Gallia, where at the close of the year he was left by Cæsar at the capital of the Ædui in the command of the troops there quartered. The following year he was employed under Cæsar in extinguishing the last embers of the Gallic war; and so fully had

he gained the support of the general, that through his interest and that of Curio he was elected early in B.C. 50 into the College of Augurs. Through the influence of the same powerful friends Antony was raised to the dignity of a tribune. The tribunes entered upon their office on the 10th of December, whereas the consular authority commenced upon the first day of the year. Antony employed this interval in advocating the just rights of Cæsar with the people. When the kalends came, however, the senatorian party put to the vote the fatal motion that Cæsar should disband all his troops by a given day, or be treated as a public enemy. Antony and his colleague Cassius interposed their tribunitian veto, but the senate was now prepared to break down all the popular barriers of the constitution; the two tribunes were allowed but six days to consider their veto, and on the 7th of January the decree was passed which at once suspended all the laws of the state, and gave to the senatorian party despotic and irresponsible power over all the citizens. The tribunes fled in disguise to Cæsar, whose army in a few weeks drove the authors of the late revolution from Italy.

On the first expedition of Cæsar into Spain, Antony was left in the military command of Italy, which was again intrusted to him in the winter of the same year, when Cæsar crossed into Epirus. In the performance of this duty he distinguished himself by his able defence of Brundisium and its port against a Pompeian fleet under Libo, and soon after he crossed the Adriatic with reinforcements for Cæsar, and on many occasions rendered the most efficient service. In the following year Cæsar, being appointed dictator, selected Antony as his Master of the Horse. During this period he showed his firmness in checking the violent proceedings of Dolabella. Plutarch indeed attributes his conduct to a feeling of revenge, in consequence of a supposed intrigue between Dolabella and his wife Antonia, for he had married his own cousin, the daughter of C. Antonius Hybrida. He accordingly divorced Antonia, and gave way to the most open licentiousness. At a subsequent period he married Fulvia, the widow of Clodius. During the second war in Spain (B.C. 45) against the sons of Pompey, when Cicero was induced by some exaggerated accounts of their successes to meditate an escape from Italy, he was checked by the interference of Antony, whose letter on the occasion still exists. The next year Antony was the colleague of Cæsar in the consulship, but the senatorian party again dreamed of recovering their power, and the idle affair of the Lupercalia was seized as a pretext for the conspiracy against Cæsar. Cicero has not scrupled to accuse Antony of joining Trebonius in a conspiracy to murder Cæsar, but we have the authority of Trebonius himself, as reported by Plutarch, for saying that Antony refused overtures on the subject made to him by Trebonius. As Antony was not likely to join in assassinating Cæsar, it was next proposed to make him also a victim, but this was prevented by M. Brutus; and it was finally determined to engage him in conversation outside of the senate-house while the assassination of Cæsar was committed within.

Antony saw that it was necessary to act guardedly with men who accomplished their ends by assassination; he therefore waited, knowing that the people would soon recover from their first alarm, and rise against the murderers of their benefactor. The real power of Antony indeed lay in the detestation in which the senatorian oligarchy was held. The self-styled patriots were soon afraid to appear in Rome, and Antony, supported by his two brothers, Caius and Lucius, who at this time held the offices of prætor and tribune respectively, had a prospect of establishing himself in a station scarcely inferior to that from which Cæsar had been thrown down. But he found his most powerful opponent in young Octavius (afterwards Augustus), the great-nephew and adopted son of the late dictator, who with a skill beyond his years managed to unite the support of the most opposite parties, the oligarchy and the veterans. After numerous intrigues on all sides, Antony left Rome in October to meet at Brundisium four of the veteran legions from Greece; but Octavius, or, as he now called himself, Cæsar, found other veterans in the colonies of Campania ready to support one who bore so auspicious a name; and two of the four legions from Greece suddenly passed over to him from Antony. Before the year was closed hostilities commenced in the north of Italy, where Antony besieged Decimus Brutus in Mutina. Three actions were fought, in the second and third of which Antony was worsted.

The senatorian party were already enjoying their triumph, when the scene unexpectedly changed. The two consuls had fallen in the late contest. Decimus Brutus, though relieved from the siege, was without cavalry or commissariat, and unable to pursue; and Cæsar, never sincere in the cause of the senate, at last threw off the mask. Antony was joined by Ventidius with three legions, by the troops of Lepidus, and by the legions under the command of Plancus and Pollio. Thus Antony, who had fled from Mutina, now retraced his steps across the Alps at the head of seventeen legions, the greater part veterans, leaving behind him six others to guard the important province of Gallia. Decimus Brutus, on the other hand, had only ten legions to oppose him. In the mean while, Cæsar had put an end to the equivocal conduct of the senate by marching upon Rome, and extorting the consular fasces.

In the autumn of this year the celebrated triumvirate was established between Antony, Lepidus, and Cæsar. In the proscription, which was one of the first acts of the triumvirate, Antony, whose conduct on so many occasions was distinguished for clemency and

generosity, must bear his share of the guilt, more particularly in relation to Lucius Cæsar and Cicero. The former of these, his maternal uncle, was saved indeed by the bold interference of his mother, Julia; but Cicero, who had escaped from Rome when Cæsar appeared there with his army, was overtaken by his pursuers on the coast, and his head and right hand were cut off and fixed on the rostra of the Roman forum.

In the division of the provinces between the triumvirs, Antony received the whole of Gallia Citerior and Ulterior, with the exception of Gallia Narbonensis. To him and Cæsar was assigned the conduct of the war against Brutus and Cassius; and in the following year this war was brought to a close by two battles in the neighbourhood of Philippi, in both of which the success was due almost exclusively to Antony. Antony remained some time in Greece, particularly at Athens, where he ingratiated himself with the citizens. He then crossed into Asia, and Ephesus became the scene of more than Asiatic luxury. At Tarsus he saw the fascinating Cleopatra, whose influence so fatally affected his fortunes. He had summoned her to answer some accusations brought against her of assisting Cassius in the late war; and the queen, in obedience to the command, appeared in her gorgeous barge upon the Cydnus attired as the goddess Venus. Antony was led captive to Alexandria, where he lost sight of all that was going on in the world around him. He was at last roused from his voluptuous revels. A Parthian army under the guidance of Labienus, a Roman of the senatorian party, had overrun all the provinces from Syria to Asia. Antony set out to oppose them, but had scarcely arrived in Phœnicia when he was induced by the urgent solicitations of Fulvia to proceed with a fleet of 200 sail towards Italy to oppose Cæsar. But the war in this quarter was at an end before his arrival. The death of Fulvia, who, with Antony's brother Lucius, had been the chief cause of the war, led to a speedy reconciliation between Antony and Cæsar, which was cemented by the union of Antony with Octavia, the half-sister of Cæsar, herself but recently a widow by the death of Marcellus. On this occasion a new division of the empire was made, in which Antony received as his portion all the provinces east of the Adriatic.

Leaving the management of affairs at home to Cæsar, Antony proceeded with Octavia to Greece. His lieutenant Ventidius, to whom he had left the conduct of the Parthian war, was highly successful in the years B.C. 39 and 38. As these successes had been obtained by a lieutenant under the auspices of Antony, the latter was entitled, by the established principles of Roman warfare, to the honour of the triumph; but Antony, guided by a more generous feeling, sent Ventidius to Rome to enjoy this honour. Another of his lieutenants, Sosius, was scarcely less successful in a Jewish war against Antigonus, for which he likewise triumphed a few years after (B.C. 34); and a third, Canidius, had recovered Armenia, and carried the arms of Rome to the foot of the Caucasus. On the other hand, the siege of Samosata, which was partly conducted by the general in person, rather detracted from than added to his military fame by the long and determined defence of the Commagenian prince Antiochus. But Antony was again called to Italy by the suspicious conduct of Cæsar. After his arrival a second reconciliation was effected by the mediation of Octavia, and Julia, the mother of Antony, who at the same time belonged to the house of Cæsar. This new arrangement took place at the end of B.C. 37, or in the following spring. The most important article was the renewal of the triumviral power for a second period of five years, commencing from the last day of the year 38, the day on which the first period of their triumvirate terminated. Cæsar now conducted the war against Pompey, while Antony directed his arms against the Parthians. His preparations for the invasion of the Parthian empire were on the largest scale, but the influence of the Egyptian queen, by causing delay, produced the most disastrous effects. After a campaign in which the soldiers showed the greatest spirit, and the general, on some occasions, no little military talent, a retreat was effected with great loss.

In the following year, Antony was anxiously looking out for an opportunity of revenging himself upon the king of Armenia, whose desertion in the Parthian invasion had greatly weakened his strength. A quarrel between the king of Media and the Parthians seemed to offer a favourable opportunity. The following year, the invasion of Armenia took place, and by treachery, Antony got the king into his power. In the mean time, Cæsar, by the overthrow of S. Pompeius and the usurpation of the provinces assigned to Lepidus, was at last prepared for a contest with Antony himself. In B.C. 33, Antony again commenced an invasion of Parthia, but as soon as he had reached the Araxes, he retraced his steps to prepare for the war that now threatened him from the west. Still a second year was passed in preparations; and in B.C. 31, the possession of the Roman world was decided by the victory off Actium. From that day the fate of Antony was fixed. In August, B.C. 30, Cæsar appeared with a fleet and army before Alexandria, to which Antony had retreated; and the desertion of his fleet and of his cavalry before his eyes left him only the poor hope of sustaining a siege. A false report of the death of Cleopatra completed his despair, and he killed himself with his own sword. Cleopatra likewise saved herself by suicide from adorning the triumph of the conqueror. Antony's age at his death was a little more than fifty; that of Cleopatra thirty-nine. He was four times married, or

indeed, five times, if we may admit his marriage with Fadia, on the authority of Cicero. Of his two children by Fulvia, Antyllus the elder was put to death; and the younger, Iulus Antonius, to whom Horace has addressed an ode, after long enjoying the favour of Augustus, suffered for his intimacy with Julia, the emperor's daughter. By Octavia, he had at least two daughters; and by Cleopatra, a daughter of the same name, and two sons, Alexander and Ptolemy Philadelphus. Of these, the daughter married the learned African prince Juba.



The heads of Antony and Cleopatra are taken from a silver coin in the British Museum, in which the expression of Cleopatra's face fully agrees with the assertion of Plutarch, that her fascinating powers depended not so much on her beauty, in which she was inferior to Octavia, as on the charms of her manner and conversation. Plutarch also mentions the remarkable aquiline nose of Antony.

(Cicero, *Letters and Orations*; Cæsar; Velleius; Livy, *Epitomes*; Plutarch, *Life of Antony*, *Dion*, *Appian*, &c.; and Clinton, *Fasts*.)

ANVILLE (JEAN BAPTISTE BOURGUIGNON D'), a distinguished geographer, was born at Paris in 1697. From his boyhood he showed a strong bias for geographical studies. At twelve years of age, while at college, a map which he happened to see determined his pursuits. He began alone and without assistance to draw maps of the countries mentioned in the Latin classics which he was then studying. For this exercise he sometimes neglected his regular tasks, and he was once caught in his favourite employment by the professor of his class, who perceiving on the rough sketch before him evident signs of the genius of his pupil, gave him encouragement to proceed. After leaving college, he became acquainted with several learned men, particularly with the Abbé de Longuerue, a laborious investigator of antiquities, at whose request he set about drawing several maps of France and its various provinces, for the Abbé's work; '*Description Géographique et Historique de la France Ancienne et Moderne*.' At the age of twenty-two, he was appointed one of the king's geographers. Soon after, his map of the kingdom of Aragon was published by desire of the duke of Orleans, regent of France, and against D'Anville's judgment, who did not consider it as sufficiently accurate. He was employed by the Jesuits to make an atlas of China for the edition of Duhalde's History of that empire. This Atlas ('*Nouvel Atlas de la Chine*, &c.') was also published at the Hague in 1737. But the work that established his reputation, was his map of Italy, which he published in 1743. In 1744, D'Anville published his '*Geographical Analysis of Italy*,' in illustration of his map. He drew several maps of sacred geography, namely, '*Ecclesia Africana*,' and the four Patriarchates of Constantinople, Antiochia, Jerusalem, and Alexandria, for the '*Oriens Christianus*' of Father Le Quien. A full catalogue of D'Anville's works and maps is given by Barbic de Bocage in his '*Notice des Ouvrages de M. D'Anville précédée de son Eloge par M. Dacier*,' Paris, 1802. He published one hundred and four maps on ancient, and one hundred and six on modern geography. He wrote about forty works, including several memoirs, which are inserted in the '*Recueil de l'Académie des Inscriptions et Belles Lettres*.' The following are the most important among his works, all published at Paris, '*Analyse Géographique de l'Italie*,' 1744, 4to., already mentioned; '*Dissertation sur l'Étendue de l'Ancienne Jérusalem*,' 1747, 8vo.; '*Mémoire sur la Carte des Côtes de la Grèce*,' 1751, 4to.; '*Notice de l'Ancienne Gaule, tirée des Monumens Romains*,' 4to., 1760; a work much and deservedly esteemed, in which the author however confines himself to Gaul as it was under the Roman empire. To this must be added, '*Eclaircissemens Géographiques sur l'Ancienne Gaule*,' 1748, 12mo.; '*Mémoire sur l'Égypte Ancienne et Moderne, suivi d'une Description du Golfe Arabique*,' 1766, 4to. Mr. Ripault, one of the scientific men who accompanied Bonaparte's expedition to Egypt, says that they were struck with the accuracy of D'Anville's positions. The navigator Bougainville, gave a similar testimony in favour of D'Anville's map of Asia, especially with regard to the Molucca Islands, and the coast of New Guinea. '*Géographie Ancienne Abrégée*,' 1768, 3 vols. 12mo., and 1769, fol., translated into English under the title of '*Compendium of Ancient Geography*,' London, 1791, 2 vols. 8vo.; '*Traité des Mesures Itinéraires Anciennes et Modernes*,' 1769, 8vo., a most valuable work, in which he estimates and compares the itinerary measures which have been in use in various ages, among the nations of Europe and Asia, and ascertains the variations which each had undergone in the course of time; '*États Formés en Europe après la Chute de l'Empire Romain en Occident*,' 1771, 4to.; a useful book for the history of what are termed 'the dark ages,' from the 5th to

the 12th centuries, and forming a link between ancient and modern geography; 'L'Empire de Russie Considéré dans son Origine et ses Accroissemens,' 1772, 12mo.; 'L'Empire Turc Considéré dans son Etablissement et ses Accroissemens,' 1772, 12mo. From the want of observations, he seems to have fallen into considerable errors in his map of Turkey, and also in his map of Asia Minor. To the neck or isthmus of Asia Minor he assigned a breadth from north to south which was less than the truth by one whole degree; this fundamental error necessarily deranged many of his positions, especially in the eastern part of that peninsula. Considering the want of full and accurate observations existing in his time, the geographical works of D'Anville are remarkable productions. For the many disadvantages under which he laboured he made up in a great measure by his indefatigable researches in the authors of antiquity, as well as of the middle ages, who could afford any information on geographical matters, and by a rare sagacity and judgment in eliciting truth out of conflicting statements and opinions. He was greatly assisted by his wonderful memory. Geography made under him rapid strides towards accuracy; he used himself to say, for he was somewhat of an egotist, that "he had found a geography made of bricks, and left one of gold." (See his 'Eloge,' by Dacier, already mentioned.)

But it was only on the subject of his favourite science that he showed any vanity; in all other matters he was simple and unassuming. It is remarked by the biographer of D'Anville ('Biog. Universelle') that his style is not good, and that owing to this and other causes there is often a want of method and clearness in his dissertations. In this opinion we entirely concur: his language sometimes is very inelegant and not very correct. In 1773 the French Academy of Sciences elected him, then 76 years of age, into their body, and the same year he succeeded to the vacant place of first geographer to the king. In 1777 he published his 'Considérations sur l'Étude et les Connoissances que demande la composition des Ouvrages Géographiques,' a sort of legacy for those who should follow him in the same career. In 1779 Louis XVI. purchased his valuable collection of maps, which he had collected in the course of sixty years devoted to science. D'Anville's constitution, naturally delicate, became now exhausted, his sight failed, and he at last fell into a state of physical and mental imbecility, from which death relieved him in 1782, at the age of 85. His wife, with whom he had passed fifty-one years of his life, died the year before, without his being sensible of her loss. He left only two daughters. There are two more works translated or compiled in English from D'Anville, besides the 'Compendium' already mentioned, namely, 'A Complete Body of Ancient Geography,' including the 'Orbis Romanus, Orbis Veteribus Notus,' of D'Anville, with additions, London, 1775, and the 'Geography of the Greeks and the Romans in the time of Alexander and Augustus,' London, 1816.

ANWARI, or ENWERI, properly AWHAD-ED-DIN ANWARI, a celebrated Persian poet, who flourished in the 12th century of our era. He was born at Bedna, a village in the district of Abjurd, in Khoraean, and received his education in the college of Mansur, at Tus. A visit of the Seljukide sultan Sanjar to Tus furnished him the first opportunity of making himself known by a poem in praise of the sultan, which is by oriental critics considered one of his best productions. Sanjar, who was fond of poetry, enlisted him among his suite, and bestowed honours and ample rewards upon him. Anwari followed the sultan to Merw, then the residence of the Selpikides. Here the poet devoted himself to astrology, but was not fortunate in his predictions, and at length retired from Merw to Balkh, where he died in the year 597 of the Hegira (A.D. 1200-1201). Manuscript copies of the 'Diwan,' or collection of poems of Anwari, are not unfrequently met with. It consists chiefly of 'kasidas,' or long poems, mostly panegyric; and of 'ghazels,' or shorter lyrical effusions. In the ghazels the style of Anwari is simple and comparatively easy, while his kasidas abound in metaphors and conceited historical allusions. It deserves to be remarked, that the language of Anwari, though he is one of the earlier Persian poets, is as full of Arabic expressions as that of almost any subsequent writer; whereas, in the 'Shahnameh' of Firdusi, who lived only a little more than 150 years before Anwari, we find the Persian in a state of unadulterated purity.

APELLES, one of the most celebrated Greek painters, is generally considered to have been a native of the little island of Cos in the Ægean sea. Nearly all that we know about him, with the exception of some few scattered notices, is contained in the 10th chapter and the 35th book of Pliny's 'Natural History.' The time of his birth is not fixed, but we are told that he was at the height of his reputation in O. exil., or about B.C. 332; and as he painted a great many portraits of Philip, the father of Alexander, he could not be a very young man in B.C. 336, the time of Philip's death. He also survived Alexander, who died B.C. 323.

His chief master was Pamphilus, a Macedonian, and a distinguished artist. Apelles received instruction from him at Sicyon, a city which for some time before and after this date had a high reputation as a school both of sculpture and painting. We are told that his diligence was unwearied, and that he never passed a day without doing something; "ut non lineam ducendo exerceret artem." Winkelmann interprets these words to mean, "that he never passed a day without trying to improve himself as a draughtsman," a sense which the

words will very well bear. Apelles is much praised for the frankness and plain-dealing of his character. A story is told of him as having given rise to the well-known saying, that a shoemaker should not go beyond his last. Apelles placed a picture which he had finished in a public place, and concealed himself behind it in order to hear the criticisms of the passers-by. A shoemaker observed a defect in the shoe, and the painter forthwith corrected it. The cobbler came again the next day, and being somewhat encouraged by the success of his first remark, began to extend his censure to the leg of the figure, when the angry painter thrust out his head from behind the picture and told the shoemaker to keep to his trade.

Apelles excelled in grace and beauty. The painter, who laboured incessantly, as we have seen, to improve his skill in drawing, probably trusted as much to that branch of his art as to his colouring: he only used four colours, as we are told (Pliny). His favourite subject was the representation of Venus, the goddess of love, the female blooming in eternal beauty; and the religious system of the age favoured the taste of the painter. Apelles painted many portraits of Alexander the Great, who often visited his painting-room, and would not sit to anybody else. But it is not very easy to reconcile Alexander's rambling life with this account, unless we suppose that Apelles followed him into Asia; a supposition not altogether improbable.

Apelles painted a portrait of King Antigonus (see his medal—ANTIGONUS), which he placed in profile to hide the defect of the want of one eye. We may form some idea of the state of art in that day from that medal, and by the fame of Apelles which has survived his works; it is not an unlikely hypothesis, that the figure of Antigonus on his coins would be in harmony with his portrait by Apelles. Antigonus was represented on horseback, and this picture was reckoned his masterpiece. The next most celebrated was the Venus rising from the sea, first placed in the temple of Esculapius at Cos, and taken thence by Augustus, in lieu of a tribute of 100 talents. It was damaged in its transition to Rome, but was placed in the temple of Julius Cæsar, and having decayed, was replaced by a copy about 350 years afterwards. It was thenceforward lost.

The great picture of Alexander by Apelles was in the temple of Diana at Ephesus; other pictures by Apelles were in Samos and Rhodes, and Rome contained several in the time of Pliny. A Hercules in the temple of Antonia was attributed to him. Apelles published a work on painting, which has been lost. He was accustomed to use a varnish for his pictures, which brought out the colours, and preserved them at the same time. The date of his death is unknown.

APEL'LICON, a personage principally memorable for his connection with the preservation of the works of Aristotle. According to Strabo (book xiii., p. 608, &c. Casaub.), he was a native of Teos, but went to Athens, and was admitted a citizen of that state. He was very rich, and his vanity seems to have led him to seek distinction by the assumption of the literary character. He spared no expense in amassing books; but Strabo says that he was rather Philobiblos (a lover of books), than Philosophos (a lover of wisdom). Among other libraries which he purchased was that which had been collected by Aristotle more than 200 years before; and which, enriched as it was by the manuscripts of that philosopher himself, and of his pupil Theophrastus, had, according to the improbable story, been long concealed by the persons into whose hands the collection had fallen. Having been deposited in a cellar under ground for about a century and a half, the books had suffered much from their long entombment, and the copyists whom Apellicon employed to transcribe them were not very well qualified to restore the passages which had been rendered illegible. When thus for the first time published, they consequently appeared in a very faulty state. When Sulla conquered Athens (B.C. 86) he carried to Rome, among other literary treasures, the library of Apellicon, who had just died; and this particular collection, Plutarch says, he retained as his own property. Several careless copyists made transcripts of some of the works for publishers (Bibliopoi) of that day, but it was not until Andronicus of Rhodes [ANDRONICUS], who was an acquaintance of Tyrannion, the grammarian, undertook the task of correcting the writings and putting them in order, that they were given to the world in anything like a correct form. Athenæus (v., p. 214, Casaub.), informs us that Apellicon was discovered to have got into his possession the originals of many of the ancient public decrees from the city archives, which so enraged the Athenians against him, that he was obliged to run away to save his life. The influence of his friends and his own wealth however soon obtained his return; and he was invested with the command of the island of Delos. During his government the Romans effected a descent upon the island, and, falling upon the garrison while they were asleep, put nearly all of them to the sword. Apellicon succeeded in making his escape; and, having returned to Athens, he died there a short time before the capture of the city by Sulla. Athenæus says that Apellicon embraced the opinions of the Peripatetics; and a work of his, in defence of Aristotle, is quoted in a passage of another ancient writer preserved by Eusebius. (Bayle, in articles 'Andronicus' and 'Tyrannion.' ARISTOTLE.)

APHTHONIUS, a Greek rhetorician of Antioch, whose epoch seems rather difficult to fix; some place him about the end of the 2nd century A.D.; others, as Fabricius, in the 3rd, and the other critics still later. We know with certainty, that he lived after Hermogenes

because he quotes this rhetorician, and in fact worked up the 'Progymnasmata' of Hermogenes into a new shape, also entitled 'Progymnasmata.' There is a curious passage in Aphthonius about Alexandria. (De Sacy, 'Abd-Allatif,' p. 182.) Aphthonius has also left forty Greek fables. The work of Aphthonius is an elementary treatise on rhetoric; in the 16th and 17th centuries it was much in use, and there were numerous editions of it. Aphthonius was first incorporated by the elder Aldus with the other rhetoricians: 'Rhetores Græci,' Venice, 1508, fol. The latest edition is by J. Scheffer, Upsal, 1670 and 1680, 8vo., with the 'Progymnasmata of Theon.'

APIAN, or APPIAN, PETER, an astronomer, and, we may add, astrologer, born at Leipzig, died at Ingolstadt, where he was professor of mathematics, in 1552, aged 57. His real name was Bienowitz, sometimes misspelt Binewilt. 'Biene' in German signifies a 'bee,' whence the Latin Apianus. He was in favour with Charles V., who gave him an order of knighthood and the title of Count, as well as more substantial rewards. He is principally remarkable for his observations of comets, and is said to have been the first who observed that their tails are generally turned from the sun. He also attempted the solution of astronomical problems by mechanism, as described in his 'Opus Cæsareum,' and is said moreover to have pointed out the use which might be made of lunar observations in navigation. His son Philip succeeded him at Ingolstadt, which place he was obliged to quit in 1558, on account of his embracing the Protestant religion. He enjoyed some celebrity as an astronomer and mathematician, and died professor at Tübingen in 1589. (*Biographie Universelle*, and the work of Teissier.)

APICIUS. There were three Romans of this name, all of them celebrated for their love of good eating. The first was contemporary with Sulla; the second with Augustus and Tiberius; the third with Trajan. Of these the second is the most famous, being celebrated by Seneca, Pliny, Juvenal, Martial, &c. Athenæus (p. 7, Casaub.) places him under Tiberius, and mentions that certain cakes were named after him, 'Apician.' Seneca says that he was alive in his time, and infected the age by establishing a regular school of professors and pupils in the science of good eating in Rome, from which, in the days of simplicity and severity, even philosophers had been expelled as the corruptors of youth. The inordinate expense of his culinary establishment reduced his fortune and involved him in debt; when, finding that, after clearing off his incumbrances, he should have left a pittance utterly inadequate to keep such a body and soul together, he took poison in preference to pining after unattainable luxuries. The third Apicius is to be honoured as the inventor of the art of pickling oysters (Athen. 7).

The name of Apicius became familiar as a household and culinary word; it was preserved by the spirit of party; and the cooks of ages after were divided into Apicians and anti-Apicians. A treatise, 'De re Culinaria,' is extant under the name of Cælius Apicius. It is considered by critics as ancient, although not written by any of the three whom we have mentioned. Martin Lister republished it in London in 1705, with the title 'De Obsoniis et Condimentis, sive de Arte Coquinaria.' The humorous Dr. King ridiculed it in a poem, entitled 'The Art of Cookery.'

(*Biographie Universelle*.)

APION, son of Poseidonius, was born in Oasis, a town in Libya, seven days' journey from Thebes, probably the modern Oasis, called El-Wah. Apion was educated at Alexandria, and wished to pass for a Greek native of that city, although he was of Egyptian extraction. Apion was a disciple of Apollonius, the son of Archibius, and of Didymus, from whom he imbibed his fondness for the poetry of Homer. Under the emperor Claudius, who reigned A.D. 41-54, he succeeded the Grammarian Theon at Rome. When the Greek inhabitants of Alexandria endeavoured to deprive the Jews who resided there of the privileges conferred upon them by Alexander the Great at the foundation of the city, and confirmed by the Ptolemies and the Cæsars, Apion was appointed to advocate their cause against the Jews. On this occasion he endeavoured to kindle the wrath of the emperor Caius Caligula, by pointing out that the Jews would neither erect statues to the emperor nor swear by his name, whilst they preferred to worship the head of an ass made of solid gold, which was of immense value, and was stated to have been first discovered when Antiochus Epiphanes entered the temple at Jerusalem. Apion also recounted some monstrous fables respecting alleged practices of the Jews in connection with this idol worship. He did not however fully succeed against Philo, who was sent to Rome by the Jews of Alexandria to plead their cause. Philo, who was at the head of the embassy of the Alexandrian Jews, commenced his reply to Apion's accusation, but the emperor Caius insultingly commanded him to leave the imperial presence. The emperor sent Petronius, the successor of Vitellius, as legate to Syria, with orders to place his statue in the temple at Jerusalem. Petronius marched an army into Judæa, but was so much touched with the intreaties of the Jews not to profane their sanctuary, and with their readiness rather to die than to admit the emperor's statue, that he delayed the commencement of the war, and requested the emperor to revoke his orders. Caius granted this revocation to his favourite Herodes Agrippa, but commanded Petronius to commit suicide for his disobedience. The news of Caligula's death arrived in Syria before the letter in which Petro-

nus was ordered to kill himself if he would avoid the tortures prepared for him. Thus Apion's plan to hurt the Jews was providentially foiled. (Joseph, 'Archæologia,' l. xviii. cap. 8.)

Apion was esteemed for his learning; but already, before his contest with Philo, he was known at Rome as a man of ostentatious character. Tiberius named him Cymbalum Mundi (Cymbal of the Universe), on account of his vain boastings; but Pliny, Apion's disciple, calls him rather Publicæ Famæ Tympanum, or the Kettle-Drum of Fame. Of his writings, there have only been preserved the story of 'Androclus and the Lion' (Gellius, v. 14), and the 'Dolphin at Dicæarchia' (Gellius, vii. 8), with fragments from the work against the Jews, preserved by Josephus in his reply. Josephus's refutation of the misrepresentations of Apion and his authorities is contained in the commencement of the second of his two books on the 'Antiquities of the Jews.'

(Seneca, ep. 88; Plin., *Prof. Hist. Nat.*, and lib. xxxvi. c. 12; Suidas, ed. Küster, i. p. 267.)

APOLLINARIS, or APOLLINARIUS, a native of Alexandria, taught grammar at Berytus, a town on the coast of Phœnicia, and afterwards in Laodicea of the same country. Apollinaris married and became presbyter of Laodicea. His son, likewise called Apollinaris, was one of the greatest orators, poets, and philosophers of his age. Apollinaris the younger became professor of eloquence at Laodicea before A.D. 335, and afterwards lecturer of the Christian congregation. Both father and son continued their intercourse with learned heathens after their ordination. They were friends of Libanius, and attended the lectures of Epiphanius the sophist, who taught at Laodicea, and afterwards in Athens. On this account, and especially because they were present when Epiphanius recited a poem in praise of Bacchus, they were excommunicated by Theodotus, bishop of Laodicea; but were again, on doing penance, admitted into church-fellowship. Georgios, the successor of Theodotus, A.D. 350, being an Arian, banished them, either on account of their continued intercourse with Epiphanius, or on account of their adherence to the Nicene Creed and the friendship of the younger Apollinaris for Athanasius. This friendship had commenced in 349, at the time that Athanasius passed through Laodicea. When Julian forbade the Christians to interpret the Greek classics, the Apollinaris, father and son, composed imitations for the use of schools. The father wrote a grammar for Christians. Socrates ('Hist. Eccles.,' iii. 16) attributes to the father some epic poems and tragedies founded on the history of the Old Testament; but Sozomenus ('Hist. Eccles.,' v. 18) ascribes these productions to the son, who transformed also the New Testament into the manner and style of Platonic dialogues. After the death of Julian the classics were read again, and the imitations of Apollinaris forgotten.

The younger Apollinaris is mentioned (in 'Athanas. Ep. ad Antiochenos,' tom. i.; 'Opp. ed. Montfaucon,' vol. ii., p. 776) as orthodox bishop of Laodicea in 362, whilst Pelagius was bishop of the Arians in that city. He was esteemed by, and had some epistolary correspondence with, Athanasius, Basilus Magnus, and other great men of that age. Apollinaris distinguished himself especially by polemical and exegetical writings; for instance, by his work on 'Truth,' against the Emperor Julian and the heathen philosophers. Apollinaris's thirty books against Porphyrius, against the Manichæans, Arians, Marcellus, and others, were highly esteemed. Hieronymus himself, during his residence at Antiochia in 373 and 374, enjoyed the exegetical instructions of Apollinaris, then bishop of the neighbouring Laodicea. The interpretations of Apollinaris, quoted in the commentaries of Hieronymus, were peculiarly valuable in those days on account of his knowledge of the Hebrew tongue.

In the latter part of his life, Apollinaris, who had strenuously defended the Athanasian doctrine of the Trinity, himself incurred the reproach of heresy, because he taught that the divine logos occupied in the person of Christ the place of the human soul. According to him, Christ was (*ἑναρκτος*) incarnate, but not (*ἑμφυτος*) insouled. His disciples, who were very numerous, were called Apollinariata. His heresy became generally known in 371. Apollinarism was first condemned at the synod held at Rome in 375, which induced Apollinaris to form a separate congregation, over which he ordained the presbyter Vitalis as bishop. Hence the Apollinariata are also called Vitaliana. They are also called Dimorites, because they were accused of dividing the nature of Christ into two parts. Before the death of Apollinaris, which happened between 382 and 392, the Apollinariata formed in Syria and the adjacent countries several separate congregations having their own bishop. By imperial command the public worship of the Apollinariata was impeded in 388 and 397, and in 428 in all towns entirely prohibited.

APOLLINARIS SIDONIVS, CAIUS SOLLIUS, ST. (some manuscripts add the name of Modestus, which they place before Apollinaris). He was born at Lyon on the 5th of November, 430, but his family seems to have been originally of Auvergne, and was one of the most distinguished in Gaul. His grandfather, Apollinaris, was the first of the family who embraced Christianity, and he was prefect of the Gauls in the reign of the tyrant Constantine. His father was tribune and secretary of state under the emperor Honorius, and prefect of the Gauls under Valentinian III. Apollinaris received an education suitable to his birth. He was taught philosophy by Eusebius ('Epist.,' iv. 1), from whom perhaps he also learned arithmetic,

astrology, and music, which Apollinaris says are essential parts of education ('Carmen,' 14). He acquired enough of Greek to translate it into Latin; but poetry was the favourite subject of Apollinaris. He was also ambitious, and he thought of rising to posts of honour. It is probable that he chose the profession of the bar. But before he obtained any office he married Papianilla, daughter of that Avitus who was afterwards emperor. She brought him as a dowry the domain of Avitac in Auvergne, which Apollinaris has described in one of his letters ('Epist.,' ii. 2). He was not twenty when he married, and he had at least four children.

His father-in-law, Avitus, was declared Augustus on the 10th of July, 455, and Apollinaris followed him to Rome, where he pronounced his panegyric in verse in the presence of the Roman senate and people on the first day of the next year, on which Avitus commenced his consulship. The only reward which he received for this poem, which he wrote at the age of twenty-five, was, as he complains, the erection of a bronze statue, which was placed near the statue of Trajan, under the portico which led to the Greek and Latin libraries. The reign of Avitus, by whom Apollinaris expected to be advanced, was of short duration. Before the end of the year 456 Avitus was dethroned by the intrigues of Count Ricimer, and Majorian succeeded him. A part of the Gauls took up arms to avenge Avitus, and Apollinaris went to Lyon, which declared for Avitus, and received within its walls a body of Visigoths, sent by the Visigoth king, Theodorid II. The city was besieged by the Romans, and compelled to surrender. When Majorian came to Lyon in 458 the poet pronounced a panegyric upon him in verse ('Carmen,' 5), upon which Majorian granted him his petition in behalf of Lyon. This emperor raised Apollinaris in 461 to the dignity of a count, and gave him some other offices about his court. In 461 Ricimer caused Majorian to be assassinated, and placed the diadem on the head of Severus. It appears that Apollinaris took this opportunity of quitting the Roman court, and that he passed the whole reign of Severus in his domain of Avitac, occupying himself with literature, his domestic affairs, and the society of his friends. ('Epist.,' ii. 9; 'Carm.,' 23, v. 439, 490-501.)

Upon Anthemius becoming emperor in 467, Apollinaris, who was then at Lyon came to Rome, and pronounced a panegyric in verse upon the emperor the 1st January, 468 ('Carmen,' 2). Anthemius made him chief of the senate, præfect of the city, and after some time patrician.

Apollinaris had now obtained every honour to which a private person could aspire, except the consulship, when he gave up all, and passed, as he says himself, from a secular life and the first offices of the court to the humility and sanctity of a bishop ('Epist.,' iii. 1). Towards the close of the year 471, he was elected bishop of Clermont, though not yet admitted among the clergy. He renounced profane literature, and even poetry; he wrote verses rarely, and such as he did write were generally in honour of the saints and martyrs ('Epist.,' ix. 16). He contented himself with composing letters in prose, and he sought to form a style more suitable to his profession, less studied and more approaching to common conversation than he had used before ('Epist.,' iv. 3). He became a man of prayer, of fasting, and charity. The greatest prelates of the church in those days, St. Lupus of Troyes, St. Remigius of Reims, St. Patiens of Lyon, corresponded with him and were his friends. In 474, the city of Clermont was besieged by Euric, king of the Visigoths. It suffered greatly. Winter forced Euric to raise the siege: but the city was distracted by two factions; one party wished to abandon the town, another to stay and defend it. Apollinaris brought from Lyon the priest Constantius, who, by his eloquence, restored concord amongst the inhabitants. The country through which the Visigoths had passed was entirely devastated; more than 4000 Burgundians came to Clermont, destitute of every thing. The bishop sold even his silver plate secretly to supply the necessities of his people. But Papianilla, when she heard of this, bought back the plate, and returned it to her husband. In order to implore divine mercy, Apollinaris now established in his diocese the ceremony of rogations, in imitation of St. Mamert, who had just instituted it at Vienne in Dauphiné ('Epist.,' vii. 1). But Julius Nepos, the emperor of the West, bought peace with Euric by the cession of Auvergne, and the Visigoths became masters of Clermont before the end of the reign of Nepos, that is, before the 28th of August, 475. Apollinaris demanded of Euric, who was an Arian, that the Catholics, who now passed under his dominion, should be allowed to elect their own bishops. Euric refused and sent him prisoner to the castle of Livia not far from Carcasone, where he remained for a year. When he was restored to his diocese, he endeavoured to assuage the sufferings of his people under the barbarian rule. Nothing is known of the last years of his life, except that he experienced much trouble from two priests who endeavoured to get possession of his bishopric, but did not succeed. Apollinaris died on a Saturday, which was the 21st of August. This is the day on which his memory is honoured by the church of Clermont, which has placed him among its saints. The year is uncertain, but it is probable that he died in the year 483, which was the fifty-eighth of his life and the eighteenth of his episcopate.

Apollinaris wrote several works which are lost. Those which are extant he published himself. They are:—1. 'Carmina XXIV.' These poems appeared before the letters at different periods, and

before Apollinaris became a bishop. Some other pieces of poetry, epitaphs, and inscriptions are inserted among his letters. The most remarkable of these poems are the panegyrics upon the three emperors, Avitus, Majorian, and Anthemius. They are not printed in chronological order. 2. 'Epistole.' There are nine books of letters, and two others are inserted among the verses. Apollinaris published these books separately and at different periods after he became a bishop. The last book was probably published in 483, as may be inferred from the twelfth letter of the ninth book; but Apollinaris in the publication of his letters observed no order either of subject or chronology. The literary merit of his works is not great. His style is tumid, obscure, and affected, too full of antithesis and points; yet there is considerable eloquence, fire, and conciseness in his diction. The real value of his works is this, that they contain historical facts which cannot be found elsewhere; and although Apollinaris mentions the events of his age very briefly, yet his writings throw considerable light on the political and literary history of the 5th century. Gibbon and the other historians who treat of that period refer continually to him.

The editions of his works are numerous. The best are—one published with notes by Savaron, Paris, 4to., 1609; and another by Sirmond, with valuable notes, 8vo., Paris, 1614. The works of Apollinaris form a part of the 'Bibliotheca Patrum' of Gallandus, tom. x. p. 463, &c., Venice, 1774. There is no English translation; but the French translation, with the Latin text on the opposite side, by Grégoire and Collombet, 8vo. Paris, 1836, three vols., contains a good life and introduction to the works of Apollinaris.

(*Histoire Littéraire de la France*, tom. ii. p. 550-573; Grégoire and Collombet, *Œuvres de C. Sollias Apollinaris Sidonius*, &c.)

APOLLODO'RUS, a celebrated grammarian of Athens, of whom an account is given by Suidas. He was a pupil of Aristarchus. Of his voluminous writings, only three books of his 'Bibliotheca,' a mythological work, have come down to us. He wrote a chronicle or history in Iambic verse, extending from the destruction of Troy (B.C. 1184) to his own times (about B.C. 144). ('Seymnus Chius,' v. 19-49.) The first edition of Apollodorus was by B. Ægius of Spoleto, 1555, 8vo, Roma. The best editions are by Heyne, 1782-1783, 4 volumes, and 1802, 2 volumes, 8vo; and that by Clavier, Paris, 1805, 2 volumes, 8vo, with a French translation.

APOLLODORUS, an eminent Athenian painter, who lived about four centuries B.C. (Pliny, *Natural History*, xxxv. 9.)

APOLLODORUS, a celebrated architect in the reigns of Trajan and Hadrian, was born at Damascus. The magnificent stone bridge built over the Danube, A.D. 104, by order of Trajan, was executed under his direction. The remains of this bridge still exist near the junction of the Aluta or Alt and the Danube. He is also said to have been the architect of the Forum Trajanum, in which the column of Trajan stands, and to have built a library, a music-hall (Odeum), baths, and aqueducts. It is said that Hadrian put him to death on some false and frivolous pretence. Apollodorus is the author of a work on besieging towns, printed in the collection of Thevenot.

APOLLO'NIUS, a celebrated sculptor of the island of Rhodes, who, along with his brother Tauriscus, executed a group in marble which represented Zethus and Amphion binding Dirce to the horns of a furious bull, to avenge their mother, Antiope, whom she had cruelly persecuted. This group, described by Pliny (xxxvi. 4), is supposed, with much probability, to be what is known to us under the name of the Toro Farnese, found during the reign of Paul III. in the ruins of the Baths of Caracalla. The lower half of the figure of Dirce, the two trunks, and a leg of Zethus and Amphion, were the only remnants of the ancient sculptures, but enough remained to prove that the art was then in its highest state of perfection. The group has been restored by a Milanese artist, Batista Bianchi. (Piranesi, *Statue*; Maffei; Winkelmann, vi. i. p. 128; Müller, *Handbuch der Archæologie*, &c., p. 137.)

APOLLO'NIUS, a celebrated statuary, the son of Nestor of Athens, only known to us from his name being inscribed on the fragments of a statue which was discovered in the 15th century, and is now called the Torso Belvedere. It has neither head, arms, nor legs, and yet it is considered one of the master-pieces of antiquity. Michel Angelo made it his grand object of study; and so enthusiastic was he in his admiration of it, that even after his sight failed him, he used to be led to it that he might enjoy the pleasure of feeling it with his hands. All agree as to its being one of the finest specimens of ancient sculpture, but there is some doubt as to the period when Apollonius lived. (Meyer, *History of Greek Sculpture*, p. 296; Visconti, *Pio Clementino*, t. i. plate x.; Winkelmann, x. iii. s. 15; Thiersch, *Kunst-Epochen*, p. 333.)

APOLLO'NIUS, the Sophist, supposed to have lived at Alexandria in the time of Augustus, is the author of a Lexicon of Homeric words. It was first published by Villoison at Paris, in 1773, in two vols. 4to, accompanied by a commentary and prolegomena. The work was reprinted at Leyden in 1788, 8vo, with notes by Tollius, but with the omission of Villoison's Latin translation and prolegomena.

APOLLO'NIUS, BERGÆUS, after Archimedes the most original and profound of all the Greek geometers, was born at Perga in Pamphylia, while Ptolemaeus III., commonly called Euergetes, was king of Egypt. Ptolemaeus began his reign B.C. 247. Apollonius was in the zenith of his fame about the end of the reign of Ptolemaeus (IV.)

Philopator, who died B.C. 205. Apollonius and Hannibal were nearly contemporary both as to birth and achievements in their different lines. Archimedes died B.C. 212, at which time Apollonius was living; it is not known when the latter died.

The life of Apollonius was passed at Alexandria, in the school of the successors of Euclid, under whom he studied. With respect to a charge of plagiarism from Archimedes, brought against Apollonius, it is said by Eutocius, his commentator (about A.D. 540), who cites the charge, that it was well known that neither Archimedes nor Apollonius pretended to be the first investigators of the conic sections.

Of the most interesting part of an eminent man,—his opinions on disputed subjects,—we know but little in the case of Apollonius. Gassendi, in his life of Copernicus, mentions an opinion attributed by the latter to the Grecian geometer, and which is said to have been also that of Philolaus, that the sun and moon only moved round the earth, but all the other planets round the sun. We cannot find any other authority for attributing this opinion to Apollonius, except Weidler in his 'Historia Astronomie,' who however cites Gassendi as his authority. Vieta conjectures with great probability that there is a confusion of words. That this system was called 'Apollonian' from its reference to the sun (Apollo.) But Apollonius certainly paid attention, at least, to the then received system, since known by the name of the Ptolemaic, for Ptolemy has preserved some theorems of his on the method of finding the stationary points of the planets, supposed to move in epicycles. Proclus, in his commentary on Euclid, mentions that Apollonius attempted to prove the axioms, and cites his investigation of the theorem, that things which are equal to the same are equal to one another, in which, as may be supposed, propositions are assumed not more obvious than the theorem itself. Vitruvius cites Apollonius as the inventor of a species of clock which he terms 'phætra.'

The great work of Apollonius which now remains is seven books of his treatise on conic sections, of which we shall presently speak. But besides this, he is known to have written treatises, according to Pappus, 'De Rationis Sectione,' 'De Spatii Sectione,' 'De Sectione determinatâ,' 'De Tactionibus,' 'De Inclinationibus,' 'De Planis Locis,' and according to Proclus, 'De Cochleâ,' and 'De perturbatis Rationibus.' Of these, the first only is known to us, having been found in Arabic, and published in Latin by Halley in 1708, with an attempt to restore the second. But Mersenne, cited by Vossius, says he read, in an Arabian author, Aben Eddin, an assertion that all the works of Apollonius, more in number than those mentioned by Pappus, were in Arabic at the beginning of the 11th century.

About the end of the 16th century, it was a very common exercise of mathematical ingenuity to endeavour to restore these and other lost treatises, that is, from the fullest notion which could be gathered, to guess at the propositions which they might have contained. Such attempts gave rise to the 'Apollonius Gallus' of Vieta, the 'Apollonius Batavus' of Snellius, and other works of Maurolico, Ghetaldi, Adrianus Romanus, Fermat, Schooten, Anderson, Halley, R. Simson, and others.

The conic sections of Apollonius are in seven books, the first four of which are extant in Greek, with the commentary of Eutocius of Ascalon, above-mentioned. The next three were supposed to be lost, till the middle of the 17th century, when James Golius, a celebrated oriental professor of Leyden, returned from the East, with the whole seven books in Arabic. Some delay took place in their translation and publication, during which, in 1658, Borelli accidentally discovered an Arabic manuscript in the Medici library at Florence, of the same seven books. It does not a little serve to illustrate the use made of public libraries, that while one author after another had for years expressed regret at the loss of the last four books, three of them should be lying in one of the most celebrated libraries in Europe, in the heart of a capital city, with an Italian title-page. Borelli, and Abraham Echellensis, an oriental professor at Rome, translated it from the Arabic, and published their version in 1661. At the time of the discovery, Viviani was engaged in restoring the lost books, and when it was made known, he prevailed on the Grand Duke of Tuscany to mark all his papers, and to order Borelli to keep the contents of the new books secret. The work of Viviani, well known as an acute and accomplished mathematician, was found (Montucla, l. 250) to fall short of that of Apollonius on several important points, though, as might be expected, the views of the Italian of the 17th century were more extensive in many cases than those of the Greek. The eighth book was still wanting, and a note to the version imported by Golius informed the reader that it had never been found, even by the Arabs, in the Greek. But when the Oxford press, at the commencement of the last century, was employed upon the magnificent versions of the Greek geometers, which are still the best in public use, Dr. Aldrich, observing that the preliminary Lemmas of Pappus to the seventh book were asserted to belong to the eighth, and also that the latter appeared, from the words of Apollonius himself in his introduction, to be a continuation of the former, proposed to Halley that he should endeavour with these lights to re-establish the missing book. Halley was then employed in completing the edition of the work, which the death of Dr. Gregory had interrupted, and he acceded to the suggestion. The whole appeared at Oxford, in 1710, with the commentary

of Eutocius, the Lemmas of Pappus, and in addition, the work of Serenus on the same subject. This is the only edition of the Greek text.

The contents of the work are thus briefly described by Apollonius, of whose words we give a free translation. "The first four books are elementary: the first contains the generation of the three sections of the cone, and of the sections which are styled opposite, and their principal distinctive properties, which have been treated by us more fully and generally than by any of our predecessors. The second book contains the properties of the diameters and axes, as well as of the asymptotes, and other matters of general utility: you will hence see what I have called diameters, and what axes. The third book contains many and wonderful theorems, which are useful in the composition of solid loci, of which the majority are both new and beautiful. The fourth book shows in what manner sections of a cone, or of opposite cones, may cut one another, and the circumference of a circle, on the whole of which nothing has been delivered by those who went before us. The remaining four books treat of the higher part of the science: the fifth, on maxima and minima: the sixth, on equal and similar sections: the seventh, on dioristic theorems, or theorems useful in the solution of problems: and the eighth, on the problems thus solved."

Apollonius was the first who used the words ellipse and hyperbola, of which Archimedes does not take notice, though he uses the term parabola. He also, as we see above, first distinguishes the diameters of the section from the axes. It was, moreover, in his time, and perhaps first by himself, that the general sections of the cone were considered; for previously it had been usual to treat only of those, the planes of which were at right angles to one of the sides of the cone; so that an ellipse could only come from an acute-angled cone, and so on.

The most remarkable book in the whole work is the fifth, which treats of maxima and minima. With a little licence it might be called a complete treatise on the curvature of the three sections, for in considering the number of maxima and minima which can be drawn to the section from any point in its plane, the space inside and outside of the evolute has different properties. There is only wanting the addition of a name for the curve which separates the spaces (which we now call the evolute). This book, and the quadrature of Archimedes, are the highest points of the Grecian geometry.

The work of Apollonius was lightly spoken of by Descartes, who is supposed to have seen the first four books only; but it was held in particular estimation by Newton, and Cardan places its author seventh among all the men who have ever lived: in his own age he was called the great geometer.

We now briefly mention some of the principal editions of the conics. The celebrated Hypatia, daughter of Theon, wrote a commentary upon them. We have already mentioned Pappus and Eutocius as commentators, Borelli and Halley as editors. Among the Arabs, it was first translated by Thebit-ben-Cora, under the Kalif Al-Maimun in the 9th century; by Abalpath in the 10th century; and two editions, of little celebrity, appeared in Persian in the 13th century. In Europe, it was first translated, but badly, by Memmius, a Venetian, in 1537; by Maccolyco about the same time, but we cannot learn that this edition was ever published; also by Commandine in 1566 (misprinted 1666, in Murhard), and by the Jesuit Claude Richard in 1655. Montucla is incorrect in saying that this edition was announced and never published. In 1679, Barrow published the first four books.

Apollonius appears to have improved the notation of arithmetic, if we may judge from the praise given to him by Eutocius, in his commentary upon the quadrature of Archimedes, for a work which he calls *Ἀριθμητικόν*. Pappus more explicitly states that the improvement consisted in a simplification of the method proposed by Archimedes for representing very large numbers, which brought the system nearer to that of the moderns. (Delambre, 'Hist. Ast. Anc.' ii. 9.) Eutocius also says, that Apollonius extended the quadrature of the circle given by Archimedes.

APOLLONIUS DYSCOLUS, or ALEXANDRINUS MINOR, a grammarian, who was born at Alexandria in the 2nd century of the Christian era. He was the son of Mnesitheus and Ariadne, and is said to have been so poor that he was unable to afford money sufficient even to purchase paper. It was probably this state of poverty which had an effect on his temper, and procured him the name of Dyscolus, or the morose. He was the author of many works; he was called by Priscian 'Princeps Grammaticorum,' and afforded to that grammarian many hints for his 'Latin Grammar.' Of his four remaining works the chief is a 'Treatise on Syntax,' in four books, the first edition of which is by Aldus, 1495, Venice. An improved edition was made by Sylburgius, with a Latin translation of Em. Portus, 1590; the last is by Bekker, Berlin, 1817. At the end of the 'Treatise on Greek Dialects,' by Maittaire, Hague, 1718, Lips. 1807, there are some extracts of the Grammar of Apollonius, which were procured by Vossius from a manuscript of the Royal Library of Paris.

APOLLONIUS RHODIUS, a Greek epic poet. It is not ascertained whether he was a native of Alexandria in Egypt, or of Naucratis, a small town on the Canopic branch of the Nile, but from his long residence in the island of Rhodes he obtained his surname. He was

the son of Silleus, and spent his early years at Alexandria under the direction of the poet Callimachus. He had afterwards a quarrel with his former teacher: it is said to have been respecting the 'Argonautica' of Apollonius, which was not sufficiently admired by Callimachus. In what way the disappointed poet took his revenge we are not told; but it produced a bitter retort from Callimachus. His poem entitled 'Ibis' was directed against Apollonius, and though no fragments of it remain, we can form some opinion of its character and leading features from the 'Ibis' of Ovid, which is said to be an imitation of this poem. Apollonius left Alexandria probably in consequence of this quarrel, and took up his residence at Rhodes, where he lived for many years, and was at last recalled, B.C. 194, to occupy the place of the learned Eratosthenes as keeper of the great library of the Ptolemies at Alexandria.

Of the works of Apollonius Rhodius, which do not appear to have been very numerous, the 'Argonautica,' in four books, is the only one that has come down to us. As regards the materials of the 'Argonautica,' Apollonius, like all the poets of that period, collected them by extensive reading. The legends they took for their subjects had ceased to live in the minds of the people, and had become the exclusive property of the learned, who gathered them from the early poets, logographers, historians, and geographers, and combined them into new forms. The Scholia on Apollonius seldom lose an opportunity of telling us from what source the particular statements are derived. The arrangement of the materials in the 'Argonautica' is of the simplest kind: there is no artificial contrivance for the purpose of making a plot; and at first sight it might even appear that the plan of the 'Argonautica' is simpler than that of the 'Odyssey.' The course of the narrative is seldom interrupted by episodes, and generally speaking they are not introduced except where they are essential, and they are scarcely ever mere ornaments. The interference of the gods in the events described is very rare, and occurs only incidentally. The interest of the whole poem therefore does not lie in its plot, but in the manner in which the whole subject and each part is treated, and in the peculiar interest which is attached to the story. But as this interest was no longer sufficiently fresh to secure popularity, Apollonius enlivened it with his descriptions of the tender passion of love, and of the emotions of the heart, which are rarely introduced in the earlier epics. The portions of the poem containing such descriptions are executed with great felicity, and the 'Argonautica' on the whole shows that the author was superior to most of his contemporary poets. But, notwithstanding these and other excellencies, the narrative is occasionally tedious; and notwithstanding all the variety of character and incident, the poem wants that freshness of conception and execution which in the best epic poem secures the interest and wins the sympathy of the reader. We cannot help feeling that it is the work of labour rather than of faith and inspiration: the poet proceeds throughout with the utmost caution. Even Quintilian and Longinus appear to have felt this, for Quintilian speaks of the mediocrity that pervades the whole poem; and Longinus speaks of his thoughtfulness, which indeed prevented him from rushing into errors and inconsistencies, but is at the same time one of the causes of his inferiority to the earlier epic poets. The style and language are imitations of Homer; but the language is cramped by the aim of the author to be brief and grammatically correct. Apollonius however is free from all studied obscurity and the learned pomp and ostentation of the poets of that period.

Many learned Greeks wrote commentaries on Apollonius: and the Latin poet Valerius Flaccus closely imitated him in his work entitled 'Argonautica.' Terentius Varro translated it into Latin: in still later times it was turned into Iambic verse by Marianus. The first edition of this work was published at Florence, 1496, and is of great value to book collectors. Editions were published at Leipzig in 1797 and 1828. It has been translated into English by Green, Fawkes (1797), and Preston (1803); into Italian by Flangini (Roma, 1791); into German by Bodmer (Zürich, 1779); and into French by Caussin (1797). (Schönemann, *Comment. de Geograph. Argon.*, Götting., 1788; Gerhard, *Lectiones Apollonianæ*, Lips., 1816; Weichert, *Über das Leben und das Gedicht des Apollonius von Rhodus*, Meissen, 8vo., 1821.)

APOLLONIUS of Tyana, a Pythagorean philosopher, who lived in the first century after Christ. He appears to have been a compound of the philosopher, the fanatic, and the impostor, respecting whom authentic accounts were sufficiently scanty to leave plenty of room for fiction to play in, while what was known of him was remarkable enough to give an air of credibility to the most extravagant fictions of a later and uncritical age. We have what professes to be an historical account of him in a circumstantial narrative of his life by Flavius Philostratus the elder. This work was undertaken at the desire of Julia Domna, the wife of the emperor Septimius Severus, who lent Philostratus an account of the travels and adventures of Apollonius, written by an Assyrian named Damis, who had accompanied him. His account seems to have been the groundwork of the narrative of Philostratus. His biographer has written down in his book many absurdities and impossibilities. On a rock of Mount Caucasus, Apollonius saw the chains of Prometheus. King Bardanes, his priests, and magi honoured him at Babylon. In Taxila, a town of India, he met with the king, Phraortes, a descendant of Porus. In India he saw also a woman consecrated to Venus, who was black from the head to the chest, and white from the chest to the feet. He joined a party who hunted dragons by

magic. The eyes and scales of these dragons shone like fire, and were talismans. He saw the animal 'martichoras' (mentioned four centuries before by Ctesias), with the head of a man and the body of a lion, fountains of golden water, men who dwelt below the ground, griffins, the phoenix, the precious stone pantarbas casting rays of fire, and attracting all other gems, which adhered to it like swarms of bees. So preposterous are most of these fictions, that some have even doubted the personal existence of Apollonius himself. That such a person however lived, and by his ascetic habits and pretended supernatural gifts attracted not merely the wonder but the adoration of the vulgar appears unquestionable. The assertion of Dion Cassius that he lived in the time of Domitian, and the religious reverence paid to him in many temples, are inconsistent with any other supposition. The following is a narrative of his career, as described by Philostratus:—

Apollonius was born, at the commencement of the Christian era, in Tyana, a town of Cappadocia. At the age of fourteen, his father, Apollonius, sent him to Tarsus to study grammar and rhetoric under Euthydemus, a Phœnician. Dissatisfied with the luxury and indolence of the citizens, Apollonius obtained his father's permission to retire to Ægæ (Ayas), a town near Tarsus, where he became acquainted with the doctrines of various philosophers, and observed the Pythagorean rules strictly, took up his abode in the temple of Æsculapius at Ægæ, famous for miraculous cures, abstained from animal food and wine, lived upon fruits and herbs, avoided in his dress every article made of animal substance, walked barefoot, and let his hair and beard grow. Apollonius recommended his moral and ascetic doctrines by example, and by an appeal to the heathen gods. He healed a young Assyrian afflicted by a disease which was a consequence of intemperance, by teaching him that the gods were willing to give health to all who were willing to receive this gift. Having finished his studies at Ægæ and other cities of Cilicia and Pamphylia, Apollonius travelled by land to India. At Nineveh he met with Damis, who became his interpreter and travelling companion.

Apollonius returned from India by sea, was much admired in the towns of Asia Minor, conversed at the grave of Achilles with the ghost of this hero, enchanted the demons, and uttered prophecies. The Greek priests at Athens, in the Peloponnesus, the oracles at Paphos, Pergamus, and Colophon, heaped their marks of honour upon Apollonius. He afterwards went to Crete, and finally arrived in the reign of Nero at Rome, where he and his followers being questioned by the magistrates concerning the object of their journey, overcame their mistrust by restoring to life the dead body of a noble lady, and predicting an eclipse of the sun. When Nero left Rome for Greece, he ordered all foreign philosophers to quit the city. Apollonius went to Spain, and stirred up a rebellion against Nero and the Romans. He then visited Africa, the south of Italy, and Sicily, where he heard of the death of Nero. Apollonius again visited Athens, and was initiated by the hierophant of Eleusis into the mysteries of that place. He next visited Egypt and Ethiopia, and sought for the sources of the Nile. In Egypt he joined Vespasian, who probably found it politic to gain a man whose sanctity and miracles had raised him to the rank of a deity; for during his lifetime, and still more after his death, Apollonius enjoyed this distinction. ('Life of Alexander Severus,' by Lampridius, cap. 29.) Afterwards he revisited Asia Minor and Rome, where he was accused of high treason against Domitian, and cast into prison. On his release he removed to Puteoli, where he met his followers, Damis and Demetrius. He again visited Sicily, Greece, and Asia Minor, performed miracles, and had many adventures, until he died, eighty, or ninety, or one hundred, or, as some accounts say, one hundred and seventeen years old, either at Ephesus, or at Liudus in the temple of Pallas.

A great deal of the celebrity of Apollonius has arisen from the circumstance that several attempts have been made to set him up as a rival to Our Saviour. Such an attempt was made by Hierocles of Nicomedia, in the time of Diocletian, a refutation of whose work by Eusebius, bishop of Casarea, we still possess. The attempt has been renewed by deistical writers of modern times: for example, Blount and Lord Herbert. Blount wrote a translation of the life of Apollonius by Philostratus, accompanied by a commentary. In consequence of the deistical tendency of the latter, the work was suppressed after the publication of the first two books. (Note I. in Bayle's 'Dict. Crit.,' art. 'Apollonius de Tyane.') The coincidence between many circumstances in the narrative of Philostratus and those recorded in the evangelical history, has led many to suppose that he wrote his account of Apollonius with a similar view. It contains however no sufficient traces of an intention on the part of the writer to institute any comparison at all between Apollonius and Christ. It is at all events clear that he did not write with any feeling of hostility towards Christianity. If he intended to draw any parallel at all, it was probably between Apollonius and Pythagoras. He seems to have borrowed from all sources any wonderful circumstances which promised to give interest to his narrative (as may be shown with regard to Ctesias, Agatharchides, and others), and amongst the rest he has taken several from the history of Jesus Christ recorded by the evangelists. The absurdities and incongruities of his story have been pointed out by several writers, as Bishop Lloyd (in a letter to Bentley), Bishop Parker, and Du Pin.

APPENDINI, FRANCESCO MARIA, born near Turin, in 1768,

studied at Rome, where he entered the order of the Scolopi, and was after a time sent to fill the chair of rhetoric at Ragusa, a town which then maintained a close connection with Italy. He became a great proficient in the Slavonian language, and published a grammar of the Illyric language, that is to say, of the Dalmatian dialect of the Slavonian. But his principal work concerns the history of his adopted country, Ragusa, and it gives a very interesting account of that now almost forgotten little state, which governed itself for centuries as a republic, and cultivated the arts and retained the manners of civilised Europe on a narrow nook of land on a barbarous coast, surrounded and yet respected by the Ottoman power. ('Notizie istorico-critiche sulle Antichità, Storia, e Letteratura dei Ragusci,' 2 vols., 4to, 1802-3.)

When Napoleon I. took military possession of Ragusa, and subverted that ancient republic, Appendini was retained as rector of the college of Ragusa. After the Austrians had superseded the French in 1814, Appendini was commissioned by the imperial government to establish a school for teachers at Zara, with the view of providing masters for the various schools of Dalmatia. Consequently he removed from Ragusa to Zara, where he died in 1837.

(Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII. e dei Contemporanei*.)

APPERLEY, CHARLES JAMES, a writer on sporting subjects of considerable reputation, better known by the pseudo-name of *Nimrod*, was the second son of Thomas Apperley, a Welsh country gentleman, and was born at his father's seat of Plasgronow, in Denbighshire, in the year 1777. At Rugby school he acquired some knowledge of the classical languages, and much more of the sports of the field. In 1801 he married the daughter of William Wynne, Esq., and in 1804 he took up his residence at Bilton Hall, once the country-seat of Addison, in Warwickshire. Here he devoted himself so entirely to the chase that for some years his only pursuit was that of a fox-hunter. He often rode thirty or forty miles to distant covers, and he contrived to defray the expenses of the sport by disposing of hunters, after he had ridden them for some time, to those of his friends whose knowledge of the horse was not so intimate as his, and who therefore could not trust their own judgment in the purchase of an untried animal. In 1821 he removed into Hampshire, and commenced farming on a large scale; and in the same year he began to write for the press. His contributions to the 'Sporting Magazine,' especially his Hunting Tours, attracted so much attention that the circulation of the work was doubled in two years; and Mr. Pittman, the proprietor of the magazine, not only remunerated him handsomely, but also paid the expenses of his tours, and kept for him a stud of hunters. On Mr. Pittman's death differences followed, which led to a suit by his representatives for money advanced, the result of which was that, to avoid a prison at home, Nimrod was compelled to take up his residence in France. In 1830 Mr. Apperley established himself at a château called St.-Pierre, near Calais, where he chiefly resided for the remainder of his life, supporting himself by his pen. He died in London on the 19th of May, 1843.

Nimrod's superiority consisted in his perfect knowledge of his subject, and in a certain air of good humour, which won upon the reader. His works are made up almost entirely of anecdote, and partake of a gossiping character. His knowledge of fox-hunting could not be disputed, for previous to his leaving England he had hunted with no less than eighty-two different packs, in every quarter of Great Britain.

Almost all Mr. Apperley's works were written for periodicals, but many afterwards appeared in a collected shape. 'The Chase, the Turf, and the Road,' may be classed as Nimrod's best productions. They were written for the 'Quarterly Review,' in 1827, and their appearance in so grave a periodical excited no small sensation. The liveliness with which they were written however carried them through triumphantly, and the result was a considerable addition to the number of Nimrod's admirers, as a consequence of his introduction to a new and wider circle of readers.

APPIANI, ANDREA, a fresco painter, was born at Milan in 1754. After visiting and studying in the principal cities of Italy, he chose Correggio for his model. From 1795 until 1813 he worked at Milan; but in the latter year he was compelled to desist from his labours by a stroke of apoplexy, a second attack of which, in 1817 or 1818, caused his death.

Appiani was Napoleon's principal painter in Italy, for which office he received an annual pension of 6000 francs. He was a knight of the Iron Crown, and a member of the Legion of Honour. He however died in poverty, having lost his pension in consequence of the Restoration in 1814.

His principal frescoes are in the church of Santa Maria Vergine, and in the royal palace of Milan; the latter have been engraved by Rosaspina. He was also an excellent painter in oils; there is a portrait of Napoleon I. by him, which has been engraved by Bartolozzi.

APPIANI, FRANCESCO, another distinguished fresco painter of the 13th century, was born at Ancona in 1702. He was employed by Benedict XIII. at Rome; but he lived chiefly at Perugia, where he continued to paint until his 90th year and his death, in 1792.

APPIANO, JACOPO the founder of an Italian family of the

middle ages, which rose to the rank of sovereign princes. Jacopo d'Appiano was, in the latter part of the 14th century, the confidential secretary and friend of Pietro Gambacorta, the then chief magistrate of Pisa, who appointed him chancellor of that republic. He conspired however against his benefactor, and had him killed, together with his sons, A.D. 1392. D'Appiano then assumed the title of Lord of Pisa, being supported in his usurpation by Gian Galeazzo Visconti, duke of Milan, who needed the assistance of Pisa against the Florentines. Jacopo d'Appiano died in 1398, and was succeeded by his son Gherardo, who sold Pisa to the Duke Visconti for 200,000 florins, reserving for himself the sovereignty of Piombino on the sea-coast and of the island of Elba opposite. He assumed the title of Prince of Piombino, which his descendants retained for two centuries after. When Cosmo I. became grand-duke of Tuscany, he coveted the possession of Piombino; but Jacopo V. d'Appiano, then prince of that state, placed himself under the protection of Charles V. as a feudatory of the empire. It afterwards came into subjection to the Spaniards, on the extinction of the family of Appiano. (Tronci, *Memorie Storiche di Pisa*; Botta, *Storia d'Italia*.)

APPIANUS, a native of Alexandria in Egypt, the author of an extensive history of the Roman empire in the Greek language. The time in which he lived may be fixed from several passages in his writings as extending from the time of Trajan (as he speaks of the vengeance of Trajan on the Jews, A.D. 116, 117, as occurring in his lifetime) to that of Antoninus Pius (A.D. 138-151). Appian practised as an advocate at Rome under more than one emperor; and he so far won the favour of the court that he was sent to his native country in the important office of procurator, or imperial treasurer. His history, instead of embracing the Roman empire as a whole, treats of the several provinces separately, taking them up in succession as they become connected with Roman history, and then giving a continuous account of their relations with Rome. But to make his work a complete whole, he found it necessary to give a preliminary view of Rome under the kings, and to devote a book to the wars of Hannibal, which, running over so many countries, would otherwise have been indelicately mutilated. The same motive led him to assign five books to the civil wars of Rome. This history is composed of twenty-two books, of which the sixth, seventh, eighth, the latter part of the ninth, the eleventh, twelfth, and those written on the civil wars, still exist, besides some fragments of the others. The work entitled 'Parthica,' which is usually published with his works as part of the eleventh book on Syria, consists merely of extracts from Plutarch's 'Lives of Crassus and Antony,' to which some impostor of the middle ages has prefixed a short prefatory introduction stolen from Appian's 'Syrian History.' Appian's long professional residence at Rome, as well as his Roman name, affords evidence that he had one advantage over Plutarch as an historian, in possessing a perfect knowledge of the Latin language; but his merits in other respects are not great. His views of history are in general very superficial; and as a geographer, his ignorance is startling, when compared with the means of information which his age and circumstances offered.

The best edition of Appian is that of Schweighæuser, Leipzig, 1785, 3 vols., 8vo. This edition contains a Latin translation, taken chiefly from that of Gelenius, and a large body of notes. An English translation of Appian's 'Ancient History,' &c., was printed by Rauf Newbery and Henrie Byniman, in 1579, 4to; and a translation by J. D. was published in Fynn, 1696.

APRAXIN, STEPAN THEODOROVICH, the son of a stolnik or seneschal, was born on the 30th of July (o.s.) 1702. In the seventeenth year of his age he entered the army. He served in the campaign of 1737 against the Turks, under field-marshal Count Münnich, and was present at the taking of Oczakow by storm. After the conclusion of the war, he was appointed commander of the forces in the government of Astrakhan; in 1741, he welcomed, in that capacity, the ambassadors of Nadir Shah of Persia, and in the following year he visited the court of Nadir, as the ambassador of Russia. In 1748 he took an active share, with the chancellor Bestuzhev, in occasioning the fall of Lestocq, the favourite of the Empress Elizabeth, and was president of the committee of inquiry into his alleged crimes. He advanced rapidly through the various stages of military rank to that of field-marshal in 1756; and in 1757 he was entrusted with the chief command of the Russian army intended to act against Frederick the Great. At this time he is described in the despatches of Mr. Williams, afterwards Sir Charles Hanbury Williams, the English ambassador at St. Petersburg, as "lazy, luxurious, and certainly not brave." Williams soon after opened a correspondence with the Grand Duchess Catharine, the wife of Peter, the heir to the reigning Empress Elizabeth, to bribe the field-marshal. Whatever means were employed to induce him to delay his march, were ineffectual, for Apraxin entered Prussia in May, 1757, at the head of a Russian army said to consist of 97,000 men. On the 5th of August he took Memel; on the 28th he passed the Pregel, drove back the Prussian field-marshal Lehwald, who was at the head of an army of 30,000 men, and encamped at Grossjägerndorf. Here the atrocities which from want of discipline his army committed against the peasantry drove Lehwald to hazard a battle. On the 30th of August, early in the morning, the Prussians in a body 20,000 strong attacked the Russian army which was three times that number, according to Prussian authorities; the Russians

state their own numbers at 50,000, and the number of the Prussians at 30,000. Success was at first with the Prussians, but they pursued it so warmly as to entangle themselves: a skilful movement of General Rumiantzov, who commanded the Russian reserve, decided the contest, which ended in the complete defeat of the Prussians, who lost twenty-nine pieces of cannon. There was now nothing to hinder the Russians from advancing to Königsberg, and even taking Berlin, but to the amazement of Europe, the army first remained immovable in its camp, then contented itself with a few insignificant incursions, and finally, on the 11th of September, withdrew to winter quarters in Courland, leaving nothing behind but a garrison of 10,000 men in Memel. The explanation of these events soon followed. At the time of the victory, the Empress Elizabeth was dangerously ill; her heir, the Grand Duke Peter, was well known to be an uncompromising admirer and supporter of Frederick the Great, and the chancellor Bestuzhev, anxious to pay his court to the rising sun, had sent secret orders to Apraxin to retire. The empress on her recovery, was indignant to find her anticipations of revenge on Frederick so unexpectedly disappointed. She banished Bestuzhev to a village, and ordered Apraxin to resign his command to Count Fermor, and repair to Narva to give an account of his proceedings. A commission of inquiry was nominated, and Apraxin, whose death occurred soon after, on the 26th of August (o.s.), 1758, is said to have died of apoplexy occasioned by the shock of their first questions. (Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

APRAXIN, THEDOR MATVAYEVICH, was one of the three sons of Matvay Vasilivich Apraxin, stolnik or seneschal at the court of the czar, whose daughter Maria Matvayevna was married to the Czar Theodor Alexeyevich, the eldest brother and predecessor of Peter the Great. The family of the Apraxins was descended from a Tartar prince of the Golden Horde, who in the year 1304 had been converted to Christianity and married the sister of the Russian prince of Riazan.

Theodor Matvayevich was born in the year 1671, and at the age of ten was appointed stolnik to the Czar Theodor, his brother-in-law, after whose death in 1682 he passed into the service of Peter the Great, whose inseparable companion and favourite he became. In 1692 he was appointed governor of Archangel, the only port in Russia which then carried on foreign commerce, and here he caused to be built a merchant vessel to the great delight of Peter, whom he accompanied on some sailing excursions on the White Sea. When Peter in 1697 left Russia to study foreign countries, Apraxin was appointed chief superintendent of ship-building at Vorenezh, and on the return of the czar, he took part in August, 1699, in the first manœuvres of the Russian fleet at Taganrog. In 1700 he was appointed governor of Azof, at the same time that he held many other important offices; and during the six years following, while the czar was carrying on his wars against the Swedes in the north, Apraxin held almost unlimited command of the south, and fully justified the confidence that his master reposed in him. During that time he added many new vessels to the Azof fleet, he rebuilt Azof, he built Taganrog with a haven for the reception of vessels of war, and a fortress towards the land-side, he provided the ship-building wharfs at Vorenezh with docks and sluices, and he acted in every respect as a worthy lieutenant of Peter the Great. In 1707, on the death of Count Alexeyevich, he was named in his place admiral and president of the Admiralty. In 1708, by his judicious measures, he saved the infant city of St. Petersburg from the sudden attack of the Swedish general Lübecker, a service for which Peter caused a medal to be struck in his honour. It was to him that in the following year Peter directed the news of the battle of Poltava. In 1710, after a hard siege, he captured in command of an army of 11,000 men, the important city of Wyborg, the capital of Carelia. In his subsequent operations on the coast of Finland, Apraxin had the honour of seeing Peter serve under him as vice-admiral. On the breaking out of the war between Russia and the Porte in 1711, he was recalled to the south. After the disastrous campaign which ended in the treaty of the Pruth, Apraxin was employed to destroy Taganrog and to give back Azof to the Turks, in pursuance of the conditions of that treaty. He had however secret instructions not to carry the latter provision into effect till the Turks had ejected Charles the Twelfth from their dominions, and he had thus the embarrassing task of contriving delays for a whole year in the face of the pressing remonstrances of the Turkish officers. On his return to the north in 1712, he was entrusted with the command of all the forces in the conquered Swedish provinces by land and sea, and in 1713, with a fleet of 200 vessels, he spread terror along the shores of Finland, taking Helsingfors and Borgo, and on the 6th of October (o.s.), defeating the Swedish fleet at the mouth of the river Pelkin. In the next year he gained another naval victory over the Swedes, at which the Czar Peter was present. Apraxin on his return to the capital, after a dreadful tempest in which many of his ships and men were lost, had the mortification, and unfortunately a deserved one, of being subjected to an examination on a charge of embezzlement. He was found guilty, and condemned to a fine, which was only a nominal punishment, as Peter withdrew none of his favour, and in 1716 presented him with the estates which had belonged to his sister, the Czaritza Maria, on the occasion of the czaritza's death.

In 1717, Apraxin rose to the dignity of president of the college of

the Admiralty, with the title of general, admiral, and senator, and in 1718 he was the second member of the commission of inquiry into the affair of the Czarevich Alexis, which condemned Alexis to death. His elder brother Peter, who had served in several wars against the Tartars and was governor of Kazan, was implicated in the affairs of Alexis, but after a strict investigation was pronounced innocent, released from prison, and restored to his employments. The trial of Alexis was succeeded by another demonstration against the "oppressors of the people," as Peter called the embezzlers, and Menshrikov and Apraxin, the two most conspicuous, were again condemned to fines, which they were well able to pay, while others were sent to Siberia, and some were put to death. Notwithstanding this second condemnation, Apraxin was appointed in 1719 governor-general of Esthonia. By his active measures as admiral, in 1720 and 1721, he greatly contributed to the triumph which Russia obtained at the conclusion of the peace of Nystad. In 1722 he accompanied Peter in his Persian war, and nearly lost his life by the dagger of a captive Lesgian at the siege of Derbend. In 1723 he returned to St. Petersburg, and took the command of the fleet, then consisting of 5 frigates and 24 ships of the line, in which Peter, who had raised the whole of this great force from nothing, now took his last excursion by sea.

After the death of Peter, Apraxin was present at the marriage of Anna Petrovna with the Duke of Holstein to give away the bride. His last marine expedition was in 1726, when he was ordered with the fleet to Revel, to protect that port from an apprehended attack by the English. In the February of the following year, Apraxin retired to Moscow, where on the 10th of November (o.s.), 1728, he died, in the fifty-seventh year of his age. He left his house at St. Petersburg to the reigning Emperor Peter the Second, the son of the prince whom he had condemned to death, and the rest of his property to his younger brother Andrey Matvayevich Apraxin. Theodor was never married and left no issue, his elder brother Peter left none but in the female line, and the present family of the Apraxins is descended from the youngest brother Andrey, the least known of the three. Though so great a favourite with Peter, Theodor Apraxin enjoyed, what is so rare in the case of favourites, an unbounded popularity among his contemporaries.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*; Halein, *Leben Peters des Grossen*, ii. 13, 136, 257, &c.)

A'PRIES, an Egyptian king, the son of Psammis (Herod., ii. 161), otherwise called Psammuthis: he was the eighth king of the twenty-sixth dynasty (Eusebius), or the seventh according to Africanus. His name is also written Ouaphres by the Greeks, and he appears in the Hebrew history under the name of Pharaoh Hophra (Jeremiah, xlv. 30). Apries succeeded his father B.C. 593, and reigned twenty-five years. Early in his reign (B.C. 586) Jerusalem was plundered by Nebuchadnezzar; after which a great number of the people of Judah took refuge in Egypt under the conduct of Johanan, who carried the prophet Jeremiah with him to Tahpanhes (Daphne), then the residence of the Egyptian king. Near the close of his reign he sent an army against the Greeks of Cyrene, which was defeated with great loss. This caused a revolt among the Egyptians, which ended in the dethronement and execution of Apries about B.C. 569 or 568. [AMASIS.] He was buried in the tombs near the great temple of Athenæa at Sais. (Herod. ii. 169.)

APULEIUS, LUCIUS, a Platonic philosopher. He lived in the 2nd century, and was born at Madaurus in Africa. He studied first at Carthage, then at Athens, and afterwards at Rome, where he acquired the Latin language without the aid of a master. He travelled extensively, and sought to obtain initiation in the various mysteries, as they were called, by which the peculiar tenets of many religious and philosophical sects were veiled. Having spent nearly his whole fortune on these journeys, he returned to Rome, and was admitted as a priest into the service of Osiris. He practised at Rome for some time as an advocate, and then returned to seek his fortune in his native country, Africa. Here he met with distinguished success; but he set himself more at ease by a prudent marriage than even by his professional gains. A widow, by name Pudentilla, neither young nor handsome, had wealth, and wanted a husband. She took a fancy to him; but the marriage involved him in a vexatious law-suit. The lady's relations set up a plea that he had attacked her heart and money with the weapons of sorcery; and they accused him of being a magician before Claudius Maximus, pro-consul of Africa. Apuleius made a spirited defence; and his 'Apology,' or 'Oratio de Magia,' still extant, is a curious and valuable specimen of the literature of the age. The 'Golden Ass,' otherwise called the 'Metamorphosis,' the best known work of Apuleius, is a running satire on the absurdities of magic, the crimes of the priesthood, the amorous intrigues of debauchees, and the systematic outrages of thieves and robbers. The episodes are the most valuable portions of the piece, especially that of Psyche. Many persons have taken all that is related in it for true history; St. Augustin himself had his doubts on this head, and did not feel satisfied that Apuleius had designed this book only as a romance. Apuleius was an unwearied student, and has touched many passages with a masterly hand. His works are enumerated in the dissertation 'De Vita et Scriptis Apuleii,' prefixed by Wower to his edition, and adopted into the Delphin. Besides his 'Golden Ass' and his 'Apology,' his work 'De Dogmate Platonis,' containing three treatises; his books, 'De Deo

Socrates, 'De Mundo,' which is a translation from Aristotle, and his 'Florida,' have survived. He took great pleasure in declaiming, and was heard with universal applause. The people of Carthage were so delighted with his eloquence that they perpetuated the remembrance of it by erecting his statue. The editions of his works are very numerous; that in most general use is the Delphin, in two volumes, quarto. The 'Golden Ass' has been frequently translated into Italian, Spanish, German, Flemish, and English. W. Adlington's English translation, first printed in 1566, was reprinted in 1571, 1582, 1596, 1639, and probably later also. The translation by Thomas Taylor, London, 1822, one volume 8vo., contains also the treatise on the 'God of Socrates,' and other treatises, with a life of Apuleius prefixed. The latest translation is by Sir George Head.

AQUIBA, or *Akibah-ben-Joseph*, called Barakiba by Epiphanius and Hieronymus, lived at the end of the 1st and at the beginning of the 2nd century, and was president of the academy of Lydda and Tabae, as disciple and successor of rabbi Gamaliel, and one of the most famous doctors of the Mishnah. He joined the pseudo-Messias, Bar Cocheba (*Coziba*), who raised disturbances in Judaea. The Emperor Hadrian, in whose time the insurrection took place, after taking Bethars, put many Jews to death, and ordered Akibah to be killed by iron combs, with which his skin was taken off. Akibah was buried in Tiberias, where his tomb was annually visited by his admirers between Easter and Pentecost. The book *Jezirah*, which some ascribe to Akibah, is the chief book of cabalistic doctrines. The last two editions of this famous work are by Rittangel, with a Latin translation and commentary, Amsterdam, 1642-44; and by Friderich von Meyer at Frankfurt-on-the-Maine, with a German translation, 1832, 4to.

AQUILA was, according to Epiphanius ('De Ponderibus et Mensuris,' cap. 15), a relative of the emperor Hadrian, and converted from idolatry to Christianity, but afterwards excommunicated on account of his idolatrous astrology. He embraced Judaism, was circumcised, and translated the Old Testament literally into Greek (*Iren.* iii. 24; *Euseb.* 'Demonst. Evang.' vii. 1; Hieronymus, 'Ep. ad Panmach'); and consequently the Jews preferred his translation to the Septuagint. It appears also from *Irenæus*, iii. 24, that the Ebionites used the translation of Aquila in order to support their Judaizing tenets. The remains of this translation have been edited by Montfaucon, Martianay, and others, in the 'Hexapla' of Origen.

AQUILA, JULIUS, a Roman jurist, whose period is uncertain. He is one of the jurists who were used for the compilation of the 'Digest,' but the 'Digest' contains only two excerpts from him, both of which belong to his 'Book of Answers'—'Liber Responsorum' ('Dig.' 26, tit. 7, s. 34; tit. 10, s. 12). He is called Gallus Aquila in the 'Florentine Index.'

AQUINAS, THOMAS, that is, Thomas of Aquino, in Naples. This famous theologian was of distinguished birth, being a younger son of Landulf, count of Aquino, and lord of Loretto and Belcastro, who was nephew of the Emperor Frederic I., the celebrated Barbarossa. He was born in 1227, some authorities state in the town of Aquino, others in the castle of Rocca Secca, the seat of his family, near the monastery of Monte Casino. Having been sent at five years of age to the neighbouring monastery to receive the rudiments of his education, he remained there till he was nearly thirteen, when he proceeded to the university of Naples, which had been founded in 1230 by his relation, the Emperor Frederic II., grandson of Barbarossa, and had already acquired great reputation. From his earliest years he had shown a love of study, and the circumstances of the times were in various respects such as naturally tended to encourage the preference which he was thus led to form for a literary, or at least a meditative, life. About 1217 the order of preaching friars, called after his name, had been founded by St. Dominic; and of this body, already in the enjoyment of vast popularity, the young nobleman proposed to become a member. On his earnest entreaties the superior of their convent at Naples was prevailed upon to admit him as a novice. He was at this time in his fifteenth year, and the important step upon which he had ventured was taken without the knowledge of his parents, who made extraordinary efforts to induce him to relinquish his object, but without success. In 1243 he made profession, and went to Cologne to attend the theological and philosophical lectures delivered by Albertus Magnus in the Dominican convent there. Here, from his silence, he is said to have been named by his fellow-students the Dumb Ox. His teacher however detected the genius that was wrapped up under this taciturnity, and remarked that if that ox should once begin to bellow the world would be filled with the noise. After remaining a few years at Cologne he accompanied Albert on a visit to Paris, from which they returned together in 1248. Aquinas was then ordained a priest. He returned to Paris in 1253. Soon after this he published the first work by which he distinguished himself as a writer, a treatise in defence of the monastic life, in answer to a doctor of the Sorbonne, who had attacked the privileges of the new mendicant orders. In 1255 Aquinas received from the university of Paris his degree of doctor in theology, and he afterwards spent several years in that city, lecturing publicly with immense applause. In 1272 however he returned to Italy, and for two years taught theology at Naples. Pope Gregory X. having then requested his presence at the general council which had been summoned to meet at Lyon, with the object of affecting a union between the eastern and western churches, he prepared to set out for

that city; but first paid a visit to his niece, Frances of Aquino, the wife of the Count Annibal de Ceccano. Having arrived at their residence, the castle of Magenza, he was there suddenly attacked by fever, on which he desired to be removed to the neighbouring Cistercian monastery of Fossi-Novî, in the diocese of Terracino; and here he expired on the 7th of March, 1274, in the forty-eighth year of his age.

The honours paid to Thomas Aquinas, both during his life and after his death, comprise nearly all the highest distinctions by which men have ever testified their admiration of intellectual greatness. Popes, kings, emperors, learned bodies, and great cities, contended for his presence during his life; and as soon as he had ceased to live, the order to which he belonged, the monks of the abbey in which he died, and the university of Paris, of which he had been an alumnus and a graduate, disputed the right to the possession of his body. It was not till nearly a century afterwards that this latter controversy was terminated by the removal of his remains, on the 23rd of January, 1369, to the Dominican convent of Toulouse, where a magnificent tomb erected over them still remains. Before this he had been canonised by Pope John XXII. by a bull dated the 18th of July, 1323. Pope Pius V. also declared him a doctor of the church in 1567.

The piety and moral virtues of St. Thomas Aquinas have received the warmest commendations from his contemporaries. His religious sincerity and fervour appear to have been accompanied by unaffected humility, and also by a mildness of temper that has not always been the grace of eminent theologians. The popularity of his writings was formerly so great, that there have been at least five or six editions of the complete collection. The best edition is considered to be that printed at Rome in 1570 in seventeen volumes, folio. Various of his treatises have also been repeatedly printed separately. Of the whole the most famous is his 'Summa Theologicæ,' which is still a favourite authority in the Catholic Church. A good many of the works that have been attributed to Aquinas are now admitted to be spurious, and doubts have even been entertained as to whether the 'Summa Theologicæ' be really his. Of the theological opinions which he maintained, the most memorable is his assertion of the supreme and irresistible efficacy of divine grace. This doctrine was afterwards opposed by Duns Scotus; and it formed for ages a matter of violent controversy between the Thomists and the Scotists, as the followers of the two doctors called themselves. His talents too appear to have been as various as they were powerful. He wrote in verse as well as in prose, and some of the Latin hymns still used in the service of the Romish Church are of his composition. He seems also to have been celebrated for his ready and pointed repartees. One which has been preserved is his reply to Pope Innocent IV. when that pontiff, on some money being brought in one day when they were together, remarked, "You see that the age of the Church is past when she could say, 'Silver or gold have I none.'" "Yes, holy father," answered Aquinas, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" There are other stories of the absence of mind which he sometimes showed in company when absorbed in some of his profound speculations. One day, while dining with Louis IX., king of France (St. Louis), he suddenly, after a long silence, struck the table with violence, and called out, "A decisive argument! the Manicheans could never answer it!" Reminded of where he was by the prior of the Dominicans, who was also present, he asked pardon of the king; when his majesty expressed himself only anxious to get hold of the unanswerable argument against the Manicheans, and, calling in a secretary, had it taken down immediately. Rabelais alludes to another anecdote of this kind. The titles of Aquinas, in the list of the scholastic doctors, are—the Angelic Doctor, and the Angel of the Schools.

ARAGO, FRANÇOIS JEAN DOMINIQUE, was born in the commune of Estagel, near Perpignan, province of Roussillon (now the department of the Eastern Pyrenees), on the 26th of February, 1786. His father, a licentiate in law, supported a numerous family on the income derived from a small landed property. François, the son, acquired the rudiments of reading, writing, and vocal music at the primary school of his native place, and in private lessons at home. He became an eager reader, and at an early age conceived a taste for a military life, which was nourished by the continual passing of troops on the march to or from the frontiers of Spain. When but seven years old he attacked with a lance the leader of a few Spanish troopers who had ridden by mistake into the village after a battle, and was only saved from a sabre-stroke by the arrival of the neighbours armed with hay-forks. His father having been appointed Treasurer of the Mint in Perpignan, the family removed to that town, where the boy entered as out-door pupil at the municipal college, and pursuing his literary studies, made himself acquainted with the classic authors of his native country. But walking one day on the ramparts, a little incident occurred that confirmed his military inclinations. Seeing a youthful officer directing the repairs of the walls, and surprised at one so young wearing an epaulette, he inquired by what means it had been won, and was answered—By study at the Polytechnic School, which was open to those who had passed a preliminary examination. From that time Arago, then in his twelfth year, betook himself to the study of mathematics and geometry, not in elementary manuals, but in the original works of the best authors, and mastered their contents with characteristic energy. He soon outstripped the abbé who taught mathematics in the school; and assisted by the kind advice of a neighbouring

proprietor, who was a mathematician, he familiarised himself with the writings of Legendre, Lacroix, and Garnier. His real master, to quote a passage from his autobiography, "was a cover of Garnier's 'Treatise of Algebra.' This cover consisted of a printed sheet, on the outside of which blue paper was pasted. The reading of the uncovered side inspired me with a desire to know what the blue paper concealed. I damped it, and removing it with care, read underneath this advice given by D'Alembert to a young man who was telling him of the difficulties he met with in his studies: 'Keep on, sir, keep on, and conviction will come to you;' which was for me a ray of light. Instead of trying obstinately to comprehend at first sight the propositions that came before me, I kept on, and was astonished the next day at understanding perfectly that which, the evening before, had appeared to me wrapped in thick clouds."

In eighteen months Arago was ready for his examination, but the examiner having been detained by illness, a delay occurred, during which his friends sought to divert him from the pursuit he had chosen. He kept on, however, and studied the works of Euler and Laplace, and took lessons in fencing and dancing, having heard that these accomplishments were essential to an officer. In the summer of 1803 he was examined by Monge at the university of Toulouse, and passed with high commendations first of his class. He repaired forthwith to Paris, and entered the Polytechnic School, where, after a few months, he came off as triumphantly from an examination by Legendre as from that at Toulouse. In either case, his readiness and familiarity with the subjects required, overcame the prejudices of the examiners.

He was studying for the artillery branch of the service when, in 1804, the post of Secretary to the Observatory at Paris, then under Bouvard's direction, having fallen vacant, he was persuaded, but with great reluctance on his part, to undertake the duties. The temporary appointment, as he thought it, effected an entire change in his pursuits, for he remained attached to the Observatory for the rest of his life. At the instance of Laplace he worked with Biot, who was assistant-observer, at experimental researches for determining the refractive power of different gases—an inquiry commenced by Borda—the results of which formed the subject of a paper presented to the Academy of Sciences, and printed in their 'Memoirs' for 1806. In the same year the two young men were appointed by the government to extend and complete the measurement of the arc of the meridian, which, carried from Dunkirk to Barcelona by Delambre and Méchain, had been interrupted by the death of the latter. It was now to be extended from Barcelona to the Balearic Isles, and from thence to Formentera, by an immense triangle, the measurement of which had been thought impossible. The fatigues of this survey in a wild mountain region, exposed to heat, cold, and storm, were excessive. For six months Arago was stationed on an elevated peak in the Desierto de las Palmas, watching for the light set up on Ivica, which, owing to a defect in fixing the mirror, was seldom visible. A space of about seventy-five square yards was all the ground he had for exercise; and two Carthusian monks, who, forgetting their vow of silence, used to ascend the mountain to converse with him in the evenings, were his only society. The work involved frequent journeys, in which, apart from the fierce heats, much risk was incurred owing to the hostile feeling between France and Spain, and from parties of brigands. On two occasions a notorious robber-chief intruded himself as a nightly guest on the zealous surveyor.

The geodesical union from the mainland to Ivica, and thence to Formentera—an arc of parallel of one degree and a half in one triangle—was successfully accomplished. Biot had returned to Paris when, in the summer of 1805, the fire-signals on Mount Galazo in Majorca were suspected to be advices to the French army then invading the Peninsula, and Arago was denounced as a spy. To escape the threatened violence, he obtained permission from the governor to imprison himself in the citadel of Belver. Having a safety-pass from the English Admiralty, he escaped in a half-decked boat to Algiers in July. In August he sailed for France in an Algerine frigate, and was in sight of the coast of Provence when the vessel was captured by a Spanish privateer, and carried into Rosas. Here he was again exposed to great danger: the authorities, bitterly suspicious, subjected him to repeated examinations, and consigned him to the hulks at Palamos, where his sufferings from want of food were, as he tells us, aggravated by the sight of the Pyrenees, and the thought that his mother might then be looking up at their peaks, anxious for her son.

Being liberated on demand of the dey, he sailed once more for France on September 23, and was off the port of Marseille when the ship, caught by the mistral, was drifted all across the Mediterranean to the coast of Africa. Arago landed at Bougie, and having travelled to Algiers, found a new dey in power, who would have sent him to the galleys but for consular interference. Here he lingered, waiting for an opportunity to return home, until June, 1809, when he again sailed, and though chased by an English cruiser, landed at Marseille on the 2nd of July, with his manuscripts and instruments. For eleven months had he been tossed about amid hardships and privations, of all of which he has left a narrative, interesting as a romance, in his 'L'Histoire de ma Jeunesse.'

While yet in the lazaretto, he received a letter from Humboldt—the commencement of a lasting friendship with the illustrious Prussian.

Tenderly attached to his mother, his first visit was to her at Perpignan. She had mourned him as dead.

Arago hastened to Paris to communicate his observations to the Academy and the Bureau des Longitudes. Though but twenty-three years of age, he had already gained a reputation by his labours and misfortunes; and the death of Lalande having left a vacancy in the Academy, he was elected a member by 47 out of 50 votes on the 17th of September, and had the honour of the usual presentation to the emperor. Thereafter Arago's influence was felt in the learned body; and his opposition to unworthy candidates brought him at times into collision with some of the most eminent of his colleagues. Before the close of 1809 he was appointed assistant-astronomer to the Observatory, and to succeed Monge in the chair of analytical mathematics at the Polytechnic School.

In 1811, taking up the researches of Malus, he read a paper to the Academy in which knowledge of the laws of light was greatly extended, and the changes described that take place in polarised rays on passing through different kinds of crystalline plates. The phenomena of colour, of intensity, of rotation, and of reflection were examined, and in a way that laid the foundation of that branch of physical optics known as 'chromatic polarisation;' and the interesting fact was first announced, that "while the light from a clouded sky undergoes no modification, that reflected from the atmosphere when the sky is unclouded is polarised, the intensity of the polarisation varying with the hour of the day and the position of the point with respect to the sun."

In 1812, authorised by the Bureau des Longitudes, Arago commenced that course of lectures on astronomy and kindred subjects which he continued up to 1845 with the most brilliant success. The high and the low thronged to hear him; the learned to catch his animated manner and lucid style—the many to be charmed. As the present emperor said, when a captive at Ham, Arago "possessed in a high degree those two faculties so difficult to meet with in the same man—that of being the grand-priest of science, and of being able to initiate the vulgar into its mysteries." The effect was heightened by the tall commanding form of the lecturer, his full sonorous voice, his striking features, and dark piercing eyes, shaded by thick bushy brows.

Conjointly with Gay-Lussac, Arago established the 'Annales de Chimie et de Physique' in 1816—a serial still published, and much valued by scientific men. In the same year he announced what has been received as a crucial experiment, demonstrating the truth of the undulatory theory of light over the rival theory of emission. Young had shown in his experiments that the interposition of an opaque screen in the path of a ray under certain circumstances, prevents the formation of fringes. Arago found that the ray was only retarded, and that by a modification of the apparatus the fringes were still discernible.

In 1816, also, Arago for the first time visited England, where he made the acquaintance of Young and other eminent men of science. With a Frenchman's feeling, he had a painful dislike to hear any allusion to the battle of Waterloo; and while in London he positively refused an invitation to see Waterloo Bridge. His entertainers adopted the stratagem of proposing an excursion on the Thames, which, being accepted, the party descended the river admiring the prospect, and presently coming to the imposing structure of granite then stretching fresh and new from side to side, Arago was asked for his opinion of it. He perceived the trick, and replied—"Your bridge has at least an arch too many; and that one, to be in its place, should be transported to Berlin."

Another task commenced by Arago in 1818, again in conjunction with Biot, was the connection of the French arc with the English arc by a system of signals and measurements from one side of the channel to the other. The results, together with those of the Spanish triangulation, were published by order of the Bureau des Longitudes, in a volume entitled 'Recueil d'Observations Géodésiques, Astronomiques, et Physiques.' In 1819, jointly with Fresnel, Arago published a series of experiments on the action exercised by polarised rays on each other, singularly remarkable for the ingenuity of the methods employed. Space fails here to give the details; but it was by means of these experiments that Fresnel was enabled to give a complete explanation of the production of colours in crystalline plates, which had been referred by Young to the interference of transmitted rays. The co-operation of the two savants produced happy results; for Arago, though rich in inventive faculty, lacked the perseverance which works a thought out to its ultimate consequences. "We complete one another," he used to say; "I know how to point out the difficulty, and Fresnel how to conquer it."

In 1820 Arago took up a new line of inquiry. Having witnessed a demonstration of Oersted's discovery at Geneva, he repeated it before the Academy, and with further results. The Danish philosopher had shown that a voltaic current passing along a wire would deflect a magnetic needle: Arago found that non-magnetic substances were equally affected; that bars of iron and steel became temporary magnets, and lost their magnetism with the cessation of the current. He proved moreover the best magnet to be a steel bar inclosed by a helix of copper-wire, to which we owe the discovery of the electro-magnet, and all that has since been accomplished thereby. Four years later other facts were published. Arago showed that metals not magnetic

exert a powerful influence on the magnetic needle, particularly when in movement. Such metals appeared to become magnetic by mechanical motion—a phenomenon which has since been referred by Faraday to general laws of magnetic induction.

In 1829 Arago was chosen a member of the Bureau des Longitudes, and from 1824 till his death the 'Annuaire,' published by the board, contained a notice on some scientific subject from his pen as delightful as instructive. "They will always be reperused," says M. Combes, president of the academy, "with the same pleasure by men of science and by the ordinary reader. In them we find an admirable clearness, with an erudition as correct as it is extensive, and joined thereto the most rigorous accuracy in the statement of the phenomena, and the consequences which result from them." Arago won the position and honour he most prized in 1830, when on the death of Fourier he was elected Perpetual Secretary of the Academy. And now the duty devolved upon him of writing those 'eulogies' of deceased members which are among the most interesting of his literary productions—graceful in style, and abundant in anecdote and illustration. They appeared to be written with a fluent pen; but he was a slow composer, and only acquired his felicities of expression by real and repeated hard work of mind and hand. In the same year he was appointed Director of the Observatory.

In 1834 Arago visited England a second time, and attended the meeting of the British Association at Edinburgh. He continued his scientific researches, among which are—the discovery of a neutral point in the polarisation of the atmosphere—determination of the synchronous perturbations of the magnetic needle at places wide apart, by observations carried on simultaneously with Kupffer at Kasan—and the suggestion of a decisive proof of the truth of the undulatory theory, which has since been demonstrated by Foucault—besides other points of photometry and astronomy.

The later years of Arago's life were passed amid much bodily suffering, when, with failing sight and afflicted with diabetes, he set himself to finish his incomplete papers. In the summer of 1853 he went, attended by his niece, to his native place, seeking relief in change of air; but the hope was disappointed: he returned to Paris and died on the 2nd of October, aged 67. He was buried in the cemetery of Père-la-Chaise, followed by a concourse of 3000 persons to the grave, where Flourens pronounced the funeral oration.

Arago was elected a foreign member of the Royal Society in 1818. In 1825 their Copley medal was awarded to him for his "discovery of the magnetic properties of substances not containing iron;" and their Rumford medal in 1850, for his "experimental investigations of polarised light." The Royal Astronomical Society elected him one of their associates in 1822; he was also a member of some of the leading scientific societies on the continent. Arago was once married: his wife died in 1829, leaving two sons, who still survive. He had been accused of hoarding up wealth, but he left no other fortune to his relatives than a name and reputation of which they may be justly proud. His entire works are easily accessible, as they have been collected and published in a series of octavo volumes in French and English. It is said that he has left a narrative of his later years, not less interesting than that to which reference has been made above, for publication when the fitting time shall arrive.

National vanity and an impassioned nature at times involved Arago in bitter controversies with other savants, in which he too often lost sight of truth and justice. It is certain also that he was occasionally tempted to sacrifice accuracy to effect. In politics he was an ardent republican, to which he owed his election to the Chamber of Deputies after the 'Three Days' of July, 1830. By his eloquent advocacy the observatory at Paris was placed on its proper footing among the observatories of Europe, and the works of Laplace and Fermat were published at the national expense. His voice was always raised in favour of science. To him Melloni, the Italian philosopher, owed his return to Naples from a wearisome exile. In 1840 he became a member of the Council-General of the Seine; and in 1848 he was chosen into the Provisional Government, in which he discharged the functions of minister of war and marine. In bitterness of spirit he despaired of the republic on witnessing the popular caprice. He refused to take the oath of allegiance after the coup-d'état of 1852, and justified his refusal in a memorable letter to the government, which elicited a concession alike gratifying to his conscience as a politician and his dignity as a philosopher. "A special exception," so wrote the minister authorised by the Prince-President, "would be made in favour of a philosopher whose labours had rendered France illustrious, and whose existence the government would be loath to sadden."

ARAM, EUGENE, was born in 1704, at Ramsgill, in Yorkshire. He spent a very short time at school, but he early discovered a great thirst for learning, which he endeavoured to gratify even while acting as assistant to his father, a gardener. His attention was first directed to the mathematics, but was soon drawn away to poetry, history, and antiquities. On marrying, he settled as a schoolmaster in his native district of Netherdale; there he taught himself Latin and Greek, committing to memory the grammars which he used, and when he commenced to construe, making it a rule never to pass a word or sentence without thoroughly mastering its meaning, though his progress was so slow, that five lines often occupied him for the whole day. Thus he read through the Greek Testament, and the principal poets and histo-

rians. In 1734 he removed his school to Knaresborough, where he remained till 1745. In that year one Daniel Clark, a shoemaker, taking advantage of the credit he enjoyed in consequence of his marriage with a woman possessed of a small fortune, obtained from his fellow-townsmen a quantity of valuable goods, and then suddenly disappeared. Aram being known as an intimate friend, was suspected of having aided him, and, his garden being searched, part of the property was found concealed. He was apprehended, and although discharged for want of evidence, he thought proper to quit Knaresborough, leaving his wife behind him. Aram proceeded to London, and thence to various parts of England, earning his bread as a school-usher, and all the while prosecuting his laborious studies. He obtained a good knowledge of heraldry and botany, and of the Chaldee, Arabic, Welsh, and Irish languages. His researches in etymology led him to conceive the idea of compiling a 'Comparative Lexicon of the English, Latin, Greek, Hebrew, and Celtic Languages;' for which he made extensive collections, having compared above 3000 words, and detected a close similarity between them. In the midst of his studies, and when engaged as usher in an academy at Lynn, in Norfolk, he was suddenly arrested on the charge of murder.

A skeleton having been dug up in February, 1759, near Knaresborough, was suspected to be that of Daniel Clark, and Aram's wife having often darkly intimated that her husband and a man named Houseman were privy to the mystery of Clark's disappearance, Houseman was apprehended. On being taken before the coroner, he was desired to declare his innocence while holding a bone of the supposed murdered man. He took up one accordingly, and exclaimed, "This is no more Dan Clark's bone than it is mine!" in so peculiar a manner, that he was at once suspected of knowing at least where Clark's bones were. On being pressed, he acknowledged to have been present at the murder of Clark by Aram and a man named Terry, and affirmed that the body had been buried in a particular part of St. Robert's Cave, a well-known spot near Knaresborough. On digging there a skeleton was discovered in the exact place indicated. Aram being apprehended, was tried at York, August 3rd, 1759, Houseman being the principal witness against him. Aram called no witnesses, but delivered an elaborate defence, not referring so much to the case in hand, as to the general fallibility of circumstantial evidence, especially that relating to the discovery of human bones, of which he brought together a great number of instances. He was notwithstanding found guilty, and ordered for execution on the Monday following, August 6th. After condemnation he acknowledged his guilt to two clergymen who attended him, but intimated, as all believed, that Houseman's share in the murder was larger than he acknowledged. His motive he stated to have been the discovery of a guilty commerce between Clark and his own wife. On the night before his execution, Aram attempted to commit suicide, by opening two veins in his arm, but he was discovered before he had bled to death, and his sentence was carried into effect. Before the attempt he had written a defence of suicide. He left three sons and three daughters.

The defence on his trial proves Aram to have been possessed of considerable literary attainments. The style in which it is written, though deformed by the stiffness of the period, is exceedingly good; and a sketch of his life, which, at the request of some friends, he composed in the interval between condemnation and execution, is distinguished by the same excellence. The 'Comparative Lexicon' has not been preserved, but passages from the preface, which are extant, show that part at least to have been both well considered and well written. His poetry, from the few specimens known, does not appear to have had much merit. The interest attached to the history of Aram has been revived and increased in our own day by Thomas Hood's powerful ballad of 'The Dream of Eugene Aram the Murderer,' and Sir E. Bulwer Lytton's romance of 'Eugene Aram.' Such is the effect they have produced, that St. Robert's Cave is always eagerly inquired for by visitors to Knaresborough.

(*Biographia Britannica*, edit. Kippis, i. 230; *Genuine Account of the Trial of Eugene Aram*, &c., London, 1759.)

ARANDA, DON PEDRO PABLO ABARCA DE BOLEA, COUNT OF, descended from a very ancient and noble family in Aragon, was born about the year 1718, had embraced the profession of arms, had been severely wounded in 1743 in an action against the Austrians near Bologna, and had fallen into disgrace under Ferdinand VI. After the accession of Charles III. to the crown of Spain in 1759, Aranda was appointed ambassador to Frederic Augustus II., elector of Saxony and king of Poland, the father-in-law of Charles III., where he remained some years. On his return to Spain, he was sent to Portugal to supersede the Marquis Sarria in the command of the Spanish army then invading Portugal. In August, 1762, he reduced Almeida and other places; and soon after peace was made. In 1765 Aranda was appointed captain-general of Valencia, and in the following year he was called to Madrid, that capital being then in a state of violent commotion against the minister Squillace. He was made president of the council of Castile, and not only succeeded in restoring tranquillity in the capital, but by making a new municipal division of the city, by the establishment of a permanent garrison, and by other prudent regulations, the count prevented the recurrence of similar riots. During his travels in Europe, Aranda had improved his natural talents and knowledge. With a courage,

firmness, and perseverance which no obstacle could daunt, he undertook the reform of abuses in every branch of the administration, and the adoption of those improvements of which his country stood so much in need. He diminished the asylums, confining their number to two churches in the capital of every province, and he reformed the municipal system by the establishment of the 'diputados del comun,' or deputies of the commons. Among other important reforms may be mentioned the abolition of the order of the Jesuits, and the establishment of new houses of education. The thickets of the Sierra Morena, until then the abode of wolves and desperate banditti, were colonised with an industrious population of Germans, Swiss, and French, through the efforts of the philanthropic Olavide. Aranda also endeavoured to check the papal power in Spain by reforming the tribunal called the 'nunciatura,' which he composed of six native ecclesiastics proposed by the king, and confirmed by the pope, instead of a body of Roman jurists appointed by the pope alone, of which it formerly consisted; and by establishing a law that no papal decree should be valid in Spain without having first received the sanction of the council of Castile. The 'pasos de semana santa,' or holy week dramatic processions, the 'rosarios,' and other pious or rather impious exhibitions, were also abolished by him, and the power of the inquisition was greatly diminished by the establishment of a political censorship. These measures and an imprudent publication of a confidential communication to Voltaire, D'Alembert, and others as to his intentions with regard to the Inquisition, raised such a ferment against Aranda, that foreseeing his ruin unavoidable, he obtained the appointment of ambassador to France, and retired from the administration in 1773.

During his ministry Aranda had been the constant antagonist of England, with which he regarded Spain as able to cope on terms of equality; and he was in favour of the war on account of the Falkland Islands in 1770, when the dismissal of Choiseul, and the declaration of Louis XV. for peace, finally compelled the Spanish cabinet to give way. As ambassador to Paris during the American war, he had ample opportunities of evincing his opposition to England, and, among other things, said to Mr. Fitzherbert, afterwards Lord St. Helen's, when at Paris to negotiate for peace, "The king, my master, from personal as well as political motives, is determined never to put a period to the present war till he shall have acquired Gibraltar either by treaty or by arms." This demand was not altogether rejected by the British government, but after a series of negotiations, which threatened to end in a fresh rupture, De Vergennes, the French minister, summoned Aranda to an interview, in which he informed him that the British ultimatum was received, and that they offered him the choice of Gibraltar or the two Floridas. Aranda, in profound meditation, stood for half an hour without speaking, his head resting on his hands and his elbows on the chimney-piece, and at last he exclaimed, "There are moments in which a man must offer his head to his country. I accept the two Floridas in place of Gibraltar, though it is contrary to my instructions; and I sign the peace." This anecdote is related by Flassan. The count, though always a bitter enemy to England, had nevertheless been throughout opposed to the part which Spain took in this war, on account of the dangerous example which it set to her own colonies. Immediately after signing the peace he addressed a secret memoir to the king, in which he declared it impossible that Spain could much longer hold America on the existing terms, and proposed the establishment of three independent monarchies of Mexico, Peru, and Tierra Firme, the kings to be selected from the royal family of Spain.

Aranda returned from Paris in November, 1787, but still remained in disgrace, with the honorary title of counsellor of state. After the accession of Charles IV. in 1788, Aranda superseded count Florida Blanca in the office of prime minister (1792); but he was not long after dismissed through the intrigues of Godoy. He died, according to some authorities, in 1794; according to others, which appear more to be depended on, in 1799, leaving behind him a widow, without any children.

ARANTIUS, JULIUS CÆSAR, ARANZIO, or ARANZI DEI MAGGI, was born at Bologna about the year 1530. He studied anatomy from an early age under his uncle Bartolomeus Maggius, and afterwards under Vesalius. He received the degree of Doctor of Philosophy and Surgery in the university of Bologna, in which, in 1556, he was appointed professor of anatomy and medicine. He held the office till near the time of his death in 1589. Arantius, who is said to have been a man of remarkable energy in the study of anatomy, was among the most successful and eminent of the pupils of Vesalius; and his works, though small, possess considerable interest. A minute professional account of them is given in the 'Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.'

ARATUS, son of Cleinias, was born at Sicyon B.C. 271. His native city, distinguished in the history of Greece as a school of art more than for its political importance, had long been harassed by the conflicting pretensions of various persons, who in succession became, to use the language of Greece, its tyrants or princes. Cleinias held that precarious dignity for a short time; but he was killed by Abantidas, who assumed his power, and, suffering a like fate, gave way to Pasas, who was succeeded by Nicocles. Aratus was but seven years

old at his father's death. He fled in the tumult, and, falling into humane and honourable keeping, was concealed for a time and then conveyed to Argos. There he grew up to manhood, distinguished for his bodily powers, a frequenter of the 'palaestra,' or place of exercises, and a frequent victor in the rough games which the youth of Greece loved to practise and were proud to excel in. Meditating the bold enterprise of restoring himself to his native country, he endeavoured to associate in his views the numerous exiles who had been banished from Sicyon in its successive changes of masters. When his plans were ripe, he made a night march from Argos to Sicyon, with a small number of followers, whom his own resources and those of his friends enabled him to arm and retain. In this spirited enterprise he scaled the walls, forced his way to the tyrant's residence, and mastered his guard. Nicocles escaped by secret passages. Aratus immediately sent round the city to summon his friends, and at break of day the population assembled in the theatre, where proclamation was made that Aratus, son of Cleinias, invited the citizens to resume their liberties. This striking revolution was effected (B.C. 251) without the loss of a single life, either in the heat of contest or as a measure of policy or revenge.

To secure the continuance of the new order of affairs, Aratus procured the enrolment of Sicyon as a member of the Achæan confederacy. Aratus had cultivated the friendship of Ptolemæus Euergetes, king of Egypt, by sending presents of the most valuable productions of Grecian art; and he now undertook a voyage to Egypt, and gained so much upon the king's esteem that he presented him with a large sum of money (150 talents), part of which Aratus employed on his return to Greece in satisfying the indigent exiles and re-establishing concord. The restored exiles erected a brazen statue of him, with a laudatory inscription, in testimony of their gratitude.

Aratus was soon appointed captain-general ('strategus') of the Achæan league, which under his prudent counsels grew up from a confederacy of a few insignificant cities for mutual defence into a formidable body exercising a powerful influence in Greece. He held this office for the first time B.C. 245, in which year he invaded Locris and Calydonia, on the northern side of the Corinthian Gulf. Being re-elected in B.C. 243, after the necessary interval of a year, he conceived the project of wresting Corinth from Antigonus. The bold attempt proved successful, though not without much difficulty, and the advantage gained was secured by the arrival of a larger body of Achæan troops, to whom the Corinthians gladly gave admittance. Early in the morning the citizens assembled in the theatre, and Aratus, appearing on the stage in his armour, was received with the warmest demonstrations of joy and gratitude. He restored to them the keys of the city, which since the reign of Philip of Macedon they had not had in keeping, and invited them to join the Achæan league. They acceded to the proposal; and the Acrocorinth was thenceforward occupied by an Achæan garrison. Aratus also gained possession of Lechæum, one of the ports of Corinth, and before the end of his year of office prevailed on the state of Megaris to join the league. Troezen and Epidaurus soon followed the example, and the confederacy was further strengthened by the friendship and support of the king of Egypt.

The powerful city of Argos had long been held by a succession of tyrants. In the year B.C. 227, Aristomachus, being tyrant for the time, was induced by the counsels of Aratus to resign his power, and bring over Argos to the Achæan league. Cleonæ, an ancient city of the Argian territory, had become a member of it some time before. Pilius was admitted to it at the same time. The resignation of Aristomachus was probably prompted by the example of Lysidas, tyrant of Megalopolis, who, emulating the virtues and the reputation of Aratus (if Plutarch rightly represents his motives), had retired into private life, and induced his city to join the league, B.C. 232. Lysidas was rewarded by the popular favour, and was three times chosen strategus, alternately with Aratus. In prosecution of his favourite policy, Aratus made several attempts to drive the Macedonians from Athens. That which he could not obtain by arms he effected by money, soon after Antigonus, surnamed Dason, began to reign (B.C. 237), when Diogenes, the Macedonian governor, delivered up the fortresses which he held, together with the isle of Salamis, for a bribe of 150 talents, of which Aratus contributed 20 from his private fortune. At the same time Ægina, Hermione, and a considerable part of Arcadia joined the Achæan league.

Thus during a period of about twenty years, in which the affairs of the Achæan league had been chiefly managed by Aratus, that body had grown up from the union of a few weak cities for mutual defence into a powerful confederation, including the whole northern coast of Peloponnesus from the promontory of Araxus to Scyllæum, with the lands of Corinth and Megara, and the greater part of Arcadia. This change was wrought in a great measure by the probity and high personal character of Aratus, who, as we are told by Plutarch, even during those years when the forms of the constitution prevented his having the name of strategus, still had the authority of the office, "because the people saw that he set neither glory, nor wealth, nor the friendship of kings, nor the good of his own country, nor any other thing, before the general advantage of the Achæan league." Accordingly, he was elected general officer, it should seem, than the law strictly allowed; for in a period of thirty years from his first

elevation (B.C. 245) to his death (B.C. 213) he held the office seventeen times. The leading feature of his policy was to exclude the Macedonians from Peloponnesus, and to give vigour to the Greek nation by uniting them in one confederacy of well-organised commonwealths. He succeeded to a great extent in this virtuous, judicious, and truly patriotic design; but he was constantly opposed by the Macedonian kings, Antigonus and his son Demetrius, and very frequently by the Ætolians, a warlike and turbulent people, who derived much of their wealth from plunder, and were ever opposed to peace and to good order. Hence, though sometimes led to alliance with the Achæans by a common jealousy of the power of Macedon, they were much more frequently arrayed against them; and in one of their predatory incursions into Peloponnesus they were defeated by Aratus at Pellene with considerable slaughter. By this victory Aratus acquired considerable renown; for the most part however he was unsuccessful in the open field, and cautious to excess in his movements, although on many occasions bold and sagacious in emergencies. According to Polybius, qualities totally opposite were united in him, and in different circumstances he was no longer the same man.

Shortly after the accession of Argos to the Achæan league, war broke out (B.C. 226) between the Lacedæmonians and Achæans; a war to which neither party seems to have been averse. In the first campaign the Achæans declined giving battle, although four times the number of the Lacedæmonians. In the following campaigns Cleomenes was generally successful. He defeated Aratus at Mount Lyceum in Arcadia; but the Achæan general retrieved this mishap by gaining possession of Mantinea in his retreat. Soon after, another battle was won by Cleomenes under the walls of Megalopolis, in which Lysidas was killed; and on this occasion Aratus was loudly, and it would seem justly, censured for his slackness and want of enterprise. The war languished while Cleomenes was occupied by the revolution in Sparta; but when that was completed, he resumed his successful career. He regained Mantinea, invaded Achæa, and won a great victory at Dyme; he took Pellene and some other towns; Argos, Phlius, Epidaurus, Træzen, Hermione, went over to him; and Corinth passed into his hands, with the exception of the Acrocorinthus, which still remained in custody of the Achæans. Aratus refused to accept the office of strategus, to which he had been again elected, but though ostensibly in a private station, he continued to exercise his usual controlling influence. To extricate himself from the difficulties in which he was involved, he adopted the disgraceful expedient of inviting back the Macedonians, whom he had been at so much pains to expel from the Peloponnesus. He advised the Achæans to make application to Antigonus for assistance. Antigonus however required that the Acrocorinthus should be placed in his hands as the price of his services. This condition, though on other grounds not to be accepted, was agreed to in consequence of the voluntary revolt of the Corinthians. Antigonus entered Peloponnesus unopposed (B.C. 224), took several cities in Arcadia, and going to Ægium to confer with the Achæan congress, was appointed commander-in-chief of the confederate army. In the following year he took Tegea, Orchomenus, and Mantinea; but this success was counterbalanced by the loss of Megalopolis, which Cleomenes plundered, and almost destroyed. In the following year, B.C. 222, Antigonus defeated Cleomenes in the decisive battle of Sellasia, which put an end to the war. The Macedonian king entered unopposed into Sparta, but he contented himself with undoing the changes which Cleomenes had made. Cleomenes fled to Egypt, where he died, and Antigonus died shortly after in Macedonia, enjoining Philip, his nephew and successor, to regulate his policy in Greece strictly by the counsels of Aratus.

Peace followed the battle of Sellasia, and for a time Peloponnesus was quiet. This however was of short duration. The character and habits of the Ætolian tribes were not favourable to tranquillity. A series of gross provocations induced the Achæans to declare war against these turbulent mountaineers. Aratus took an active part in urging this measure, and being elected strategus for the ensuing year, he hastened his march against the Ætolians, who were already engaged in ravaging Messina. He failed signally in the conduct of this campaign. Great complaints were made at the next congress; and Aratus himself seems to have been sensible that his conduct was open to exception, since, in defending himself, he urged his former services as a plea for passing lightly over his error, if it should be judged that any fault had been committed by him. The appeal was probably successful; and he continued to retain his wonted influence.

In the course of this war, Philip II., the young king of Macedonia, acted as general of the Macedonian and Achæan army. For some time he observed his uncle's dying commands, and regulated his own conduct strictly after the counsels of Aratus; but his enemies at court at length induced Philip to procure the election of Eperatus as strategus, an avowed opponent of Aratus, to the exclusion of Aratus himself. The successful candidate was a person of little estimation, and humble ability, and affairs went on so ill in his hands, that Philip was forced to seek a reconciliation with Aratus. The war was then prosecuted with success both in Ætolia and Peloponnesus. All parties however became desirous of repose. Peace was concluded B.C. 217, each party retaining what they then possessed:

The extensive prospects of ambition opened to the Macedonian king wrought a change in his policy towards his Grecian allies; henceforth

his desire was to reduce all Greece under his power, and he scrupled at few things which promised to forward his views. The counsels of Aratus became distasteful to him, and Aratus withdrew entirely from his court and society, fearing to incur the odium of the crimes which he was constantly committing. Still the recollection of Aratus checked, and rendered him uneasy; and to rid himself of this restraint (if Plutarch's tale be true, and it is confirmed by Polybius), he procured the death of his old friend and guide by a slow poison. Aratus felt the blow, and knew the author; but feeling that complaint was useless, he endured it in silence, with the single exception that he once observed to a friend who was shocked at seeing him spit blood, "Such, Cephalon, are the rewards of the friendship of kings." (Polyb. viii. 14.) He died B.C. 213. The honour of being his burial-place was disputed between Sicyon and Ægium in Achæa, where he died, and adjudged by the Delphian oracle to the former. He was splendidly interred there, and a monument erected to him. He was honoured by the Sicyonians as the father, founder, and saviour of their city; and twice a year, on the anniversary of his birth, and of the restoration of liberty to the city, a religious festival was celebrated in his honour.

He wrote a history of his own times, entitled 'Commentaries' (ending with the year B.C. 220), which has not come down to us. It has received high praise from Polybius, as containing "very faithful and clear memorials of his own times;" and from the close of this work Polybius chose to commence his own history. Particulars of the life of Aratus will be found in Polybius, lib. ii. to ix. inclusive; and in Plutarch, 'Lives of Aratus, and Cleomenes.'

In reference to the dates in this notice, we have followed Clinton, in his '*Fasti Hellenici*, from the 124th Olymp. to the death of Augustus; see also Schlosser's '*Universalthistorische Uebersicht* (ii. 1.).

ARATUS, the author of an astronomical poem in Greek, which has come down to us. It is supposed that he lived about the time of the first Punic war, and must be placed, as to the time of his notoriety, between Euclid and Apollonius of Perga, with both of whom, in the most extended sense, he may have been contemporary. There are three anonymous lives of Aratus, besides notices in Suidas and Eudocia. He was born in Cilicia, some say at Tarsus, others at Soli (afterwards called Pompeiopolis); his calling was medicine; and he spent the latter part of his days at the court of Antigonus Gonatas, king of Macedon, son of Demetrius Poliorcetes. It is stated that he was educated by a Stoic named Dionysius Heraclotes in the principles of that sect.

By the desire of Antigonus, Aratus turned the 'Phænomena' of Eudoxus into verse. It does not appear whether he had any remarkable astronomical qualification for the task. It is a question whether he made any original observations or not; but it is certain, from the commentary of the celebrated Hipparchus, which is yet extant, that he made many alterations: for this commentator frequently cites the prose of Eudoxus and the poetry of Aratus together. The work of the former has not come down to us; in fact, Aratus is the second Greek writer on astronomy extant, Autolycus being the first. We are inclined to think that Aratus was neither an observer nor a mathematician, and for this reason, that, in his description of celestial phenomena, he uses no higher degree of precision than might have been attained by a mere spectator of the heavens.

The poem of Aratus is divided into two parts; the 'Phænomena,' and the 'Prognostics'; the first contains 782 lines, the second 417 lines. It opens with a declaration of the dependence of all things upon Jupiter, "whose children all men are," and who has given the stars as the guides of agriculture. This passage (*τῷ γὰρ καὶ γένος ἰστέον*) is remarkable as having been, at a much later period, quoted by St. Paul in his address to an Athenian audience (Acts of the Apostles, chap. xvii. v. 28), "For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring." If these words represent the correct text, they remarkably serve to show the notoriety of the poem, if it be recollected that Paul was a countryman of Aratus; but some manuscripts of the New Testament (see Griesbach's edition) support the reading *καθ' ἑμᾶς* (our own poets).

Aratus then proceeds to lay down the doctrine of the immovability of the earth and the motion of the heavens round a fixed axis. He describes the names and configurations of all the constellations then in use, their relative times of rising and setting, the march of the sun through the zodiac, and the milky way, which is described as one of the great circles of the heavens. The planets are simply mentioned as bodies having a motion of their own, but no idea is given of the length of periods. There is nothing on the orbit of the moon, or on the unequal motion of the sun in longitude. There are many mistakes as to the placing of the stars; for example, it is said that Lyra has none but small, and Cygnus none but moderate, stars, though there is one of the first magnitude in both. The book of 'Prognostics' consists of predictions of the weather from observation of astronomical phenomena; except that the celebrated cycle of 19 years is mentioned in it, it adds nothing to our knowledge of the existing state of astronomy. There is not a word of astrology either in the 'Phænomena' or the 'Prognostics.'

Aratus is also said to have written poems on Homer, on the 'Iliad,' on osteology, on medicine, a hymn to Pan, a funeral ode on his brother Myris, and a poem called 'Scythian.' More than thirty epistles of his were extant at the time of his anonymous biographer, whose account of Aratus is printed by Petavius in his '*Uranologion*.'

The number of commentators upon Aratus is very great. The elegance of the verse caused his work to be for a long time in circulation among the Greeks. Petavius gives a list of thirty-six commentaries in Greek; among the authors of which are Aristarchus, Geminus, Eratosthenes, and Hipparchus. The last has come down to us, and owes its origin to the difference which Hipparchus had observed between the descriptions of Aratus and his own observations.

A full account as well of Aratus as of his commentators will be found in Delambre's 'Histoire de l'Astronomie Ancienne.'

The 'Phænomena' was translated into Latin by Cicero when a very young man. Several fragments of this translation still exist, and are given by Grotius in his edition of Aratus. It was also translated by Germanicus Cæsar and by Festus Avienus, both of which versions are to be found in the same edition, which was published at Leyden in 1600, and contains also the original Greek with notes.

There are numerous editions of Aratus. J. H. Voss published a critical edition of the Greek text of Aratus, at Heidelberg, 1824, 8vo., and accompanied it with an excellent German poetical version.

ARAUJO D'AZEVEDO, ANTONIO, afterwards *Count da Barca*, was born at Ponte de Lima, according to Mendo Trigozo, on the 14th of May, 1754. He belonged to a family which was of noble origin, but not in good circumstances. At the age of eleven he was sent to Oporto, and placed under the care of his uncle Brigadier Antonio Luis Pereira Pinto, under whose able instruction he became a proficient in the French, Italian, and English languages, while at the same time he studied Latin, and also, under Professor Lany, the language and literature of Greece. He attended the lectures on philosophy at Coimbra for one year, but without matriculating. Returning to Oporto he pursued his studies in history, mathematics, and his favourite science, natural history. In 1779, about the same time that the Royal Academy of Sciences was founded by the duke de Lafoens, at Lisbon, Araujo assisted the Archbishop of Braga in founding at Ponte de Lima an 'Economical Society of Friends of the Public Good.' Araujo took an active share in a project to render the river Lima navigable, and another for the planting of mulberry trees on a large scale, with a view of introducing the culture and manufacture of silk; and his correspondence on these subjects with Correa de Serra was the means of introducing him to the notice of the founders of the academy, who placed him early on the list of members. This circumstance encouraged Araujo, who was now beginning to think seriously what course of life he should adopt, to seek his fortune in Lisbon, where the Duke de Lafoens, who was delighted with his talents, introduced him to the queen Donna Maria, and in 1787 he was named ambassador of Portugal to the Hague.

His presence at his post does not seem to have been considered of urgent necessity, for he spent two years after his appointment at Lisbon, in the study of diplomacy; and when in 1789 he left Portugal, his first visit was to England, to make himself acquainted with arts and manufactures. "In England," says his Portuguese biographer Mendo Trigozo, "nine months passed away with the rapidity of nine days." He spent every Sunday afternoon alternately in the houses of Sir Joseph Banks and Lord North, and improved his knowledge of politics by listening to Pitt, Fox, and Dr. Price. He kept a minute journal of what he heard and saw, particularly of what related to manufactures and commerce. From London he went to Paris, where the constituent assembly was at that time in the midst of its momentous proceedings, and became acquainted with Necker and Bailly, Lavoisier, and Fourcroy, Delille, and Marmontel. After this he repaired to his post at the Hague, which he felt dull after London and Paris, and he set himself to collect a library, execute a Portuguese translation of the odes of Horace, and to assemble around him a select society of literary men, of French emigrants and of his countrymen.

Araujo was now summoned from literature to politics. The Spaniards, who under the management of Godoy had rashly engaged in a contest with the French republic, in which Portugal had assisted them, insisted, when, after the conclusion of the treaty of Basel with France, in 1795, they declared war on Great Britain, that Portugal should follow them in their change of politics. To avoid the dangers with which it was menaced, Portugal submitted, and Araujo was sent to Paris to negotiate a peace with France. He arrived there in the summer of 1797, and in the month of August he signed a treaty with Charles Lacroix, the foreign minister of the French Directory, by which peace was granted to Portugal, on what were, on the whole, advantageous terms. The revolution of the 18th Fructidor put out of the way Barbé-Marbois, who was opposed to the negotiations, and the French legislative body ratified the treaty on the 12th of September; but the court of Lisbon delayed its consent, the English ministry having declared that it would consider its ratification as an act of hostility, and an English squadron having entered the Tagus and taken possession of Fort St. Julien. The success of the French at length determined the Portuguese to risk the displeasure of the British government, and the ratification was signed on the 1st of December, at Lisbon, more than a month previous to which the directory, indignant at the delay, had cancelled the treaty, and ordered Araujo to quit the territory of the republic. He had still however remained without molestation in Paris; and on receiving the ratification, and with it a large sum in diamonds, he was imprudent enough

to allow it to be said in public that the French ratification was certain, as the director Barras and two of his colleagues had agreed to procure it for a stipulated sum. So many reports of the same kind had recently been in circulation, that the directors thought proper to affirm their innocence by an act of severity; and under the pretence that Araujo had forfeited his diplomatic character by remaining in Paris after being ordered to depart, he was sent on the 31st of December, 1797, to prison in the temple. After remaining there some months he was set at liberty, and returned unmolested to the Hague. It appears that he had only been empowered to act by the prince regent of Portugal and two of his cabinet, Seabra de Silva and the Duke de Lafoens, without the consent or knowledge of the foreign minister Pinto; and it was proposed in the cabinet of Lisbon to bring him to trial for illegal conduct. The prince regent did not venture openly to avow that Araujo had acted by his command, but he bestowed on him a 'commenda,' or benefice conferred on knights of the military orders which much improved his fortune.

Araujo now obtained permission to leave the Hague and travel in Germany, where he visited Hamburg, Weimar, Dresden, Freiburg, and Berlin; studied mineralogy, botany, chemistry, and the German language; and made the acquaintance of Klopstock, Wieland, Göthe, Herder, Schiller, Kotzebue, Werner the mineralogist, Klaproth the chemist, and Willdenow. He is mentioned at the time in Zach's 'Astronomical Correspondence,' with admiration for his extensive knowledge of English, French, and German literature. On his return to Portugal, after more than ten years' absence, he was entrusted with a mission to effect a peace with Bonaparte, then first consul; but on arriving for that purpose at L'Orient, on board a Portuguese frigate, he was refused even permission to land. Bonaparte had previously declared that the Portuguese should pay with tears of blood for the insults they had offered the French republic. When he returned to Portugal, Araujo found that his old antagonist Pinto had, by the use of the same means as himself, sheer bribery, obtained a treaty of peace, but a most disgraceful one, from Spain, which was signed on the 6th of June, 1801, at Badajoz, and was followed by another between France and Portugal, signed at Madrid on the 29th of September. After the peace of Amiens, Araujo was named Portuguese minister at St. Petersburg, from which he was recalled in 1803 to the cabinet of Lisbon as secretary of state; and on the death of the Count de Villaverde in 1806, he was appointed his provisional successor in two departments of the ministry which he had held, so that in fact Araujo was at the head of the Portuguese cabinet.

In this situation he occupied himself in promoting the internal improvements of the country, in improving the navigation of the Tagus and Lima, patronising the introduction of the glass, paper, cotton, and wool manufactures, and various other measures of the same character, which, in more peaceful times, might have attached honour to his name. He procured a decree for the formation of a collection of books, models of machines, &c., for the royal chamber of commerce, and became director of the school of engraving, which Bartolozzi, at his recommendation, was invited over from London to superintend. He patronised Brotero, the Portuguese botanist, in the publication of his 'Phytographia Lusitana;' in return for which Brotero bestowed on a new genus of Plants the name Araujia. He appeared, in the meanwhile, to have totally lost sight of the dangers which impended over Portugal from the ambition of Spain and the still more dangerous and reckless ambition of France. In 1806, Talleyrand threatened Lord Lauderdale, in the negotiations then carrying on, that if peace was not agreed upon, the French army, then at Bayonne, should immediately march for the conquest of Portugal. The news had no sooner reached Mr. Fox, who was then on his death-bed, than orders were dispatched to Lord St. Vincent to sail for the Tagus; an English army of 10,000 men intended for Sicily was countermanded, with the view of changing its destination for Portugal, and the English embassy at Lisbon had orders to make offers to the Portuguese government of unlimited pecuniary aid. Araujo insisted that the apprehensions of the English government were merely the effect of a panic terror, and positively rejected both its military and pecuniary assistance, on the ground that it would compromise the neutrality of Portugal. Souza, count de Funchal, the Portuguese ambassador at London, states that he did not dare to ask anything from the British government for fear of being disavowed by the ministry at home. A mere accident led to Funchal's obtaining permission from Canning for the Portuguese to close their ports against the English if it should be necessary; and this permission, which he at once sent off to Lisbon, arrived there about two days before, on the 12th of August, Araujo was shocked by the sudden and imperious demand of Rayneval, the French, and Campo-Alange, the Spanish, ambassador, to close his ports against the English, seize all of that nation then in Portugal, and declare war against it in twenty days. He delayed the order to close the ports till four English convoys had sailed with all the British subjects who chose to leave the kingdom, and then availed himself of the permission the English cabinet had given. It is said that Araujo, one of whose offices was that of minister of war, was unaware that a French invading army had entered Portugal till the 26th of November, when it was close upon Lisbon. It was to Lord Strangford, the English ambassador, that the Portuguese court was then indebted for the news of Bonaparte's declaration, that the house of Braganza had

ceased to reign, on which, the resolution was taken to sail for Brazil. The public indignation was so strong against Araujo, that he was obliged to embark under cover of night on board of the squadron, which a favourable change of wind enabled to leave the Tagus on the 29th, just in time to escape the advanced guard of the French, which entered Lisbon at nine o'clock on the following morning.

Araujo took with him to Brazil his mineralogical collection, which had been arranged by Werner, and a printing apparatus, which he had recently imported from London. At the time of his arrival there was no other printing apparatus in Rio Janeiro. He had now ample time to occupy himself in the quiet pursuits of science, as the prince regent was compelled to dismiss him from his offices, though he was still retained as a member of the council of state. His favourite study was chemistry, which he pursued with such success as to be able to establish a new manufactory of porcelain, and found a school of chemistry and pharmacy, which had been much needed in Brazil. He introduced the cultivation of tea into the royal botanic garden of Alagoas de Freitas, and cultivated in his own between 1200 and 1400 plants. He introduced a machine for sawing wood, and imported from England a Scotch alembic, which, with his improvements, was in general use in the sugar-works of Brazil. The whole of this time however he felt deeply that he was under disgrace, and, in the year 1810, he addressed to the prince regent a paper in which he defended himself against the count de Linhares and other calumniators. In reply he received from the regent a letter of approbation, concluding with his promotion to the grand cross of the order of Christ. Four years after, in 1814, he was named to the vacant ministry of Marine and the colonies, and in 1815, created Count da Barca. On the death of the Marquis de Aguiar, in January, 1817, he was entrusted with all the three secretariats of state, or, in other words, became sole minister. He died at Rio Janeiro on the 21st of June, 1817, and was buried at the church of St. Francisco de Paula in that city.

As a minister in Brazil, Araujo repaired in some small degree the errors he had committed in Portugal, and he became popular from the affability of his manners; but it is evident from the whole course of his history, that he was eminently unqualified to direct the affairs of a nation in times of difficulty. Even as a diplomatist, the reputation which he acquired for procuring from the revolutionary government of France, a treaty favourable for Portugal, was lost by his imprudence in allowing the means of success to become known, and so destroying it.

Araujo had a taste for poetry, and aspired to the honours of a poet. During his residence at the Hague, he had commenced two tragedies, which he completed at Brazil. He translated Dryden's 'Ode on St. Cecilia's Day,' into Portuguese, as well as several poems of Gray, including his 'Elegy.'

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARBLAY, MADAME D'. [BURNET.]

ARBOGAST, LOUIS FRANÇOIS ANTOINE, was born at Mutzig in Alsace, in 1759. He was successively professor of mathematics at the school of artillery at Strasburg, and rector of the university of the same town. He afterwards represented the department of the Lower Rhine in the National Convention, where however he took no prominent part in politics, and his name only appears to some reports on scientific subjects. After the dissolution of the convention, he became professor of mathematics in the central school of his department at Strasburg, where he died April 8, 1803.

Arbogast's first work was presented to the Academy of Sciences, under the title of 'Essai sur de Nouveaux Principes de Calcul Différentiel et Intégral, indépendants de la Théorie des infiniment Petits, et de celle de Limites.' This essay is not printed, but from his own account of it in the preface to the 'Calcul des Dérivations,' it appears that he had, partially at least, anticipated the leading points of the 'Théorie des Fonctions' of LAGRANGE.

In 1790 (Lacroix, 'Calc. Diff.', 1792; 'Biog. Univ.')

he gained the prize proposed by the Academy of St. Petersburg for an essay on the nature of the arbitrary functions contained in the integrals of partial differential equations. In this paper he takes, and in the opinion of Lacroix finally establishes, the view maintained by LAGRANGE and EULER against D'ALEMBERT, in favour of the discontinuity (Lacroix, 'Calc. Diff.', vol. ii., p. 686).

But his great work is the 'Calcul des Dérivations,' published at Strasburg in 1800. Its main object is the law of derivation of the successive co-efficients of a development from one another, when the expression is more complicated than a function of a binomial. Therefore Taylor's theorem and common differentiation are particular cases of Arbogast's method. It is an embarrassing work to read, on account of the number of new notations, and the complexity of the algebraical part; but it contains much that is elegant, and which may eventually become useful.

The 'Calcul des Dérivations' contains the first use of the separation of symbols of operation and of quantity, which has since thrown so much light on the connection of various parts of analysis.

ARBORIO, MERCURINO, better known as *Count di Gattinara*, exercised an important influence upon public affairs in Germany at the epoch of the Protestant Reformation. He was born at Vercelli in Piedmont in 1465. He was a son, and became by inheritance the

head, of the noble family of Arborio. Mercurino studied law professionally; but from an early age he was immersed in the business of the state; and his reputation as a juriconsult was soon eclipsed by that which he gained as a statesman and diplomatist. His first public employment was in the council of the Duke of Savoy; and while thus engaged he became known, both in his official character and through professional services, to Margaret of Austria, Duke Philibert's wife. That princess, after her husband's death, on receiving from her father, the emperor Maximilian, possession of her mother's heritage, the duchy of Burgundy, appointed Arborio, in 1507, to be president of the parliament of the duchy. In the course of the next year he was employed by the emperor as a negotiator with foreign powers. Thenceforth he continued to be closely connected with the imperial court; and the connection became more intimate after the year 1518, when, partly in consequence of discontents among the Burgundian nobles, ending in an insurrection, he was removed from his place in the administration of that province. When Charles V., in 1520, came to Aix-la-Chapelle to be crowned, he appointed the Count di Gattinara to be his chancellor and a member of his privy council; and he also commissioned him to compose and deliver the formal address of thanks to the electors. The chancellor soon acquired Charles's unlimited confidence, which he enjoyed without interruption during the whole remainder of his life. He was consulted and employed in all the most difficult and important emergencies of the emperor's active reign. In 1529 he was the principal agent of Charles in negotiating the treaty of Cambray, and in effecting arrangements with the pope and the other powers of Italy. Indeed it is said that there was only one important transaction of his time in which he had no share; and the nature of this solitary exception was such as to show strikingly the independence and firmness of his character. He declined taking part in negotiating the treaty of Madrid, settling the terms of the liberation of Francis I. Guicciardini asserts further that he peremptorily refused to affix his official signature to it, alleging that his office did not authorise him to do acts injurious or dishonourable to his master.

Gattinara was always the advocate of lenient and conciliatory measures towards the Protestant Reformers. The rigorous proceedings against Luther at the diet of Worms took place before he had time to acquire much of Charles's confidence, and in the subsequent progress of the struggle we see him again and again referring to the consequences of the edict of Worms, as proving how little good could be done by severity. In direct communications with the papal see likewise, he insisted on the necessity of summoning a free council of the church, and of using other means for a reform in ecclesiastical constitution and discipline. He ought probably to be ranked among those numerous spectators of the contest, who saw that the time had arrived for sweeping changes, but who conceived that nothing was required beyond a compromise, leaving the foundations of the church unremoved. As might be expected of such a man, he was a friend and correspondent of Erasmus. The German leaders of the Reformation however were extremely reluctant to regard the eloquent and powerful chancellor as thus indifferent to the great principles which they held. Luther, in one of his letters, goes so far as to say, that perhaps God, to help them, had raised up this man to be like Naaman the Syrian, who believed in the Lord of Hosts, although he went in with his master to bow himself in the house of Rimmon.

Whatever may have been the chancellor's tendencies, he never gave way to them so far as either to diminish his favour with his master, or to place himself in hostility to the court of Rome. The emperor continued to heap honours and rewards on him to the last, conferring on him several lordships in addition to his hereditary possessions. Shortly before his death Pope Clement VII. sought to attach him to his interests by the strongest ties which were at his command. Gattinara was no ecclesiastic, and had married in early youth. His wife however must have been dead in 1529, for he then accepted a cardinal's hat. What effect the scarlet might have had upon his mind, there was not time to determine. He had been in bad health for some time, being afflicted severely with gout, and being carried in a litter to his reception in the college of cardinals. He exerted himself to the utmost in his public duties notwithstanding his bodily sufferings, and set out to accompany the emperor to the diet of Augsberg. The fatigues of the journey brought his disease to a crisis; and he died at Innsbruck in June 1530, aged sixty-five years.

The reputation of Gattinara as an orator must be received upon the report of his contemporaries. We possess hardly any of his writings. His address of thanks to the electors of the Holy Roman Empire for the election of Charles has been preserved in what seems to be a genuine form. It will be found in the memoirs of him by HANS and GERDES, being taken from Sabinus's account of the emperor's coronation, in Schard's 'Rerum Germanicarum Scriptores' (ii. 14). In the memoirs there are likewise two letters of Gattinara to ERASMUS. Adelung gives the titles of two treatises of his still existing in manuscript.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARBUTHNOT, JOHN. It is rarely that a man attains eminence in a professional pursuit, and yet reaches a greater distinction among his contemporaries as an elegant writer and a wit. Arbuthnot was one of these exceptions to an ordinary rule. He was the son of a

clergyman of the Episcopal Church of Scotland, and is said to have been born at Arbuthnot, near Montrose, in 1675. He was educated at Aberdeen, and there took his degree as Doctor of Medicine. His father lost his church preferment through the changes of the revolution; and the young doctor had to push his way in the great world of London. His common scholastic acquirements, in the first instance, gave him bread. The future companion and correspondent of Swift and Pope, of Harley and Bolingbroke, was for some time an obscure teacher of mathematics. In that day the science of geology was built rather upon bold speculation than systematic and patient observation. It was an age of theories of the earth; and the universal deluge was one of the great points of disputation. In 1697 Dr. Arbuthnot took the field against Dr. Woodward, by the publication of 'An Examination of Dr. Woodward's Account of the Deluge,' &c. The tract brought him into notice. He gradually obtained some professional practice; and the circumstance of his being called in to attend Prince George of Denmark in a sudden illness, he happening to be at Epsom at the same time with the prince, led the way to court honours and rewards. He was appointed physician in ordinary to Queen Anne in 1709; and about the same time was elected a member of the London College of Physicians. His attendance upon the queen probably led to his intimate association with the Tory party at court. Never did a government more actively employ the weapons of wit and sarcasm in the direction of public opinion. The great party war of the last days of Queen Anne was fought not more with parliamentary thunder than with squibs and pamphlets—

"The light artillery of the lower sky."

The ephemeral politics of the day have attained a permanent interest through the talent displayed in these wit-combats. On the 10th of March 1712, Swift writes to Stella, "You may buy a small two-penny pamphlet called 'Law is a Bottomless Pit.' It is very prettily written." This two-penny pamphlet is now better known by its second title, 'The History of John Bull.' A second, third, and fourth parts were published in the same year. Swift again says, "I hope you read 'John Bull.' It was a Scotch gentleman, a friend of mine, that wrote it; but they have put it upon me." The Scotch gentleman was Arbuthnot. It is impossible to read this political jeu d'esprit even now without a lively interest. There have been many subsequent attempts to make the quarrels of nations intelligible, and at the same time ridiculous, by assimilating them to the litigations of individuals. Never was the humour of such a design more admirably preserved than in Arbuthnot's delineations of John Bull the Clothier, and Nick Frog the Linen-draper, and Philip Baboon the successor of Lord Strutt, and Louis Baboon, who "had acquired immense riches which he used to squander away at back-sword, quarter-staff, and cudgel-play, in which he took great pleasure, and challenged all the country." The summer of 1714 saw Arbuthnot living in the sunshine of court influence, soliciting the Lord Treasurer for a place for one, persuading Bolingbroke to bestow a benefice on another, and enlightening Lady Masham upon the claims of his friend Swift to be historiographer to the queen. In a few months the death of Anne put an end to all these prospects of ambition. The party was ruined; some impeached, some driven into exile, all crest-fallen. Arbuthnot, of course, lost his appointment. For some time his natural cheerfulness forsook him; but he soon found content in a little house in Dover-street, in exchange for his residence at St. James'. There is bitterness in the mode in which Arbuthnot first writes to Swift, under the great change produced by the death of the queen: "I have an opportunity calmly and philosophically to consider that treasure of vileness and baseness that I always believed to be in the heart of man." But shortly after he wrote to Pope, "This blow has so roused Scriblerus that he has recovered his senses, and thinks and talks like other men." Arbuthnot appears to have taken to the project of the Scriblerus Club with abundant heartiness; and thus in his misfortunes he looks around for opportunities to make merry with the ignorance of the learned and the follies of the wise: "It is with some pleasure that he contemplates the world still busy and all mankind at work for him." The great project in which he engaged with Swift and Pope, to write a satire on all the abuses of human learning, would probably, under the most favourable circumstances, have been an abortive scheme. Warburton thus speaks of its failure: "Polite letters never lost more than by the defeat of this scheme, in which each of this illustrious triumvirate would have found exercise for their own peculiar talent, besides constant employment for that they all held in common. For Arbuthnot was skilled in everything which related to science; Pope was a master in the fine arts; and Swift excelled in a knowledge of the world. Wit they had all in equal measure; and this so large, that no age perhaps ever produced three men to whom nature had more bountifully bestowed it, or art had brought it to higher perfection." Arbuthnot contributed towards this project the first book of the 'Memoirs of Martinus Scriblerus'; and it is from this contribution that we may principally estimate the correctness of the praise which Warburton has bestowed upon him. Nothing can be more perfect than this fragment. Its very extravagance is the result of profound skill, contrasting and heightening the pungency of the more subtle wit with which the merely ludicrous is clothed. And yet a continuity of such irony and burlesque would probably have been a failure, as far as regarded the success of a satire upon the abuses of

human learning. 'Gulliver's Travels' was intended as a portion of this satire; yet who enters into the companionship of Mr. Lemuel Gulliver with any desire to find out that beneath the surface of his inimitable narratives is concealed an attack upon some book-man or society of book-men? Arbuthnot wrote to Swift: "Gulliver is in every body's hands. Lord Scarborough, who is no inventor of stories, told me that he fell in company with a master of a ship who told him that he was very well acquainted with Gulliver; but that the printer had mistaken, that he lived in Wapping, and not in Rotherhithe. I lent the book to an old gentleman, who went immediately to his map to search for Lilliput." This, after all, is higher praise than if Arbuthnot had written to his friend that the Royal Society was raving against his description of Laputa.

The reputation of Arbuthnot as a wit is in a great measure traditional. What he has left us is admirable in its kind; but it can challenge no comparison with the more systematic labours of Swift and Pope. We scarcely indeed know with certainty what Arbuthnot did write. There is a collection entitled 'The Miscellaneous Works of the late Dr. Arbuthnot,' which was published at Glasgow, in two volumes, in 1751, but the genuineness of some of these pieces was expressly denied by Arbuthnot's son. It is probable, from the manner in which he speaks of himself as Scriblerus, that he had a larger share in the planning, if not in the execution, of the several parts of the memoirs and pieces connected with them, than has usually been assigned to him. Dr. Warton gives certain portions to Arbuthnot, "as they contain allusions to many remote and uncommon parts of learning and science with which we cannot imagine Pope to have been much acquainted, and which lay out of the reach and course of his reading." Arbuthnot continued his medical practice almost to the last; and he published in 1731 'An Essay on the Nature and Choice of Aliments,' and in 1733 'An Essay on the Effects of Air on Human Bodies.' He died in February 1735, leaving a son, George, who held an office in the Exchequer, and two daughters. His son John died two years before himself. Arbuthnot had many and warm friends, whom he had won not more by his talents and acquirements than by his benevolent and generous nature. His integrity was as universally recognised as his wit. The fortitude displayed in his letters to Pope, written almost on his death-bed, could have been inspired only by a conscience void of offence, and the calm retrospect of a well-spent life. Among the other works of Arbuthnot are the following:—1. 'Tables of the Grecian, Roman, and Jewish Measures, Weights, and Coins,' &c. London, 1705, 8vo., which is still a useful work.' It was republished in 1727, in 4to. It was also translated into Latin by Daniel König, and published at Utrecht in 1756, with a preface by Reitz. 2. 'An Argument for Divine Providence, drawn from the equal Number of Births of both Sexes,' in the 'Philosophical Transactions.' There is a list of Arbuthnot's works in Watt's 'Bibliotheca.'

(Miscellanies, by Pope, Swift and Arbuthnot; Swift, Letters; Pope, Letters.)

ARC, JOAN or JEANNE OF, surnamed the 'Maid of Orleans,' from her heroic defence of that city, was born about the year 1410 or 1411, in the little hamlet of Domremy, near the Meuse, and about three leagues south from Vaucouleurs, on the borders of Champagne. Her parents were humble and honest peasants. The district was remarkable for the devout simplicity of its inhabitants, as well as for those romantic superstitions which in a rude age are so often allied with religion. It appears from the copious depositions of witnesses from the neighbourhood of Domremy, examined at Joan's trial, that she was unremitting in her prayers, and other religious exercises, and was strongly imbued, at a very early age, with the prevailing superstitions of her native place.



During that period of anarchy in France, when the supreme power which had fallen from the hands of a monarch deprived of his reason was disputed for by the rival houses of Orleans and Burgundy, the popular feeling was at first undecided; but when, on the death of Charles VI., the crown fell to a young prince who adopted the Armagnac side, whilst the house of Burgundy had sworn allegiance to a foreigner (Henry V.) as king of France, then, indeed, the wishes

and interests of the French were in favour of the Armagnacs, or the truly patriotic party. The remote village of Domremy was decidedly Armagnac. Political and party interests were thus forced upon the enthusiastic mind of Joan, and mingled with the pious legends which she had caught from the traditions of the Virgin. A prophecy was current, that a virgin should rid France of its enemies; and this prophecy seems to have been realised by its effect upon the mind of Joan. The girl, by her own account, was about thirteen when a supernatural vision first appeared to her. She describes it as a great light, accompanied by a voice telling her to be devout and good, and promising her the protection of heaven. Joan responded by a vow of eternal chastity. In this there appears nothing beyond the effect of imagination. From that time the voice or voices continued to haunt Joan, and to echo the enthusiastic and restless wishes of her own heart. Her own simple and early account was, that 'voices' were her visitors and advisers; and that they prompted her to quit her native place, take up arms, drive the foe before her, and procure for the young king his coronation at Rheims. A band of Burgundians, traversing and plundering the country, compelled Joan, together with her parents, to take refuge in a neighbouring town; when they returned to their village, after the departure of the marauders, they found the church of Domremy in ashes. Such incidents were well calculated to arouse the indignation and excite the enthusiasm of Joan. Her voices incessantly directed her to set out for France; but to commence by making applications to De Baudricourt, commander at Vaucouleurs. Her parents attempted to force her into a marriage; but she contrived to avoid this by paying a visit to an uncle, in whose company she made her appearance before the governor of Vaucouleurs, in May, 1428. De Baudricourt at first refused to see her, and, upon granting an interview, treated her pretensions with contempt. She then returned to her uncle's abode, where she continued to announce her project, and to insist that the prophecy, that "France, lost by a woman (Isabel of Bavaria), should be saved by a virgin from the frontiers of Lorraine," alluded to her.

The fortunes of the dauphin Charles at this time had sunk to the lowest ebb; Orleans, almost his last bulwark, was besieged and closely pressed, and the loss of the 'battle of Herrings' seemed to take away all hope of saving the city from the English. In this crisis Baudricourt no longer despised the supernatural aid promised by the damsel of Domremy, and gave permission to John of Metz and Bertram of Poulengy, two gentlemen who had become converts to the truth of her divine mission, to conduct Joan of Arc to the dauphin, and Joan set out from Vaucouleurs on the 13th of February, 1429. Her progress, through regions attached to the Burgundian interest, was perilous, but on the eleventh day after her departure from Vaucouleurs, she reached Chinon, where the dauphin then held his court.

Charles, though he desired, still feared to accept the proffered aid, because he knew that the instant cry of his enemies would be, that he had put his faith in sorcery, and had leagued himself with the infernal powers. He caused her to be examined by ecclesiastical and legal commissioners to ascertain whether her mission was from heaven or from the devil; for none believed it to be merely human. Joan was frequently asked to do miracles, but her only reply was, "Bring me to Orleans, and you shall see. The siege shall be raised, and the dauphin crowned king at Rheims."

They at length granted her request, and she received the rank of a military commander. A suit of armour was made for her, and she sent to Fierbois for a sword, which she said would be found buried in a certain spot within the church. It was found there, and conveyed to her. The circumstance became afterwards one of the alleged proofs of her sorcery or imposture. It was Joan's desire to enter Orleans from the north, and through all the fortifications of the English, but Dunois and the other leaders at length overruled her, and induced her to enter the beleaguered city by water. She succeeded in carrying with her a convoy of provisions to the besieged. The entry of Joan of Arc into Orleans, at the end of April, was itself a triumph. Joan announced her arrival to the foe by a herald, bearing a summons to the English generals to be gone from the laud, or she, the Pucelle, would slay them. The indignation of the English was increased by their terror; they detained the herald, and threatened to burn him, as a specimen of the treatment which they reserved for his mistress. In the meantime the English allowed the armed force raised and left behind by Joan, to reach Orleans unmolested, traversing their intrenchments. Under her banner, and cheered by her presence, the besieged marched to the attack of the English forts one after another. That of St.-Loup was first taken. On the following day, the 6th of May, Joan, after another summons to the English, signed 'Jhesus Maria and Jehanne La Pucelle,' renewed the attack upon the other forts. The French being compelled to make a momentary retreat, the English took courage, and pursued their enemies: whereupon Joan, throwing herself into a boat, crossed the river, and her appearance was sufficient to frighten the English from the open field. Behind their ramparts they were still however formidable; and the attack led by Joan against the works to the south of the city is the most memorable achievement of the siege. After cheering on her people for some time, she had seized a scaling-ladder, when an English arrow struck her between the breast and shoulder, and threw her into the

fosse. When her followers took her aside, she showed at first some feminine weakness, and wept; but seeing that her standard was in danger, she forgot her wound, and ran back to seize it. The French at the same time pressed hard upon the enemy, whose stronghold was carried by assault. The English commander, Glaciedall, or Glacidas, as Joan called him, perished with his bravest soldiers in the Loire. The English now determined to raise the siege, and Sunday being the day of their departure, Joan forbade her soldiers to molest their retreat. Thus in one week from her arrival at Orleans was the beleaguered city relieved of its dreaded foe, and the Pucelle, henceforth called the Maid of Orleans, had redeemed the most incredible and important of her promises.

In compliance with the earnest entreaties of Joan, although against the opinion of the ministers and warriors of the court, she was placed at the head of a body of troops, with which, early in June, she attacked the English at Jargeau. They made a desperate resistance, and drove the French before them, till the appearance of Joan chilled the stout hearts of the English soldiers. This success was followed by a victory at Patay, in which the English were beaten by a charge of Joan, and the gallant Talbot himself taken prisoner. The strong town of Troyes, which might have repulsed the weak and starving army of the French, was terrified into surrender by the sight of her banner; and Rheims itself followed the example. In the middle of July, only three months after Joan had come to the relief of the sinking party of Charles, this prince was crowned in the cathedral consecrated to this ceremony, in the midst of the dominions of his enemies. Well might an age even more advanced than the 15th century believe, that superhuman interference manifested itself in the deeds of Joan.

In September of the same year, we find her holding a command in the royal army, which had taken possession of St. Denis, where she hung up her arms in the cathedral. Soon after, the French generals compelled her to join in an attack upon Paris, in which they were repulsed with great loss, and Joan herself was pierced through the thigh with an arrow. It was the first time that a force in which she had served had suffered defeat. About this time a royal edict was issued, ennobling her family, and the district of Domremy was declared free from all tax or tribute. In the ensuing spring, the English and Burgundians formed the siege of Compiègne; and Joan threw herself into the town to preserve it, as she had before saved Orleans, from their assaults. She had not been many hours in it when she headed a sally against the Burgundian quarters, in which she was taken by some officers, who gave her up to the Burgundian commander, John of Luxemburg, who placed her in his fortress of Beaufort, near Cambrai. Her capture appears, from the records of the Parisian parliament, to have taken place on the 23rd of May, 1430. Joan, after having made a vain attempt to escape, was at length handed over to the English partisans, and conducted to Rouen. The University of Paris called loudly for the trial of Joan, and several letters are extant, in which that body reproaches the Bishop of Beauvais and the English with their tardiness in delivering up the Pucelle to justice.

The zeal of the University was at length satisfied by letters patent from the king of England and France, authorising the trial of the Pucelle, but stating in plain terms that it was at the demand of public opinion, and at the especial request of the Bishop of Beauvais and of the University of Paris—expressions which, taken in connection with the delay in issuing the letters, sufficiently prove the reluctance of the English council to sanction the extreme measure of vengeance. After several months' interrogatories, the judges who conducted the trial drew from her confessions the articles of accusation, which were founded chiefly on her alleged visions and revelations. Upon these charges her accusers wished to convict her of sorcery. Moreover, they drew from her answers, that she declined to submit to the ordinances of the church whenever her voices told her the contrary. This was declared to be heresy and schism, and to merit the punishment of fire.

The articles were dispatched to the University of Paris, and all the faculties agreed in pronouncing them impious, diabolical, and heretical. This judgment came back to Rouen; but it appears that many of the assessors were unwilling that Joan should be condemned; and even the English in authority seemed to think imprisonment a sufficient punishment. At length she was brought forth on a public scaffold at Rouen, and the bishop of Beauvais proceeded to read the sentence of condemnation, which was to be followed by burning at the stake. Whilst it was reading every exhortation was used, and Joan's courage for once failing, she gave utterance to words of contrition, and expressed her willingness to submit, and save herself from the flames. Her sentence was commuted to perpetual imprisonment. After two days' confinement her religious enthusiasm returned in all its force, and filled with remorse and shame, she avowed her resolve no longer to belie the powerful impulses under which she had acted. "What I resolved," said she, "I resolved against truth. Let me suffer my sentence at once, rather than endure what I suffer in prison."

The Bishop of Beauvais lost no time in exercising his power while Joan was within his jurisdiction. The crime of relapse was considered sufficient to warrant her execution. A pile of wood was prepared in the old market at Rouen, and scaffolds placed round it for the judges

and ecclesiastics. Joan was brought out on the last day of May, 1431; she wept piteously, but no mercy was shown. They placed on her head the cap used to mark the victims of the Inquisition, and the fire soon consumed her body. Her ashes were gathered and thrown into the Seine.

It is difficult to say to what party most disgrace attaches on account of this barbarous murder: whether the Burgundians, who sold the Maid of Orleans; the English, who permitted her execution; the French, of that party who brought it about and perpetrated it; or the French, of the opposite side, who made so few efforts to rescue her to whom they owed their liberation and their national existence. An essay however has recently appeared ('Doute Historique,' by O. Delepierre, 1855, privately printed), in which some curious, though certainly not conclusive, facts are urged against the belief of Joan having been actually burned. M. Delepierre's statement is that, in 1645, the Père Vignier, while examining some of the archives of Metz, chanced upon a document which related how, in the year 1436, on the 20th of May (five years after the date assigned for the burning), there came to Metz "the maid Jeanne;" and on the same day came her two brothers, Pierre, a knight, and Petit Jehan, an esquire, "who thought she had been burned." They were all well received, "and she was known by many signs to be the maid Jeanne de France, who had conducted King Charles to Rheims to be crowned." The document at some length details her movements to Cologne, to Erlon (Luxembourg), and other places; but at length, at Erlon, she was married to the Sieur Hermoise. Not much importance was attached to this document, nor even to another discovery of the Père Vignier, made subsequently, in the muniment chest of a certain M. des Armoises of Lorraine, of a marriage contract between "Robert des Armoises, knight, with Jeanne d'Aroy, surnamed the Maid of Orleans." But in 1740, in the archives of the Hôtel-de-Ville at Orleans, were found two entries; the first, under the dates of 1435 and 1436, of two sums paid, one to a messenger, "who had brought letters from Jeanne the Maid;" the other to John de Lils (or Lys, the name by which the family of Darc, or D'Arc, was ennobled), "to help him on his way back to his sister;" the second entry is in 1439, of a gift of 210 livres to Jeanne Darvoises, "for services rendered by her at the siege of the said city." The authenticity of these documents is of course open to doubt, and M. Langlet du Fresnoy has decided against them. M. Delepierre however has yet some collateral evidence not open to the same objection. In 1444, Pierre, the brother of the Maid, petitioned for the restitution of some property; and he urges, in support of his claim, that "he had left his native place to enter into the service of the king and the duke [of Orleans], in company with his sister, Jeanne the Maid, with whom, up to the time of her absence, and from that time to the present, he had risked his life," &c. The application succeeded, and the document was found by Pasquier among the accounts of the domain of Orleans. As negative evidence, M. Delepierre also mentions that a belief certainly existed at the time that a criminal was substituted; and there were several pretenders to her name, some of whom were punished as impostors, while Jeanne des Armoises was certainly not meddled with; and in 1455, when the papal condemnation of the sentence was published, no reference whatever was made to the execution. Whether executed or not, however, the discredit to all the parties concerned is lessened but slightly; and in spite of this circumstantial relation, which is given by M. Delepierre with singular candour and absence of partisanship, it will be difficult to establish a belief contrary to the popular one, which is founded upon what appears the best historical evidence.

It is asserted ('Biog. Univ.,' art 'Jeanne d'Arc'), and probably correctly, that there is no genuine likeness of Joan of Arc extant. Our medal is taken from a French work, 'Les Familles de la France illustrées par les monumens, &c.; Tirées des plus rares et curieux cabinetz du Royaume,' &c. Par J. de Bie, Calcographe, Paris, 1634. There is a monument of the Maid at Rouen, and the graceful statue by the daughter of Louis Philippe, multiplied in many popular shapes, keeps up the memory of the heroine.

The works on the subject of Joan of Arc are very numerous; M. Chaussard enumerates upwards of four hundred, either expressly devoted to her life or including her history. Voltaire's poem of 'La Pucelle' is an attempt to degrade by ribaldry and profaneness the heroic enthusiasm which he could not understand; Schiller's tragedy more worthily goes to the other extreme; and Southey's early poem is a respectable mediocrity, which is neither history nor poetry. In Shakspeare's 'Henry VI.' we find the proper English view of her character, mingled with a higher estimate than belongs to the chronicles of the period.

Of her numerous biographies, that of M. Lebrun des Charmettes is the fullest, 1815. The publication by M. Laverdy of extracts from manuscripts in the Bibliothèque du Roi contains everything relating to the trials of the Pucelle, and is a source at once ample and respectable. The story is told by Baranté (in his 'Histoire des Ducs de Bourgogne,' vol. iv. pp. 328-344) with great spirit; and in that valuable work will be found much documentary proof relating to the examinations that preceded the abominable execution of the sentence of the Church.

ARCADIUS, emperor of Constantinople, son of Theodosius the Great, whom he succeeded A.D. 395. The genius of Rome expired with Theodosius; he was the last of the successors of Augustus and

Constantine who was acknowledged by the whole Roman empire, and who appeared at the head of its armies. By his will he divided this mighty empire between his two young sons, Arcadius and Honorius. Arcadius became emperor of the East, reigning over the provinces of Thrace, Asia Minor, Syria, and Egypt, from the Lower Danube to the confines of Persia; Honorius became at least nominal emperor of the West. The accession of Arcadius marked the final establishment of the empire of the East, which subsisted, till the taking of Constantinople by the Turks, during a period of 1058 years, in a state of continual decay.

The history of the reign of Arcadius is nothing else than that of the men to whom he entrusted the affairs of his empire. He was at first the submissive tool of Rufinus, who had raised himself by his talents to the notice of Theodosius, and was employed by him to direct the studies of the young prince Arcadius. Rufinus employed all his influence to inveigle Arcadius into a marriage with his daughter; but failing in this object, he was accused of inviting the Huns and the Goths into Asia and Greece, and was at last murdered in the presence of the emperor by the soldiers of the celebrated Stilicho. His place was supplied by an eunuch, Eutropius, who exceeded even Rufinus in oppression and cruelty. Arcadius saw everything with equal indifference, and cared neither for his own honour nor the security of his subjects, provided he was allowed to enjoy the pompous luxury in which he delighted, and which is forcibly described in the eloquent sermons of St. Chrysostom, an eye-witness of the scenes which he narrates. In the later years of his life Arcadius was entirely under the control of his wife, Eudoxia, whose character is best shown by the fact that she persecuted the virtuous St. Chrysostom. Arcadius died May 1, 408, leaving his empire to his infant son, Theodosius. The facts of his life are given by Claudius Suidas, and Theodoretus.

ARCA'NO, MAURO D', usually called IL MAURO, was one of the most famous among the burlesque poets of Italy in the 16th century. He is supposed to have been born about the year 1490. His first Christian name is disputed, some calling him Giovanni, and others, seemingly by mistake, Francesco. He was descended from a noble family in Friuli, from whose castle he derives his name of Arcaano; but his life appears to have been spent in dependence. After having been educated in his native province, he emigrated to Bologna, and thence to Rome. There he lived almost constantly afterwards, being successively in the service of the Duke of Amalfi, Cardinals Grimani and Cesarina, and other powerful and wealthy persons of his time. In the celebrated academy of the Vignaiuoli or Vinedressers, of which Berni was the ruling spirit, Mauro was a distinguished member; and he lived in intimate friendship with that witty poet, and with those other men of letters who, in the first half of the century, formed the characteristic style of burlesque poetry called *Bernesque*, from its inventor and most successful cultivator. [BERNI.]

Il Mauro died at Rome, in 1536, in consequence of a fall from his horse while hunting. His works, besides a burlesque letter printed in two collections of the time, consist of twenty-one 'capitoli,' or burlesque poems in Italian terza rima, which will be found in the common editions of the poems of Berni and the writers of his school.

ARCESILA'US was born at Pitana, a city of Æolis in Asia Minor. Of his personal history we are able to collect a few facts from Suidas and his life by Diogenes Laërtius. He was born B.C. 316, and began, according to Apollodorus, to attract the attention of the learned by the acuteness of his remarks before he had reached the age of 17. He died B.C. 241, at the age of 75. He was the pupil of the mathematician Autolycus, and afterwards proceeded to Athens to study rhetoric, but preferring philosophic studies, he became the pupil of Theophrastus the peripatetic, and then of Crantor. He attached himself more particularly to the Academic sect, and became one of their leading philosophers, though he introduced so many changes, that he was considered the founder of what has been called the Middle Academy. The Academic sect was instituted by Plato, and continued through Speusippus, Xenocrates, Crantor, Polemo, and Crates, to Arcesilaüs. We think that Mr. Clinton ('Fasti Hellenici,' vol. i. p. 367) satisfactorily proves that Arcesilaüs established his school at the death of Crantor, who died before Polemo and Crates; that from this period he was the rival of Zeno and Epicurus; that Polemo and Crates, strictly speaking, had no successors; that the old academy expired with them, and was superseded by the school of Arcesilaüs, which had been founded in their lifetime.

Arcesilaüs revived the Socratic mode of teaching, which had fallen into disuse; he propounded no dogmatic principles of his own, but discussed with much eloquence and art the points proposed to him by his pupils. He brought forward all the arguments that could be suggested on both sides of a question, and endeavoured to prove that there was no certainty in philosophical knowledge, and that in all purely speculative subjects we must refrain from coming to a decision, because the mind of man cannot sufficiently distinguish truth from falsehood. In the every-day affairs of life however he appears to have admitted that we must act as others do. The saying of the philosopher Cleanthes respecting him, clearly proves that his doctrines were not carried beyond his closet, and that in the world he was strictly attentive to all the duties of life. "Leave him to himself," says Cleanthes to some who lamented the tendency of his doctrines, "for if Arcesilaüs loosens the ties of morality by his words, he knits them

again by his actions." He was succeeded in his school by Lacydes, B.C. 241. The reader may consult the fourth book of Cicero's 'Academic Questions' for an eloquent and masterly exposition of the arguments for and against the philosophical doctrines of Arcesilaus and the sect which he founded.

ARCET, JEAN D', was born at Douazit, in the present department of Landes in France, on the 7th of September, 1725. He received his early education at the college of Ains, where he was distinguished for the ardour with which he pursued his various studies. His father, who was a magistrate, wished, as he was his eldest son, to educate him in such a manner that he might fill his own position, and for this purpose he was sent to study at Bordeaux. Here a taste for natural science was developed in young D'Arcet, the indulgence of which his father forbade to him on pain of being disinherited. But he chose to run the risk of being forever driven from his home, rather than give up his favourite pursuits. His father kept his word, and without friends or money, D'Arcet taught a few pupils Latin, to enable himself to pursue his studies. He however soon made friends, and became acquainted with Roux, who was then a young man. Roux subsequently introduced him to Montesquieu, who appointed him tutor to his son. In 1742 he came to Paris with Montesquieu, and from the position of tutor in his family became his intimate friend. Montesquieu died in the arms of D'Arcet, and confided to him the care of his manuscripts.

After the death of Montesquieu, D'Arcet devoted himself to the study of the medical sciences, more particularly chemistry, and took his degree of doctor in the faculty of medicine in Paris in 1762. Most of his time was given up to chemistry. After spending some time with the army in Germany he returned to his laboratory; devoted himself to study the manufacture of porcelain; and having made analyses of the best specimens from China, Japan, and other parts of the world, succeeded in producing a porcelain equal to that from other countries. These analyses led him into a long course of experiments on the properties of minerals, and the result of his labours was published in two Memoirs in 1766 and 1768. In a subsequent work he first announced the perfect combustibility of the diamond. Newton had inferred from the refractive power of the diamond that it was combustible; Boyle and others had partially succeeded in burning it, but D'Arcet seems to have been the first who perfectly performed this interesting experiment.

Besides the works referred to, he was the author of several others, and was the inventor of a metallic alloy which sometimes bears his name; it melts in boiling water, and has been employed in making stereotype plates. On the death of Macquer, D'Arcet was appointed director of the Sèvres manufacture of porcelain at Sèvres, and elected a member of the Academy of Sciences. He also succeeded Gillet as inspector of the public mint, and was inspector of the tapestry manufacture of the Gobelins. Both in the porcelain and the tapestry manufacture he suggested several improvements.

D'Arcet narrowly escaped the guillotine during the reign of terror. The Duke of Orleans had been his patron, and this was sufficient to render him "suspect." The order was signed for his arrest, but through the bold defence set up for him by Fourcroy, the chemist, who was then a member of the convention, he was saved. He died on the 12th of February, 1801. He left behind him two daughters and a son, who died in 1844. The son's writings on chemistry, and on subjects of public utility, such as the amelioration of the food of hospitals, &c., gave him a deserved celebrity.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARCHELA'US, commonly called of Miletus, though he may have been a native of Athens, was the son of Apollodorus or, according to others, of Mydon. He was the first man who introduced the physical philosophy from Ionia to Athens, from which circumstance probably he was called Physicus. He was a pupil of Anaxagoras, and a teacher of Socrates. The physical philosophy terminated in him, and the Ethical was introduced by Socrates. These few facts about his life rest on the authority of Diogenes Laertius. There is the testimony of Porphyry to the fact of Socrates having become the pupil of Archelaus when Socrates was seventeen years of age, and of having continued to be his pupil for several years, which will fix B.C. 451 (the seventeenth year of Socrates), as one of the years in which Archelaus was at Athens. Diogenes also says that when Socrates was young he visited Samos in company with Archelaus. Though various authorities speak of Archelaus as a master of Socrates, neither Xenophon, nor Plato, nor Aristotle mentions him.

Archelaus is said to have left writings, but no fragments have been preserved, and it is impossible to form a true judgment of his system from the scanty notices contained in Diogenes and other writers. Of his particular opinions a few are recorded: he considered the sun to be the largest of the heavenly bodies; the sea was formed by coozing through the earth; voice was formed by the impulse of the air, an opinion which is also attributed to Anaxagoras.

His general principles show that his system resembled that of Anaxagoras and Anaximander. He admitted two principles of generation or production, cold and heat; these two principles separate from one another; heat moves and cold remains at rest. The mode in which he supposes the earth and the air to be formed is unintelligible as stated by Diogenes; but the text may be corrupt. Animals

were first formed from the earth acted on by heat, and afterwards were continued by generation. In some way men were separated from other animals and formed political communities. *Nous* is in all animals. Plutarch states one of the general doctrines of Archelaus thus: air is infinite, and its properties are condensation and rarefaction, from which respectively result fire and water.

Archelaus is also said to have taught the ethical part of philosophy, but we know nothing of his opinions. There is attributed to him the doctrine that the just and the bad are not by nature but by institution (*οὐ φύσει: ἀλλὰ νόμῳ*). As we do not know in what sense he used these two words (*φύσις* and *νόμος*), we cannot determine the meaning of this dogma. A conjecture is given by Ritter as to the sense in which Archelaus used these terms.

Ritter in his 'History of Philosophy,' vol. i., has collected most of the passages relating to Archelaus, and his remarks show how little is known about him.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARCHELA'US, son of Perdiccas, king of Macedon, who succeeded his father B.C. 413 (Clinton), early in the year. The chronology of his reign has been a subject of controversy; and some writers have erroneously supposed that he was succeeded by a son of the same name. Thucydides says that "Archelaus, son of Perdiccas, having become king, built the fortifications now in the land, and cut straight roads, and set the military affairs of the nation on a better footing, as to the provision of arms, horses, and other equipments, than all the eight kings who had preceded him." (lib. ii. 100.) He besieged the town of Pydna, a valuable sea-port of Macedonia, which had revolted, and took it, B.C. 410; and to diminish the chance of future insurrections, by rendering it harder to call in foreign aid, he removed the city farther inland by a distance of twenty stadia, about two miles. The tragic poet Euripides resided for some time at his court, and died there. Plato is said to have been "very dear" to him; and he sent a pressing invitation to Socrates, who declined to accept it. Zeuxis visited and executed many pictures for his palace, which became a place of great resort for strangers. He established games at Dium in honour of Jupiter and the nine Muses, which are described by Diodorus (xvii. 16) as "magnificent religious festivals and dramatic contests."



From a silver coin in the British Museum.

The character of this prince has been drawn in dark colours by Plato, who says, that Archelaus was of illegitimate birth, the son of Perdiccas by a slave, and that he gained the kingdom by a series of murders. ('Gorg.' 471, vol. iii. p. 208, ed. Priestly.) Archelaus died B.C. 399, after a reign of fourteen years. (Mitford, chap. xxxiv. sect. 1; Clinton, 'Appendix' 4; and the authorities above quoted.)

ARCHELA'US, an eminent general in the service of Mithridates, king of Pontus, and the opponent of Sulla when the Mithridatic war was carried on in Greece. In the celebrated siege of Athens, when that city was taken by Sulla, he threw himself into the Peiræus, and defended it obstinately. Compelled at last to evacuate his stronghold, he retreated into Thessaly. He was twice defeated by Sulla, after which he received instructions from his master to make peace on the best terms which could be obtained. Being apprehensive of danger from the jealous temper of Mithridates, he went over to the Romans, by whom he was well received. (See Appian, *Mithridatica*; Strabo, l. xii. and xvii.)

ARCHELA'US, son of the preceding, obtained the dignity of high-priest of the temple of Comana in Pontus, where there was a temple sacred to Enuo. He served in the expedition to Egypt of Gabinus, to reinstate Ptolemaeus Auletes on the throne then occupied by his daughter Berenice; but having gained the affections and the hand of Berenice under the false pretence that he was the son of Mithridates, he went over to her party, and after a six months' reign was slain in battle against the Romans.

ARCHELA'US, son of the above, succeeded him as high priest of Comana, and was expelled by Cæsar, B.C. 47, to make room for Nicomedes the Bithynian. Between his wife, Glaphyra, and Mark Antony an intrigue is said to have subsisted.

ARCHELA'US, son of Archelaus and Glaphyra, received from Mark Antony the kingdom of Cappadocia, B.C. 36. He fought on Antony's side at the battle of Actium, and yet retained his kingdom under Augustus, and even enlarged it by the acquisition of the lesser Armenia and part of Cilicia. Incurring the displeasure of Tiberius, he was summoned to Rome, where he died A.D. 16. (Tacitus, *Ann.* ii. 42 Dion, lvi.; Bayle, *An. Un. Hist.*)

ARCHELA'US, the second son of the fifth wife of Herod the Great; his mother, Malthaka, was a Samaritan. His father's last

will declared him heir to the throne. Immediately after the death of Herod, A.D. 3, he exercised the regal power, but did not assume the title till his nomination should be confirmed by the Roman emperor, in the meantime conciliating the Jewish people by fair promises, which his cruel and tyrannical proceedings soon belied. On the feast of the Passover a number of factious Jews stationed themselves in the temple, and instigated the populace to demand that Archelaus should avenge the death of two favourite teachers who were executed during Herod's reign for having destroyed a golden eagle. Archelaus sent a party of his guards to seize the ringleaders, but the rabble killed most of the soldiers. Upon this he employed the whole force of his arms against the rioters, and 3000 of them were massacred. The rest escaped to the neighbouring mountains.

Archelaus presented himself in person before Augustus at Rome, and solicited the ratification of his power on the grounds of being the successor appointed by his father, and of his attachment to the Roman customs and government. His claim was disputed by many members of his family, and the Jewish nation presented petitions, deprecating his appointment, and requesting an alteration in the form of government. The emperor declined to accede to the demands of the Jews, but he placed only the districts of Judæa Proper, Idumæa, and Samaria, forming about half of the dominions of Herod, under the government of Archelaus. The rest, with some small exceptions, was divided between Herod Antipas and Philip. These three princes were not called kings but ethnarchs, and their territories were not called kingdoms but ethnarchies. Irritated by the conduct of Archelaus, and weary of the oppressive tyranny of his administration, in the tenth year of the reign of Archelaus the Jews again appealed to Augustus, and the emperor dispossessed Archelaus of his authority, banished him to Vienna in Gaul, and confiscated his property. It is supposed that he ended his days in the place of his exile, leaving no posterity.

To understand the history of Archelaus in connection with preceding and subsequent events, the reader must refer to Josephus, 'On the Jewish War,' from book i. chapter 28, to book ii. chapter 8; and the 'Antiquit.' book xvi.

ARCHELA'US, bishop of Carrhæ in Mesopotamia, is remarkable only for his dispute with the heretic, Manes, about A.D. 278. He published the controversy in two books, entitled 'Acta Disputationis,' &c., in Syriac, which were translated into Greek by Hegemonius. A fragment of this work is extant, edited by Valesius, in the notes to his Socrates (pp. 197, 203, lib. i. c. 22); and again in a more complete form by Zaccagnius, in his 'Collectanea Monumentorum veterum Ecclesiæ Græcæ,' Rom. 1698. (Fabricius, *Bibl. Gr.*)

ARCHENHOLZ, JOHANN WILHELM VON, was born at Danzig in 1745. He entered the Prussian army, in which he served during the whole of the seven years' war, and was made a captain. He afterwards retired from the service, and travelled over a considerable part of Europe, and at last settled at Hamburg, where he published several works, which became very popular in Germany. The first work that established his literary reputation was his 'England und Italien,' published in 1785, in which he gave, not the journal of a tour, but a methodical description of the two countries, especially with regard to their social and moral features, and their political institutions. Archenholz had visited England repeatedly and stayed there nearly six years between 1769 to 1779. He had been likewise several times in Italy, and had resided there about three years. The work went through several editions, and was translated into French. In the preface to the second German edition, 1787, Archenholz replied to the charges of injustice and asperity towards Italy with which he had been reproached. Archenholz's admiration of England, on the other side, displeased many persons on the continent, although he points out many faults in the English institutions at that period, and exposes with no sparing hand the vices and follies of London. His 'History of the Seven Years' War' was published at Hamburg in 1788. Archenholz also wrote a history of Gustavus Vasa, preceded by a summary of the history of Sweden from the oldest records to the end of the 16th century. It was published at Hamburg in 1801. About the time of the French revolution he became editor of the 'Minerva,' a German literary journal, published at Hamburg, which enjoyed considerable reputation for many years. During this period he wrote other works, chiefly historical. He possessed a lively and entertaining style, and his works were very popular in Germany; and several of them were translated into English and French. Archenholz died in 1812.

ARCHIAS, A. LICINIUS, a Greek poet of Antioch in Syria. Archias came to Rome in the consulship of Marius and Lutatius Catulus, B.C. 102, and lost no time in recommending himself to these leading persons by a poem celebrating their victories over the Cimbri. He was the intimate friend of Lucullus, and we find him chanting the praises of that luxurious Roman in a poem on the Mithridatic war. He was admitted to the freedom of Heraclea, one of the most powerful Greek cities in the south of Italy, and one whose citizens were entitled to all the privileges of Romans. It was thus that Archias became a naturalised citizen of Rome. Why a certain Grattius should have contested this right, we have no means of discovering; but as the public archives of Heraclea had been destroyed by fire, Archias was unable to produce any legal document in proof of his

claim. It was in this case that Cicero's beautiful oration was pronounced. The epigrams published under the name of Archias in the 'Anthologia Græca,' are in general below mediocrity, but as there were several of the same name as the poet, we cannot decide to whom they really belong. These epigrams have been published separately by Ilgen, 'Animadvers. Histor. et Critic. in Cic. Orat. pro Archia,' Erfurt, 1797; and by Hülsemann, in his edition of 'Cicero's Oration for Archias,' Lemgo, 1800, 8vo. The discovery by Angelo Mai, in the Ambrosian library of Milan, of a commentary on Cicero's oration on behalf of Archias by Asconius Pedianus, who flourished A.D. 30, seems to establish the genuineness of the oration, of which some doubts have been raised.

ARCHIDA'MUS. Five kings of Sparta, of the royal line of the Proclidæ, are known to us by this name. The first lived before the historical age of Sparta, and his name, mentioned by Herodotus (viii. 131), is the only memorial left of his existence.

ARCHIDA'MUS II., son of Zeuxidamus, succeeded to the throne when his grandfather, Leotycheides, was banished from Sparta for allowing his military proceedings in Thessaly to be influenced by a bribe from his opponents. Archidamus reigned from B.C. 469 to 427. Prudence and foresight, steadiness of purpose, and gravity of deportment, are the more prominent qualities which he displayed. In the fourth year of his reign (B.C. 464) Sparta was nearly annihilated by the violence of an earthquake, an opportunity which the Messenians seized in the hope of regaining their independence. The presence of mind displayed by Archidamus on this occasion saved what remained of the city from the hands of an exasperated foe; but it was not till ten years had elapsed, that this Third Messenian War, as it is called, was brought to a close, when the Messenians evacuated their citadel, Ithome. (Diod. Sic. xi. 64, Thucyd. i. 103.) Archidamus spoke for peace in the important council held by the Lacedæmonians before they resolved on the Peloponnesian war (B.C. 431), but so much confidence had they in Archidamus, that they placed him at the head of the troops to be led against the Athenians. He was their general also in their second (B.C. 430) and third expeditions (B.C. 428). He was succeeded by his son Agis II., probably in B.C. 427. (Thucyd. i. 79, ii. 10-20, 71, iii. 1.)

ARCHIDA'MUS III., the son of the celebrated Agesilaus, succeeded his father B.C. 361, and died B.C. 338. In B.C. 367, during his father's lifetime, we find him in command of the Spartan troops, and gaining a battle against the Arcadians and Argelians, which is known in history as 'the tearless victory.' Not one of the Spartans fell, but of the enemy a large number were killed. (Xenoph., 'Hell,' vii. 1, 28-32.) In B.C. 338, he was sent to Italy to assist the inhabitants of Tarentum, then engaged in war with their neighbours the Lucanians. He fell fighting bravely at the head of his troops; and a statue was erected to his honour, at Olympia, by his countrymen. He was succeeded by his son Agis III. (Diod. Sic. xvi. 24, 63; Strabo, vi. 280; Paus. iii. 10.)

ARCHIDA'MUS IV., the son of Eudamidas, is mentioned by Plutarch, who states that he was defeated (B.C. 296) by Demetrius Poliorcetes; and ARCHIDAMUS V., son of another Eudamidas, was put to death by his royal colleague, Cleomenes III., somewhere between B.C. 236-220. In him ended the line of the Proclidæ, for though he left five sons, they were passed over, and Lycurgus, not of the royal family, was raised to the throne. (Polyb. iv. 2, v. 37.)

ARCHI'GENES of Apamea, a medical author and practitioner, who enjoyed a great reputation at Rome during the reign of the emperor Trajan. He must have held a very distinguished rank among his contemporaries, as appears from several passages in the 'Satires of Juvenal' (vi. 236, xiii. 98, xiv. 259), in which his name is employed to denote a great physician generally. Archigenes followed the principles of the Pneumatic sect, founded by Athenæus of Attalia, and is known to have written a considerable number of treatises on pathology, the practice of medicine and surgery. The only remains of his works which we now possess are fragments contained in the works of Galen, Ætius, and Oribasius. Some of the surgical fragments have been collected by Cocchi, 'Græcorum Chir. libr.'

ARCHI'LOCHUS, one of the most celebrated lyric poets of Greece. He was son of Telesicles by Enipo, a slave, and he was born in Paros, an island of the Ægean Sea. By Herodotus (i. 12) and Tatian he is made contemporary with Gyges, king of Lydia, Olympiad 23, or about B.C. 688. Between B.C. 710 and B.C. 700, he settled in Thasos, and described with much feeling the sufferings caused by the ambition of the Thasians in their attacks on their neighbours. He was, indeed, more formidable with his pen than his sword; like Alcæus and Horace, he thought life preferable to honour, and did not hesitate to turn his back on an enemy. This event in the life of Archilochus took place, according to the old scholiast on Aristophanes, in an expedition against a people called Sai, in Thrace. Archilochus, it would appear, defended himself by boldly declaring that it was better to lose one's shield than life, and Plutarch, in his account of the Spartan republic, states that Archilochus was banished from Sparta for such a remarkable opinion. His poetry was full of energy, terse in its language, and vivid in its images. Of his satirical powers no doubt can be entertained, if we credit the story of Lycambes. He had promised his daughter in marriage to Archilochus, but having changed his intention, the poet directed such a severe satire against the offenders, that

the daughters hung themselves. It was after this that Archilochus went to Thasos. He then went to Sparta, to Siris in Lower Italy, and at length returned to Paros, where he fell in an action between the Parians and Naxians. (Plut. 'de Serâ Num. Vind.' c. 17.) It was in Iambic verse that the poet chiefly excelled; he is said, indeed, to have been the inventor of it, and was one of the three poets whom Aristarchus esteemed most highly in this species of poetry (Vell. Patere. i. 5; Quintil. x. 1). Some specimens of Archilochus, translated with much spirit, may be seen in Merivale's 'Anthology,' London, 1832. Some fragments are found in the 'Analecta Vet. Poet. Græc.' of Brunck, Arrent, 1785, and they are published separately by Liebel, 'Reliquiæ Archilochi,' Vienna, 1819, 8vo.; also in Gaisford's 'Minor Greek Poets,' vol. i.; and in Boissonnade's 'Collection,' vol. xv.

ARCHIMEDES, the most celebrated of the Greek geometers, and one of the few men whose writings form a standard epoch in the history of the progress of knowledge, was born in Sicily, in the Corinthian colony of Syracuse, in the year B.C. 287; he was killed when that town was taken by the Romans under Marcellus, B.C. 212, aged seventy-five years. Euclid died about the time of the birth of Archimedes, and Apollonius of Perga was about forty years his junior. Eratosthenes was born about ten years before him.

The life of Archimedes was written, according to Eutocius, his commentator, by Heraclides, but the work has not come down to us, and all that is known of him has been collected from various authors, of whom the principal are Polybius his contemporary, Livy, Plutarch, and Cicero. We acknowledge our obligations to the life of Archimedes in Rivault's edition of his works, Paris, 1615; and also to that in M. Peyrard's translation, Paris, 1809.

Archimedes was related to Hieron, the second prince of that name, who came to the throne of Syracuse when Archimedes was a very young man. The reign of this prince, including the time that his son Gelon also bore the royal title, lasted about fifty-five years, during the greater part of which Archimedes remained at Syracuse under their patronage. All that we know of his life during this period, independently of the results of his studies, of which we shall presently speak, is contained in the following incidents. The well-known story of Hieron's crown (or Gelon's crown, according to some), is as follows: Hieron, or Gelon, had delivered a certain weight of gold to a workman, to be made into a votive crown. The latter brought back a crown of the proper weight, which was afterwards suspected to have been alloyed with silver. The king asked Archimedes how he might detect the cheat; the difficulty being to measure the bulk of the crown without melting it into a regular figure; for silver being, weight for weight, of greater bulk than gold, any alloy of the former, in place of an equal weight of the latter, would necessarily increase the bulk of the crown. While thinking on this matter, Archimedes went to bathe, and on stepping into the bath, which was full, observed the very simple fact, that a quantity of water of the same bulk as his body must flow over before he could immerse himself. It immediately struck him that by immersing a weight of real gold, equal to that which the crown ought to have contained, in a vessel full of water, and observing how much water was left when the weight was taken out again, and by afterwards doing the same thing with the crown itself, he could ascertain whether the latter exceeded the former in bulk. In the words of Vitruvius, "As soon as he had hit upon this method of detection, he did not wait a moment, but jumped joyfully out of the bath, and running naked towards his own house, called out with a loud voice that he had found what he sought; for as he ran he called out in Greek, *Eureka, Eureka* ('I have found it, I have found it')." According to Proclus, Hieron declared that from that moment he could never refuse to believe anything that Archimedes told him.

The apophthegm attributed to him, that if he had a point to stand upon, he could move the world, arose from his knowledge of the possible effects of machinery, and however it might astonish a Greek of his day, would now be readily admitted to be as theoretically possible as it is practically impossible.

He is said to have travelled into Egypt, and while there, observing the necessity of raising the water of the Nile to points which the river did not reach, to have invented the screw which bears his name. He also invented a screw, according to Proclus, which enabled Hieron himself to move a ship which all the Syracusans were unable to stir. The screw now applied to steam-vessels, and which has been connected with the name of Archimedes, has only this in common with the great geometer, that he is said to have been the first who moved a ship with a screw.

After the death of Hieron, the misconduct of his successor Hieronymus, the son of Gelon, provoked a rebellion, in which he was killed. The successful party sided with the Carthaginians, and the Romans accordingly dispatched a land and naval armament against Syracuse under Appian and Marcellus. Among all the extraordinary stories which have been told of the siege, so much seems clear:—that it lasted three years in spite of the utmost efforts of the besiegers; that this successful resistance was principally owing to the machines constructed by Archimedes; and that the city, after the siege had been some time converted into a blockade, was finally taken by surprise, owing to the carelessness of the besieged during the festival of Diana. Polybius states that catapults and balistæ of various sizes were successfully used against the enemy; that in their nearer approach they

were galled by arrows shot not only from the top of the walls, but through port-holes constructed in numerous places; that machines, which threw masses of stone or lead of a weight not less than ten talents, discharged their contents upon the Roman engines, which had been previously caught by ropes; that iron hands (or hooks) attached to chains, were thrown so as to catch the prows of the vessels, which were then overturned by the besieged; and that the same machines were used to catch the assailants on the land side, and throw them to the ground. Livy and Plutarch give much the same account; but the curious story of setting the Roman ships on fire by mirrors, is first mentioned by John Tzetzes and Zonaras, writers of the 12th century, who cite Diodorus and others for the fact. But Galen, in the 2nd century, though he mentions that Archimedes set the enemy's ships on fire, says it was done with *πύρα*, which may refer to any machine or contrivance throwing lighted materials. Lucian also, who lived in the 2nd century, mentions the burning of the ships, but without saying how it was effected.

After the storming of Syracuse, Archimedes was killed by a Roman soldier, who did not know who he was; Marcellus, it is said, had given strict orders to preserve him alive. According to Valerius Maximus, when the soldier asked who he was, Archimedes, being intent upon a problem, begged that his diagram might not be disturbed; upon which the soldier put him to death. According to another account, he was in the act of carrying his instruments to Marcellus, when he was killed by some soldiers who suspected he was concealing treasure. At his own request, expressed during his life, a sphere inscribed in a cylinder was engraved on his tomb, in memory of his discovery that the solid content of a sphere is exactly two-thirds of that of the circumscribing cylinder. By this mark it was afterwards found, covered with weeds, by Cicero, when he was residing in Sicily as quaestor.

The fame of Archimedes rests upon the extraordinary advances which he made, considering the time in which he lived, in pure geometry, in the theory of equilibrium, and in numerical approximation. In pure geometry he made as near an approach to the fluxional or differential calculus as can possibly be done without the aid of algebraic transformations. In the theory of mechanics he was the only one among the ancients who reduced anything to demonstration from evident first principles; indeed, up to the time of Stevinus and Galileo, no further advance was made. The works of Archimedes which have come down to us, of which the first seven are in Greek, are:—

1. Two books 'On the Sphere and Cylinder.'
2. 'On the Measurement of the Circle.'
3. 'On Conoids and Spheroids.'
4. 'On Spirals.'
5. Two books 'On the Equilibrium and Centre of Gravity of Plane Surfaces.'
6. 'Psammites,' better known by its Latin name 'Arenarius.'
7. 'On the Quadrature of the Parabola.'
8. Two books 'On Bodies Floating in a Fluid.'

There is also a book of 'Lemmas' attributed to Archimedes, translated from the Arabic in 1659, and republished by Borelli in 1661. The works of Archimedes are written in Doric Greek, the prevailing dialect in Sicily. The text is for the most part in tolerably good preservation; the style is clear, and has been considered better than that of any of the other Greek geometers. M. Peyrard, in calling Archimedes the Homer of Geometry, has made a simile which is perfectly admissible as to the strength of praise it conveys, if in no other point. The commentaries of Eutocius which have come down to us are those on the 'Sphere and Cylinder,' the 'Measurement of the Circle,' and the 'Equilibrium of Planes.'

We can only briefly touch upon several remaining points. It is known from Ptolemy that Archimedes observed or calculated several solstices, for the determination of the length of the year. He is said to have been the first who constructed a machine for representing the motions of the sun, moon, stars, and perhaps of the planets. A large number of works which have not come down to us is attributed to him, a list of which may be found in Fabricius; particularly a treatise on 'Burning Mirrors,' and a treatise on the 'Parabola,' published at Louvain in 1548. There is no great evidence in favour of the genuineness of either. The ancients attributed to him more than forty mechanical inventions, among which are—the endless screw; the combination of pulleys; an hydraulic organ, according to Tertullian; a machine called the helix, or screw, for launching ships, according to Athenæus; and a machine called loculus, which appears to have consisted of forty pieces, by the putting together of which various objects could be framed, and which was used by boys as a sort of artificial memory. It is impossible to understand what is meant by such a description. This constant tendency to attribute inventions to Archimedes sufficiently shows the impression which his name left on posterity.

Among the principal editions of the works of Archimedes we must notice the partial edition of Tartaglia, Venice, 1543; the first complete edition, reviewed by Regiomontanus, accompanied by the commentary of Eutocius; the whole Greek and Latin, Basle, 1544. There are editions by Commandine, Venice, 1558 (containing only part of his works); by Rivault, Paris, 1615 (containing the Greek of Archimedes in the preliminary addresses and enunciations only, the demonstrations being the Latin of Rivault, except in the 'Arenarius,' which

is complete); by Torelli, Oxford, 1732, the best perhaps of all. The last-mentioned edition was purchased by the University of Oxford after the death of the editor, and is the only one which contains the various readings. We have also the Latin translation of Borelli, 1661; and the French translation of Peyrard, Paris, 1809, undertaken at the request of the Institute, and revised by Delambre, being for public use by much the most convenient version which has yet appeared. A German translation of all the works of Archimedes, by Ernst, appeared at Stralsund in 1824, in 4to.

(Montucla cites the following lives of Archimedes:—Mazuchelli, *Notizie Storiche alla Vita, &c., d'Archimede*, 4to., 1735; and an unfinished work of M. Melot, *Mém. de l'Acad. des Belles Lettres*, vol. xv.)

ARCHYTAS, a native of the Greek city Tarentum in Italy. All ancient accounts concur in regarding him as uniting the merits of a philosopher, mathematician, statesman, and general. He appears to have been contemporary with the younger Dionysius and with Plato. Archytas belonged to the Pythagorean school, and was himself probably the founder of a sect. He is distinguished more particularly for his knowledge of mathematics, and for his discoveries in practical mechanics. Among the mathematical problems he attempted to solve was the duplication of the cube, but in too complicated a manner to be explained here: the wooden pigeon that could fly was the most celebrated of his mechanical inventions. Many works are ascribed to him, and we have still several small pieces under his name, but there seems good reason to doubt whether they are the genuine productions of Archytas. A list of the works of Archytas is given by Fabricius in his *Bibliotheca Græca*, l. 831. There is a *Treatise on the Ten Categories*, or on the Nature of the All, published in Greek by Camerarius (Lips., 1564, Venet., 1571); and a fragment on Mathematics, edited, with some other Opuscula, by Stephens (Paris, 1557), reprinted at Copenhagen, 1707. A complete collection of the fragments ascribed to Archytas was published by J. Cu. Orelli, Leipzig, 1821, 8vo. 'The Political Fragments of Archytas,' &c., translated from the Greek by Thomas Taylor, was published at London, 1822, in 8vo.

ARCON, JEAN CLAUDE D', a native of Pontarlier in Franche-Comté, born in 1733, showed an early inclination for the military profession. He became an expert engineer, and wrote several treatises, among which may be enumerated, 'Correspondance sur l'Art de la Guerre,' and 'Réflexions d'un Ingénieur en Réponse à un Tacticien,' 12mo, Amsterdam, 1773. In 1780, when the Spaniards were besieging Gibraltar, D'Arçon devised a plan of attack, by means of floating batteries, which were to be incombustible and not liable to sink. His scheme being approved by the Spanish government, the batteries were commenced at Algairas about the 12th of May, 1782, by striking the topmasts and cutting down the poops of ten ships of war, from 600 to 1400 tons burden: the larboard side of each was entirely covered with green timber to a thickness of six or seven feet, the pieces being fastened with iron bolts, and the whole was covered with layers of junk and raw hides. Over the deck also was built a shell-proof blindage, or roof, of strong timbers, forming two inclined planes with a ridge along the middle; and above the lower deck, the starboard side, or that which was to be turned from the fortress, was left open. Port-holes were formed for guns, the number of which in the different batteries varied from nine to twenty-one; and a large reservoir was formed in each, whence by pumps water could be thrown over the roof and sides so as to keep the timber constantly wet. It was imagined that the thick masses of wood forming the sides, which were exposed to the fire from the fortress, would prevent the vessels from being sunk, and that the pumps would secure them against being set on fire. The ten battering ships were to have been moored within half gun-shot of the walls by iron chains, and to have been supported by ten Spanish ships of the line, besides bomb-vessels and gun-boats. Large boats filled with troops, protected by mantelets, were to be in readiness; and the mantelets being provided with hinges, were to be let down when the boats approached the shore, in order to facilitate the landing of the men.

The combined fleets of France and Spain, consisting of forty-seven sail of the line, besides frigates, gun-boats, and the ten battering ships, came before the fortress on the 12th of September; and on the following morning the latter got under weigh in order to proceed to their stations, D'Arçon himself keeping ahead in a small boat, and taking the soundings. The garrison of the fortress, which during the siege was commanded by General Elliot, in the meantime lighted the furnaces which had been prepared for heating shot. The two greatest ships anchored about nine hundred yards from the ramparts; but from insufficiency of sail or want of skill in the commanders, the eight others remained at a greater distance. As soon as the ships were moored the firing commenced on both sides, the garrison discharging red-hot shot, carcasses, and shells. For several hours however very little effect seemed to be produced on the floating batteries, the heaviest shells often rebounding from the roofs; and thirty-two-pounder shot made no visible impression on the hulls of the vessels; but in the afternoon a red-hot ball lodged in the side of the Talla Piedra, and could not be extinguished. An order was then precipitately given to wet the powder in the magazine, and the guns in consequence ceasing their fire, the ship was no longer covered with smoke, so that it became completely exposed to the artillery of the garrison. D'Arçon, who was in the

ship, proposed to send out an anchor for the purpose of warping her beyond the range of the English guns, but a sufficient number of men could not be obtained to perform the duty; he then, about midnight, went to the admiral's ship to solicit assistance, but he could obtain none; and during the night, or in the following morning, all the ten ships either blew up or were burned to the water's edge. In his 'Mémoires pour servir à l'Histoire du Siège de Gibraltar,' which he published at Cadix in the following year, General D'Arçon ascribes the disaster to the jealousy of the Spaniards; and the fact that the battering ships were not supported by the rest of the fleet affords some ground for the charge.

D'Arçon afterwards served in the French army at the time of the Revolution, and assisted in the conquest of Holland. In 1795 he published 'Considérations Militaires et Politiques sur les Fortifications,' in which he condensed all that he had previously written on the subject. He was made a senator in 1799, and died the following year at his estate near Auteuil.

ARDEN, EDWARD, descended from a very ancient and honourable family seated at Parkhall in Warwickshire, was born in 1531. He succeeded his grandfather, Thomas Arden, in the family estate in 1563. Thomas Arden, his grandfather, was squire for the body to Henry VII.; and he was the son of Walter Arden, who married Eleanor, daughter of John Hampden of Buckinghamshire. The younger brother of Walter Arden was the great-grandfather of Mary Arden, the mother of William Shakspeare; and thus there was a family connection between the great poet of the days of Elizabeth and the staunch opposer of the claims of Charles I. to tax the people without consent of parliament. Edward Arden married Mary, the daughter of Sir George Throckmorton. At the Reformation he held to the old forms of religion, but this did not prevent him filling the office of Sheriff of Warwickshire in the year 1563. The Earl of Leicester was Arden's neighbour. He was an enemy of the Throckmortons (Sir John and Sir Nicholas), and Arden, who appears to have been a man of high spirit, not only partook of the general dislike of his wife's family to that nobleman, but openly quarrelled with Leicester, called him an upstart, and, as it would appear, publicly reflected upon his connection with the Countess of Essex. One of Edward Arden's daughters was married to John Somerville, a young gentleman of family and fortune in Warwickshire, a Roman Catholic, of violent temper. In Whitsuntide 1583 Somerville and his wife were at Mr. Arden's, and Hugh Hall, Arden's priest, appears to have persuaded Somerville to attempt the death of Queen Elizabeth, as an incorrigible heretic, as one who was daily growing worse, and whom it would be a service to the cause of true religion to destroy. Somerville appears to have brooded upon this after his return home till he became so melancholy, that his wife wrote to Hall to come and converse with him. Hall did not come, but he wrote to Somerville a long letter to incite him to prosecute his plan for the destruction of Elizabeth; and this letter seems to have produced the effect intended, for Somerville immediately set out for London; but when he got to Warwick he attacked some Protestants with his sword, and was seized. Somerville's wife after his departure had found Hall's letter, and took it to her father Arden, who threw it into the fire. On the 30th of October 1583 Somerville was committed to the Tower on a charge of high treason, and having on his apprehension said something of his father-in-law and mother-in-law, orders were sent into Warwickshire for their apprehension. On the 4th of November Hall was committed to the Tower, and on the 7th Arden. On the 16th Mary, Arden's wife, Margaret, Somerville's wife, and Elizabeth, Somerville's sister, were committed. On the 23rd Somerville was tortured in the Tower, and on the following day Hugh Hall also. On the 18th of December Edward Arden, Mary his wife, John Somerville, and Hugh Hall, were tried for high treason in Guildhall; they were all found guilty on the confession extorted from Hall, and were all sentenced to death. On the 19th of December Arden and Somerville were removed from the Tower to Newgate. Here Somerville was strangled, by his own hands, as it was given out, but by others who were afraid of what he might say, as was suspected. On the 20th of December, 1583, Arden was executed in Smithfield. He asserted that Somerville was murdered, that he himself was innocent, and that he was to be executed, not for conspiring against the queen, but for his firmness in maintaining and asserting his religion as a Roman Catholic. He excited general commiseration. His head was set on London bridge, his quarters on the city gates. Somerville's head was also set on London bridge, but his body was interred in Moorfields. Mrs. Arden was pardoned, but the queen gave away her husband's estate to Edward Darcy. Hall, the priest, was also pardoned; and it was said that Leicester tried to induce Chancellor Hatton to banish him, but without success.

Hollinshed, Stow, and others speak of Arden as a traitor justly convicted, but Camden says:—"The woful end of this gentleman, who was drawn in by the cunning of the priest, and cast by his evidence, was generally imputed to Leicester's malice. Certain it is that he had incurred Leicester's heavy displeasure, and not without cause, for he had rashly opposed him in all he could, reproached him as an adulterer, and defamed him as a new upstart." The account which Dugdale gives of him is as follows:—"Which Edward, though a gentleman not inferior to the rest of his ancestors in those virtues wherewith they were adorned, had the hard hap to come to an untimely death in 27 Eliz.,

the charge laid against him being no less than high treason against the queen, as privy to some foul intentions that Master Somerville, his son-in-law (a Roman Catholic), had towards her person: for which he was prosecuted with so great rigour and violence, by the Earl of Leicester's means, whom he had irritated in some particulars (as I have credibly heard), partly in disdaining to wear his livery, which many in this country of his rank thought, in these days, no small honour; but chiefly for galling him by certain harsh expressions, touching his private accesses to the Countess of Essex before she was his wife; that through the testimony of one Hall, a priest, he was found guilty of the fact, and lost his life in Smithfield.

(Camden, *History of Elizabeth, Queen of England*; *Biographia Britannica*; Dugdale, *Antiquities of Warwickshire*.)

ARDEN, ROBERT, the son of Edward Arden, was a lawyer, and is said to have succeeded in recovering from Darcy by law-suits the greater part of his father's estates.

ARDEN, RICHARD PEPPER, LORD ALVANLEY, was the second son of John Arden, Esq., and was born in 1745 at Bredbury, near Stockport. He received his early education at the grammar school in Manchester, and in 1763 was admitted as gentleman-commoner of Trinity College, Cambridge. He was admitted a member of the Society of the Middle Temple in the year 1762, and was called to the bar in 1769. At the commencement of his professional life he became the associate and friend of Mr. Pitt, and his intimacy with that statesman was undoubtedly the efficient cause of his success. In 1776 he was appointed a judge on the South Wales circuit in conjunction with Mr. Justice Barrington, and in 1780 he became king's counsel and a bencher of the Middle Temple. When Mr. Fox and Mr. Burke, with other members of the Whig party, seceded from the administration in 1782, upon the death of the Marquis of Rockingham, Mr. Arden was appointed solicitor-general; and in the same year he first came into parliament as member for Newtown in the Isle of Wight. In April, 1783, when the coalition between Lord North and Mr. Fox was formed, he resigned his office of solicitor-general, and became one of the most constant and strenuous supporters of Mr. Pitt in his opposition to that ministry. Upon Mr. Pitt being again placed at the head of the government, Mr. Arden was re-appointed solicitor-general. This occurred in December, 1783; and in March of the following year he became attorney-general, and chief justice of Chester upon the removal of Mr. Kenyon to the Rolls. At the new parliament, which was called in May, 1784, he sat for Aldborough in Yorkshire. He retained the office of attorney-general for four years, and when Lord Kenyon was appointed lord chief justice of the King's Bench, in the summer of 1788, Mr. Arden, after considerable opposition on the part of Lord Thurlow, then Lord Chancellor, became Master of the Rolls. On receiving this promotion Mr. Arden was knighted, and was again returned to parliament for Aldborough. In the new House of Commons, which assembled in November, 1790, he sat as one of the members for Hastings.

Shortly after the close of Easter term, 1801, Lord Eldon having relinquished the office of Lord Chief Justice of the Court of Common Pleas, Sir Richard Pepper Arden succeeded him, and was created a peer by the title of Baron Alvanley of Alvanley in the county palatine of Chester. He presided in the Court of Common Pleas less than three years. He was suddenly seized with an inflammation of the bowels, and died on the 19th of March, 1804, after an illness of a few days.

Lord Alvanley married in 1784 a daughter of Richard Wilbraham Bootle, Esq., and sister of Lord Skelmersdale. By this lady he had two sons and three daughters, who all survived him.

ARETÆUS, surnamed *Cappadox*, or the *Cappadocian*, one of the most valuable medical writers of antiquity, is supposed to have lived in the latter part of the 1st and the beginning of the 2nd century after Christ. It seems to be a peculiar merit of this physician to have remained free from the predominant influence of any one of the prevailing theoretical schools, and to have preserved a praiseworthy independence in the observation and treatment of diseases. Aretæus was an original observer; his writings bear no traces of compilation; and if some of the information which he affords belongs to the age in which he lived, a great part of it seems to be the result of his own personal experience.

Aretæus regarded a knowledge of the structure and functions of the body as a necessary step towards the study of disease; his anatomical remarks however betray sufficiently the imperfect state of this science in his time. He concurred with the Pneumatic physicians and the Stoic philosophers, in believing the heart to be "the principle of life and strength," and the seat of the soul. He gave a full account of the distribution of the vena portarum, and regarded all veins as having their origin in the liver; he also was aware of the numerous communications which exist in various parts of the venous system, which led him to refute the notion that particular veins in the arm are connected with particular internal organs, and the consequences which were drawn from this notion as to bloodletting. Aretæus looked upon the liver as the organ destined to prepare the blood, and the spleen as fitted to purify that fluid. He regarded both the stomach and colon as organs of digestion, and bestowed much attention on the morbid affections of the latter organ. He knew that the kidneys had a glandular structure. He stated the nerves to be the organs of sensation and motion. The fact that injuries of the head are apt to produce

paralytic affections on the opposite side did not escape his observation, and, in order to account for it, he stated that the nervous fibres in the brain form a decussation in the shape of the Greek letter X, whilst the nerves arising from the spinal marrow proceed directly to the organ for which they are designed. Notwithstanding these curious remarks on the functions of the nervous system, Aretæus evidently did not make any clear distinction between the nervous and tendinous parts; the latter are undoubtedly alluded to, when he says that, besides the nerves proceeding from the brain, there are others which pass from one bone to another, and are the principal sources of motion.

The descriptions which Aretæus has given of the diseases to which the human economy is subject are accurate delineations, evidently taken from nature, and distinguished by a peculiar liveliness, elegance, and conciseness of diction. He is thought to have excelled all ancient authors, not even excepting Hippocrates, in the art of describing diseases, and may still be regarded as a model in this species of literature. His account of epilepsy, tetanus, acute and chronic headaches, hæmoptysis and causus, or burning fever, are peculiarly happy specimens of his manner of writing.

In the treatment of diseases, Aretæus regarded experience as the best guide, and he repeatedly refers to the necessity of following the hints which nature gives to the physician. His methods of treatment seem to have been energetic where it appeared necessary, but always simple; and he was averse to that farrago of medicines to the use of which some of his contemporaries were addicted.

He frequently employed emetics, purgatives, and clysters; and he was aware that emetics not only evacuate the contents of the stomach and intestines, but derive a great part of their efficacy from the shock which the act of vomiting produces in those parts. He was fond of bloodletting in chronic as well as acute diseases, but cautious with regard to the quantity of blood which he took away; he advises the blood to be stopped before fainting supervenes, and recommends in apoplexy not to take away too much blood at one bleeding. He also mentions the practice of opening a vein on the back of the hand, and he practised the operation of arteriotomy. He employed cupping-glasses and leeches, and he is the first author who mentions blistering with cantharides.

Scarcely any internal medicines were employed by Aretæus in the treatment of acute diseases; but he paid strict attention to diet and regimen: among his dietetical prescriptions, those on the use of the different kinds of milk deserve to be mentioned. In treating chronic diseases he more frequently had recourse to the aid of medicines; we find him prescribing diuretics, sudorifics, and several of the compound stimulating preparations which were in vogue in his time.

Of the writings of Aretæus, only four books on the causes and symptoms, and as many on the treatment, of acute and chronic diseases are extant; nor have they been preserved in a perfect form:—chap. i.—iv., and part of chap. v. of the first book on the causes, and several passages in the books on the treatment, of diseases are lost. In this work the author alludes to his treatises on surgery, on pharmacy, on fevers, and on the diseases of women, of all which works not a single fragment now remains. Had they been handed down to our times, they would have formed most important additions to medical literature.

Aretæus wrote in the Ionic dialect of the Greek language.

The eight books of Aretæus were first edited from the Parisian manuscripts by J. Goupyl, and published at Paris, 1554, 8vo. The standard edition is that of Mr. John Wigan, student of Christ Church, Oxford: it was undertaken by the advice and with the assistance of Dr. Freind, and printed at the Clarendon Press, 1723, folio. Wigan gave a very good Latin translation, notes, and a valuable dissertation 'de Aretæi ætate, secta, in rebus anatomicis scientia, et curandi ratione.' Aretæus also forms the 24th volume of Kühn's edition of the Greek medical authors, Lipsæ, 1828, 8vo. An English translation of Aretæus, by John Moffat, was published at London, 1785, 8vo.

ARETINO, PIETRO, was one of the most notorious men of letters who lived in the 16th century. The admirers of his literary talents called him 'the Divine.' The political position he was supposed to hold was indicated by his other title, 'the Scourge of Princes.' Both titles were, like the life of the man, thoroughly deceptive. He was a person of much natural genius, of very little learning, of no industry, and almost utterly destitute of moral principle. The favourable circumstances in his history are chiefly to be gathered from his own correspondence, the unfavourable ones from bitter libels on him written by his enemies.

Pietro was born at Arezzo in 1492, and is believed to have been the natural son of a gentleman named Luigi Bacci. Till his twentieth year he lived poor and neglected, working for some time as a book-binder in Perugia, picking up such fragments of education as he could, and distinguishing himself by one or two acts of audacious disrespect for the religion of his country. For about fifteen years after this period he was a wanderer through Italy, serving the great in capacities of a very subordinate kind, and repeatedly involving himself in disgrace by misconduct, but still contriving to impress on all who knew him a very high opinion of his natural endowments. After having acquired the patronage of the papal court, he lost it in 1523 by writing obscene sonnets, to accompany the equally obscene engravings made by Marcantonio from drawings of Giulio Romano. An attempt to recover the favour of his Roman patrons was defeated by

a low amour, in the course of which he was dangerously wounded by a rival; and the same incident was indirectly the cause of embroiling him with Berni, Il Mauro (Arcano), and some other poets of the Bernesque school, who were thenceforth through life his determined enemies and unscrupulous maligners. Through all these mishaps however Pietro was able to acquire and retain the patronage, not only of some of the Medici, but of Francis I. of France.

In March 1527 he took up his abode at Venice. There, with no interval of absence exceeding a few weeks, he resided till his death, which took place in that city in 1557, when he had completed his sixty-fifth year. These last thirty years of his life were spent in what he himself desired to describe as literary labour, but of which the greater part was quite unworthy of so honourable an appellation. He did indeed compose and publish a few works properly literary, but the composition of these was one of his least important employments; and so idle and debauched a person can hardly be supposed to have been influenced in writing them by any higher motive than this, that the acquisition of a certain amount of literary reputation was necessary for effecting the great end which he kept steadily in view. He did indeed likewise associate with literary men and artists: in fact, intellectual society had real charms for him; and it is plain that in such society he was eminently qualified to shine. He acquired and retained the friendship, or seeming friendship, of most of those men of genius who adorned Italy in his time; his list of literary friends including such names as that of Bernardo Tasso, while Titian was his constant companion, and Michel Angelo his frequent correspondent. But all these pursuits and companionships, although embraced perhaps in some degree from genuine liking, were most assiduously cultivated for their bearing on other objects, and to these they were skilfully made subservient.

The great aim of Pietro's life at Venice was the acquisition of wealth: wealth he desired ardently, not that he might hoard it, but because without it he could not purchase sensual gratifications. His method of earning money was one which the vocabulary of modern times might enable us to describe by a very plain and undignified term. He was a writer of begging letters. This was exactly the fact: there was nothing to elevate it except the rank of the parties to whom the mendicant addressed himself, and the singular success with which his applications were crowned. Among Pietro's benefactors were many nobles and statesmen: but his favourite correspondents were persons higher still. He established a correspondence, not only with every reigning prince in Italy, but with the emperor of Germany, the king of France, the kings or royal families of Poland, Portugal, Spain, and England. He received gifts or pensions from most of these illustrious persons, as well as from Sultan Solymán and Barbarossa the pirate. From the gains thus procured he supported himself during the thirty years of his residence in Venice, not merely in comfort, but in the profuse luxury of a debauchee.

His letters, which he published in six successive volumes, explain distinctly how this improbable result was brought about. The machinery was so cumbrous, that it is here quite impossible to expose all its internal mysteries; but the principal parts of the moving power may be easily exhibited. We mistake Pietro's position entirely if we accept, as in any sense literally true, his favourite title of 'Scourge of Princes.' He wished to be considered capable of becoming their scourge, but in addressing them he was their abject flatterer. He never went farther in his endeavours to extort favours, than insinuating that his praise of other princes would imply dispraise of those whom he addressed; and that his praise must be earned by liberality, the first of kingly virtues. The point most difficult to be understood is, how he was able to make his royal patrons believe that it was worth while to purchase either his praise or his silence. Even this point could be in no small degree elucidated by an exposition of the relation in which Pietro stood to the literary world of his time; but that relation was so complicated that its details cannot be entered into. The principle however upon which he acted was abundantly plain; and it is not unfairly described, when it is called a system of deliberate imposture. It consisted in diffusing, in all accessible quarters, and by every conceivable artifice, an exaggerated opinion of his literary powers, both as a panegyrist and a satirist. He did contrive to make himself estimated, in both capacities, infinitely beyond the worth of anything which he ever really performed. The means by which this effect was produced are interesting and curious in the extreme, as illustrations of human character, whether we regard the actor in the plot, or those upon whom he worked.

Very seldom did any unpleasant collision mar the animal repose of his life in Venice. He was too cautious, or rather too timid, to risk anything of the sort. He attempted again and again, and in some cases successfully, to conciliate even his literary foes; but after all these men could only vilify his moral character, and he understood his own position too well to feel any serious uneasiness on that score. With persons of higher rank and greater power he never took liberties unless when he believed he might do so with impunity; and if he found that this expectation was groundless, he lost no time in making submissions. When he libelled Pope Clement VII., the pope was besieged in the Castel Sant' Angelo; and he was able to be on terms of such favour with Julius III. that he was admitted to an interview, and had, soon afterwards, the impudence to ask for a cardinal's hat;

on the refusal of which he pasquinaded the pope and his family. He slandered the exiled Pietro Strozzi; but he lay hid in his house for weeks on learning that Pietro had threatened to cut his throat. His most unlucky encounter was with Harvell, the English ambassador at Venice, who, on learning that Pietro had charged him with misappropriating a gift sent by Henry VIII., waylaid the libeller, and made his servants beat him soundly.

The best and most systematic account of Pietro's life and writings is the elaborate and accurate memoir by Mazzuchelli, 'La Vita di Pietro Aretino,' first published in 1741, and again with great additions and improvements, at Brescia, in 1763, 8vo.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARETINO, SPINELLO, one of the most distinguished of the early Italian painters, was born at Arezzo in 1316. He was the pupil of Jacopo del Casentino, whom however he surpassed even as a boy. He obtained a reputation very early by some frescoes illustrating the life of San Niccolo, which he executed in a new church of that saint, built at Arezzo by Dardano Acciajuoli, and which procured him an invitation from Baroni Capelli, a citizen of Florence, to paint the principal chapel of Santa Maria Maggiore, with subjects from the life of the Virgin, and of Sant' Antonio Abate. He executed some frescoes in the monastery of San Miniato, near Florence, which still remain; others in the monastery of San Bernardo, at Arezzo; and others in distemper, in the monastery of Monte Oliveto near Florence. He executed also six of the series of frescoes illustrating the life of San Ranieri, in the Campo Santo at Pisa, which Vasari reckons among his best works; scarcely anything of them now remains, but there are prints of them in Lasinio's 'Pittura a Fresco del Campo Santo di Pisa.' The principal works of Spinello are not mentioned by Vasari; they are in the town-hall of Siena, and are from the life of Pope Alexander III. Rumohr describes them in his 'Italian Researches.' Aretino was still painting them in 1408, which probably was the year of his death. Vasari says he died about 1400, aged 92; and assuming, upon this authority, that he died aged 92, in 1408, he was born, as mentioned above, in 1316. Aretino excelled in expression, and, in the opinion of Vasari, was a better painter than Giotto, and equal to him in design. (Vasari, *Vite de' Pittori*, &c., and the Notes to Schorn's German translation; Rumohr, *Italiensche Forschungen.*)

ARFE, the name of two very distinguished Spanish silversmiths, and the designers and constructors of several of the most costly tabernacles which do or did adorn the cathedrals of Spain.

Henrique de Arfe, the elder, and the grandfather of the other, Juan de Arfe, made, between 1506 and 1524, the silver tabernacles of the cathedrals of Leon, Cordova, and Toledo. The last, which is a gothic design, and hexagonal, is ornamented with 260 small statues, besides bas-reliefs and other embellishments; it weighs rather more than 5292 ounces. It was gilded by Francisco Merino in 1599.

Juan de Arfe y Villafane, the grandson, was born at Leon in 1535; his father Antonio, likewise a silversmith of ability, was his instructor. He is the artist of three of the finest tabernacles in Spain—those of Avila, Seville, and Osmas. That of Seville is the largest and most costly in Spain; it is 12 feet high, and its whole weight in 1668 was rather more than 17,397 ounces. It was completed in 1587, and Arfe himself published an account of it. He made also tabernacles for the cathedrals of Burgos and Valladolid, and one for the church of St. Martin at Madrid. Arfe was much employed by Philip II. and Philip III.; the former appointed him assayer of the Mint of Segovia. About 1590 he made the tabernacle of Osmas, in which he was assisted by his son-in-law Lesmes Fernandez del Moral. He also wrote two works connected with the theory of his profession—'Quilator de Oro, Plata, y Piedras,' Valladolid, 1572; and 'Varia Comensuracion para la Escultura y Arquitectura,' Seville, 1585. The date of his death is not known.

(Ponz, *Viage de España*, &c.; Cean Bermudez, *Diccionario Historico*, &c.)

ARGAND, AIMÉ, was the inventor of the kind of lamp which commonly bears his name, although for some time he was partially deprived of the credit due to him by the substitution of another. He was a native of Geneva, but is said to have been in England when, about the year 1782, he produced the first lamp on his improved principle, the main feature of which is that the wick, and consequently the flame also, is in the form of a hollow cylinder, and that a current of air is allowed to pass up the centre of the cylinder, so as to admit a free supply of oxygen to the interior as well as the exterior of the flame. This arrangement obviates the difficulties attending the production of a large flame either by the use of a single large wick or a series of small ones arranged in a straight line, neither of which will produce equally perfect combustion or equal brilliancy of light; and also, by occasioning the complete combustion of the oil by which the flame is fed, it prevents the emission of smoke. From a paper on the Argand lamp in the 'Penny Magazine,' it appears that the lamp did not satisfy the expectations of its ingenious inventor until the accidental discovery, by his younger brother, of the glass chimney, which, by confining the air immediately surrounding the burner, occasions an upward current outside as well as inside the cylindrical flame, and thereby causes the flame to rise high above the wick, and to yield the greatest possible amount of light. Shortly after Argand contrived his

lamp, his invention appears to have become known to Ambrose Bonaventura Langé, of Paris, distiller to the king, who claimed the perfecting of the discovery by the use of the glass chimney for himself, and obtained a very favourable report upon the improved lamp from the Academy of Sciences, in which he was stated to be the inventor. Hearing this, Argand went to Paris to contest his claim; but after much contention, finding his opponent very determined in his pretensions, he consented to share the profits of the invention with him, and, accordingly, on the 5th of January, 1787, letters patent were granted to Argand and Langé, giving them the exclusive right to make and sell the new lamps in France for fifteen years. The statement made on obtaining this joint patent gave the credit of the invention to Argand, stating that he communicated his first trials to the chemist Macquer in August, 1783, and that he subsequently perfected the lamp by the addition of the glass chimney while in England. The superiority of the new lamps soon brought them into such general use, that in 1789 the timmen of Paris endeavoured to overthrow the patent, and for this purpose published an abusive memoir, in which it was contended that as Argand and Langé had so long disputed the credit of the invention, it could not belong to either of them; a course of reasoning which led Argand, in a printed reply, to allude to the long-pending dispute between Newton and Leibnitz respecting the differential calculus, in which case he pleads that no such conclusion was drawn. Argand was however soon deprived of advantage from his patent by the abolition of all exclusive privileges which took place during the Revolution, and he also lost for a time the honour of his invention, the lamps being called after a person of the name of Quinquet, who introduced some modifications of form. Argand retired to England, where chagrin so preyed upon him that he at length returned to his native country with broken health, and died there on the 24th of October, 1803. In the brief memoir in the 'Biographie Universelle,' Argand is styled a physician and chemist, and is said to have invented some useful processes for the improvement of wines. It is also related there that he became melancholy and visionary towards the close of his life, devoting himself to the occult sciences, and seeking to obtain from the bones and dust of the sepulchre the means of prolonging life. (*Biographie Universelle, Supplément, vol. I.; Penny Magazine, iii. 120.*)

ARGENS, JEAN-BAPTISTE DE BOYER, MARQUIS D', was born at Aix in Provence, on the 24th of June, 1704. His father was procureur-général to the parliament of Aix. The parents of D'Argens wished him to follow the profession of the law, but he refused, and entered the army at the age of fifteen. After various adventures he for a time quitted the military profession; but resuming it in 1733, was at the siege of Kehl in 1734, and was slightly wounded; but some time after at the siege of Philipsburg on the Rhine, he was so seriously disabled by a fall from a horse that he was obliged to leave the service. Disinherited by his father, he went to Holland, and gained his livelihood by his pen. Here he wrote his 'Lettres Juives,' and his 'Lettres Chinoises,' and the 'Lettres Cabalistiques.' In December, 1741, he arrived at Berlin, with a recommendation to Frederick II., king of Prussia, whose offers induced him to fix his abode in the Prussian capital. Frederick made him chamberlain, and co-director of the academy, and gave him a salary of six thousand livres. D'Argens soon became one of the most intimate of Frederick's associates; his conversation was remarkable for a certain *bonhomme* and vivacity which rendered it very agreeable. But Frederick was fond of playing him practical jokes, and he used to rally D'Argens most unmercifully on the hypochondriac humours to which he gave way. At the age of nearly sixty D'Argens married an actress named Mademoiselle Cochois, without Frederick's knowledge, a step which the king never entirely forgave. Though he had agreed with the king, on entering his service, that he should be at liberty to retire at a certain age, and he had passed the stipulated period, still he could not venture to apply for his dismissal, but solicited leave of absence, and with great difficulty obtained it, for six months (1769). Towards the end of the appointed time he was returning, when he was taken very ill at Bourg en Bresse. His wife was so occupied in attendance upon him, that she forgot to write to Frederick to explain the cause of his prolonged absence, and Frederick, concluding that the marquis had given him the slip, struck out his name from the pension list. D'Argens, irritated at this return for his long services, went back immediately to Provence, and lived about two years at Eguilles on a small estate which his brother, the President of Eguilles, had given him, although he had been disinherited by his father. D'Argens died at Toulon January 11, 1771, of indigestion. When Frederick heard of his death, he ordered a marble monument to be erected to his memory at Eguilles. It is said that D'Argens asked for the sacrament in his last sickness; that he often read the Gospel, and was admitted as a penitent by a certain brotherhood. He left an adopted daughter.

D'Argens was master of several languages, had some knowledge of chemistry and anatomy, and painted pretty well. His works are very numerous, and are enumerated by Quirard in 'La France Littéraire.' His 'Memoirs' and 'Lettres' contain notices of the lives, acts, and peculiarities of numerous writers that can only be found elsewhere by consulting a variety of authors.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARGENSOLA, BARTOLOMÉ LEONARDO DE, was a native of

Barbastro in Aragon, and descended from a noble family, originally from Ravenna in Italy. He was born in 1566. He studied at the university of Huesca, and entered the ecclesiastical profession. Through the influence of his brother he was made a chaplain to the Princess Maria of Austria, and rector of Villahermosa. He followed his brother to Naples, and remained in Italy three years after his death. In 1616 he returned to Spain, and was made a canon of Zaragoza, in which town he died, according to some authorities in 1633, and according to others in 1631.

Argensola left behind him a continuation of the 'Annals of Aragon,' by Zurita, a 'History of the Conquest of the Molucca Islands,' some letters, satires, and other poetical effusions. The continuation of the history of Zurita, in point of style exceeds the original, and the events are related with no less accuracy than freedom. As poets, himself and his brother are among the first that Spain has produced. Their poetry is marked by singular correctness of taste, on which account they have been styled the Horaces of Spain.

ARGENSOLA, LUPERCIO LEONARDO DE, brother of Bartolomé, was born in 1565, and began his studies at the university of Huesca. He afterwards went to Zaragoza, where he studied Greek, history, and rhetoric. Before he had attained his twenty-fifth year he went to Madrid, where he became secretary to the Princess Maria of Austria. The archduke Albert of Austria made him his chamberlain, and Philip III. appointed him historiographer of Aragon. The count of Lemos having been appointed viceroy of Naples, took Argensola with him, and made him his secretary of state, and also secretary for war. In 1613 he died at Naples. He left behind him three tragedies, some poems, and other works.

ARGYLL, CAMPBELLS, LORDS OF. This family traces its lineage to an individual of their name who in the 12th century married the daughter of a Gaelic chieftain, and got with her the lordship of Lochow in the shire of Argyll. From that period the heads of the family and many of its members have taken an active part in public affairs. The more distinguished of them, however, are the following:—

ARCHIBALD CAMPBELL, eighth Earl of Argyll, was born in the year 1598, and from his earliest years was noted for his piety and devotion. In 1623, when bearing the title of Lord Lorn, his father Archibald, the seventh earl, having left the kingdom, he resigned into the king's hands his father's hereditary office of lord justiciar, or, as it came to be styled, justice-general of Scotland.

In 1633, the Earl of Argyll having declared himself a convert to the Roman Catholic faith, was obliged to make over his estates to his son, reserving only a suitable maintenance to himself; and the following year Lord Lorn was appointed by the king one of the extraordinary lords of session. In the month of April, 1638, when the national covenant was framed and sworn to by nearly the entire population of Scotland, he was called up with others to London to give advice to the king under the existing circumstances of the kingdom; when Lorn alone spoke freely and honestly, and recommended the utter abolition of those innovations which his majesty had made on the constitution of the Scottish church. He returned to Scotland on the 20th of May; and on his father's death, the same year, succeeded to all his honours and possessions. He attended the meeting of the general assembly at Glasgow that year, and there openly joined the church against the court. It was at this assembly that the oppressive policy of two reigns was subverted, episcopacy abolished, and presbyterianism established. To repress the rising of the M'Donalds and the Earl of Antrim in aid of the invasion of Scotland by the royalists, which afterwards followed, Argyll proceeded to his own country, where he raised a force of 900 of his vassals, part of which he stationed in Kintyre, part in Lorn, and with the remainder he passed over to Arran, which he secured by seizing upon the castle of Brodick. He subsequently traversed with a force of about 5000 men and a small train of artillery, the districts of Badenoch, Athol, and Mar, levying the taxes imposed by the estates of Scotland, and enforcing submission to their authority.

When the king came to Scotland in 1641, with a view to the settlement of the kingdom, Argyll was qualified by his learning and talents, no less than by his services, for the post of lord-chancellor, then vacant, but the king was afraid to aggrandise one already so powerful, and the place was bestowed on Lord Loudoun. Argyll however was created a marquis, by the title of Marquis of Argyll. In the disturbances and civil war which soon afterwards followed, Argyll in 1644 took part against the king, and commanded the army sent against Montrose, whom he proclaimed a traitor, and offered a reward of 20,000*l.* for his head. Montrose, whose forces were inferior, retreated northwards, and Argyll showed no disposition to risk an action until, having been joined by additional troops under the Earl of Lothian, he attacked Montrose near Castle Tyvis in Aberdeenshire, but was defeated, left the army, and returned to Edinburgh. He however resumed the command shortly afterwards, and on February 2nd, 1645, was again routed, fled, and carried the intelligence of his own defeat to the parliament at Edinburgh. They expressed their dissatisfaction so loudly that Argyll resigned the commission which he held from the Estates as general of the army; and in February, 1646, was sent over to Ireland to bring home the Scotch troops which had been directed thither to assist in repressing the turbulence of the Catholics. He returned in May following; and in the month of July in the same year, when the king had surrendered himself to the Scottish army, Argyll went to

Newcastle to pay his respects to him, and he was afterwards employed in the conference with the parliament of England on the articles presented by the Estates to the king. He took also a leading part in the installation of Charles II., on whose head he placed the crown at Scone on January 1, 1651. He submitted however to the subsequent usurpation of Cromwell, and under Richard sat in parliament for the county of Aberdeen. For these compliances he was at the Restoration indicted for high treason, and, being convicted, he was beheaded on Monday, May 27, 1661.

ARCHIBALD CAMPBELL, ninth Earl of Argyll, was the eldest son of the marquis. During his father's life he had served in the army with the king's friends; Cromwell had exempted him from his act of grace, and Monk required him to give sureties for his peaceable conduct. His father had not been attainted, and he was restored to the estate and title of Earl of Argyll in 1663. He shared also largely in the profits and preferments which followed on the king's restoration. He was also appointed one of the lords of council, but took no prominent part in public affairs until 1681, when he gave much offence to the covenanters by voting in the council for the execution of Donald Cargill, one of their most valued preachers. In the same year the Duke of York arrived in Scotland, shortly after which the Test Act was introduced to the parliament of Scotland, and though Argyll opposed it strenuously, it was carried and passed in one day—August 31st, the time for taking it being limited to January 1st, 1682. All the privy councillors took it in September except Argyll, who waited on the Duke of York to explain his scruples, and represented that the limited time had not nearly expired. On November 3 however he took it with the reservation of 'as far as consistent with the Protestant faith,' and thereupon resumed his seat as a privy councillor. On November 8 he was indicted for treason and leasing-making, tried, and condemned to death on December 12. He made his escape from confinement however in the train of his step-daughter, Lady Sophia Lindsay, disguised as her page, and escaped to Holland. He afterwards returned, in April, 1685, and, at the head of a considerable force, made a descent into Argyshire; but being made prisoner, he was executed, on the 30th of June, on a single day's notice, on his former sentence. His own son had offered to serve in the royal army against his father, when he invaded Scotland previous to his execution. This son was ARCHIBALD, tenth Earl of Argyll, so acknowledged by parliament before the reversal of his father's attainder. He also sat in the Convention of 1689 as such; and was one of the commissioners deputed by the estates to offer the crown of Scotland to the Prince of Orange, and to tender the coronation oath. The next year he was made a lord of the treasury, and in 1694 an extraordinary lord of session. In 1696 he was appointed colonel of the Scots Horse Guards; and afterwards raised a regiment of his own clan, which greatly distinguished itself in Flanders. On the 23rd June, 1701, he was created Duke of Argyll; and died in September, 1703.

JOHN CAMPBELL, second Duke of Argyll, was born October 10th, 1678, and succeeded his father in 1703, was sworn of the king's privy council, appointed captain of the Scots Horse Guards, and, though scarce twenty-five years old, raised to the seat occupied by his father as an extraordinary lord of session. This last place however he not long afterwards resigned in favour of his brother, Archibald Campbell, then lord high treasurer of Scotland, who, in the end of 1706, was created Viscount and Earl of Ilay, for his services in furthering the Union with England. For the like services Argyll had, in 1705, been created an English peer, by the titles of Baron Chatham and Earl of Greenwich. His grace after this served four campaigns under the Duke of Marlborough in Flanders, where he rose to the rank of lieutenant-general, and honourably distinguished himself in the battles of Ramillies, Oudenard, and Malplaquet, and at the sieges of Ostend, Meenen, Lisle, Ghent, and Tournay. On the change of ministry in 1710 he joined the court, and was appointed ambassador and generalissimo in Spain; and on the same occasion his brother, the Earl of Ilay, was made lord justice-general of Scotland for life. On his return from Spain, where he effected very little, he changed his political party again, and was in consequence deprived of his government offices. When the Hanover family attained the throne, he was appointed commander-in-chief of all the king's forces in Scotland; and in repressing the rebellion of 1715 behaved with great energy and decision, defeating the Earl of Mar, at Dumblane on November 13th of that year. On the 13th April, 1719, he was advanced to the dignity of Duke of Greenwich. After several changes in the political world he retired in a great degree from public life, though after the affair of the Porteous mob he earnestly advocated the cause of the city of Edinburgh, which it was proposed by the ministry to punish severely. He died on September 3rd, 1743, when, leaving no male issue, his English titles of Duke and Earl of Greenwich and Baron Chatham became extinct. His other titles passed to his brother already noticed, Archibald, Earl of Ilay, and third Duke of Argyll. By these two brothers, as has been well remarked, the views of a certain party in Scotland at the Union to perpetuate their authority over their countrymen were actually realised, the whole kingdom having become subject to them through the servility of the few members which Scotland long returned to parliament. The latter, indeed, had the affairs of Scotland so entirely at his disposal, that he obtained

the appellation of King of Scotland. He died on the 15th April, 1761, and, leaving no issue, his own immediate honours became extinct, while those of his family descended to his cousin.

* GEORGE JOHN DOUGLAS CAMPBELL, eighth Duke of Argyll, was born in 1823. He was the second son of John Douglas Edward Henry, the seventh duke, who succeeded his brother in 1839, and the elder brother of the present duke died young. Early in life, as Marquis of Lorne, he took a decided part in the controversies of the Presbyterian Church of Scotland relating to patronage, and was looked upon by Dr. Chalmers as an important and valuable adherent. On January 15, 1842, he published 'A Letter to the Peers, from a Peer's Son, on the duty and necessity of immediate Legislative Interposition in behalf of the Church of Scotland, as determined by Considerations of Constitutional Law.' This pamphlet is an historical view of the church, particularly in reference to lay patronage; in it he strongly condemns the Earl of Aberdeen's proposed measure for "removing doubts" on the subject, and recommends the abolition of lay patronage by legislative acts. But though thus decided in his opinion, he was by no means disposed to accompany Dr. Chalmers in his separation from the church. Accordingly, after it had taken place, in the same year (1842), he published 'A Letter to the Rev. Thomas Chalmers, D.D., on the present Position of Church Affairs in Scotland, and the Causes which have led to it. By the Marquis of Lorne.' In this pamphlet he continues strongly in favour of the anti-patronage principle, but declines to designate "the absolutely arbitrary location of ministers" by the term 'intrusion,' as being unfair: he also contends for the right of the church to legislate for itself, but condemns the Free Church movement, which had just taken place at the General Assembly. Dr. Chalmers had said "lay patronage and the integrity of the spiritual independence of the church had been proved to be—like oil and water—immiscible." From this extreme view he dissents, and declines to leave the church. In 1848 he published 'An Essay on the Ecclesiastical History of Scotland since the Reformation;' a careful and clever expansion of his first pamphlet.

In 1847 the Marquis of Lorne succeeded his father in the dukedom, as also in the sheriffdom of Argyshire, and as master of the queen's household in Scotland, both hereditary offices. After taking his seat in the House of Peers, he frequently took part in the debates, and distinguished himself as an effective speaker. On the accession of Lord Aberdeen to office in 1852, he was appointed Lord Privy Seal. On the breaking-up of that ministry in February 1855, by the secession of Lord John Russell, and the appointment of Mr. Roebuck's Committee, in consequence of dissatisfaction with the ministers for their conduct of the war against Russia, the duke retained his office under the prime-ministry of Lord Palmerston, which he continued to hold till November 1855, when he exchanged it for that of Postmaster-General.

The Duke of Argyll married in 1844 Elizabeth Georgiana, the eldest daughter of the Duke of Sutherland, by whom he has issue. His grace has always shown a marked attention to literary and scientific pursuits. He usually attends and takes a part in the business at the meetings of the British Association for the Advancement of Science, of which he was president in 1855, when it met at Glasgow; and he was elected Chancellor of the University of St. Andrews in 1851, and Rector of the University of Glasgow in 1854. The present duke has maintained and added to the improvements in planting and agriculture, which were largely carried on in Argyshire by his uncle, Duke William, who died in 1839.

ARI or ARA or ARE HIN FRODI, or the Learned, the earliest historian of Iceland whose writings have come down to us, was born in Iceland in the year 1068. In the time of Gissur, the second bishop of Iceland, Ari took priest's orders, and afterwards married and had a family. He died on the 9th of November, in the year 1148, at the age of 80 years. Only some of the writings of Ari are preserved. The 'Landnamabok' and the 'Islandinga-Bok,' which are still extant, are sufficient to attest the value of the labours of Ari. The 'Landnamabok' is a history of the colonisation of Iceland. It was commenced by Ari, continued by Kolskeg, Brand, Styrmir hin Frodi, and Sturle Thorðsson, and completed by Haco Erlendsson. The 'Islandinga-Bok' or 'Book of the Icelanders' is a small treatise of ten chapters and a preface only, in which Ari speaks of the first occupation of Iceland, the names of the earliest colonists, the laws they established, their expeditions to Greenland, the first introduction of Christianity into Iceland, and the names of the earliest bishops. (Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARIALDUS was a deacon of the church of Milan, said to have been of the family of Alciati. He made himself conspicuous in the schism concerning discipline which broke out in that church in the latter half of the 11th century. It was the practice in the province of Lombardy, which was spiritually subject to the Archbishop of Milan, to grant priests' orders to married men who had married only one wife, she being a spinster and not a widow. If a priest became a widower, he was not allowed to marry again, under pain of being interdicted the exercise of his clerical functions. Such was likewise the practice of the eastern church long before its separation from Rome, and such it has continued to this day. In the west celibacy was strenuously enforced upon the clergy, but its obligation was not universally acknowledged until the latter part of the 11th century, when the

determined will of Gregory VII. surmounted all obstacles, established it as a canon of the church, and enforced its observance by means both of the spiritual and temporal powers.

Wido de Velate was made Archbishop of Milan after the death of the famous Heribert in 1045. Wido was a worldly man, fond of ease, and not very strict in matters of discipline. The church of Milan, like most other churches of that age, was very corrupt. Simony was openly and commonly practised. Independently of the priests who were legally married, many others kept concubines, and some zealous men, indignant at the abuse, thought that the strict enforcement of universal celibacy among the clergy was the only cure for the evil, whilst other considerations of ecclesiastical polity contributed to make clerical celibacy appear desirable. But in their declamations against the licentiousness of the clergy, they and the historians and canonists who came after them, have often confounded the married priests with those who kept concubines, and have thus disfigured the historical facts. Among those who first raised their voice against the corruptions of the clergy was Anselmo da Baggio, a canon of the church of Milan, and a man of learning and piety. Archbishop Wido, anxious to avoid popular tumults, contrived to remove Anselmo from Milan by having him appointed Bishop of Lucca. But the deacon Arialdus took up the question concerning the clergy, and soon became a principal in it. He found an associate in Landulfus, a man of noble birth and a ready speaker. A third person is mentioned, named Nazarius, a wealthy banker who supplied the two others with money to carry on their agitation. It was in the year 1058 that Arialdus and Landulfus began publicly to harangue the people of Milan, and to descant on the licentious lives of the clergy. Arialdus, on a day of festival, entered a church at the head of a mob, while the priests were officiating, chased them about, and seized those who could not escape. He then published a resolution binding all priests and deacons to separate from their wives and live in celibacy, and he compelled all whom he caught to sign the paper. The archbishop convoked a provincial synod at Fontaneto in the district of Novara, before which Arialdus and Landulfus were summoned to appear and state their charges against the clergy, and as they did not obey the summons, they were both excommunicated by the synod in 1057. Upon this Arialdus repaired to Rome, where Pope Stephen X. was then holding a council. Both Arialdus and a deputation from the clergy of Milan appeared before the council. The spokesman of the deputation acknowledged that there was much reason and soundness in the doctrine supported by Arialdus, but he complained of his manner, and of his intemperate and factious zeal, which was exciting a schism in the church. Arialdus having replied, the pope imposed silence, and, saying little about the grounds of the quarrel, he pronounced the sentence of excommunication against Arialdus and Landulfus to be null. He then appointed Anselmo, bishop of Lucca, and Cardinal Hildebrand (afterwards Gregory VII.) as legates to Milan, to investigate the matter in dispute, and he ordered Arialdus to go with them. The legates were not well received at Milan. Having investigated the conduct of the clergy, they returned to Rome to make their report, leaving at Milan Arialdus and Landulfus, whom they encouraged to persevere in their work. It seems that the two reformers succeeded in making converts even among the clergy, and that several priests who had purchased livings, resigned them, and that others separated themselves from their wives or dismissed their concubines.

In 1059, Nicholas II., then pope, sent as legates to Milan the learned Petrus Damianus and Bishop Anselmo. A tumult broke out soon after their arrival. Damianus in his work 'Contra Clericorum Intemperantiam' exhibits the difficulties of his position. "The fat bulls of the church of Lodi beset me, bellowing out, 'We have the sanction of the council of Tribur, which allows clergymen to have wives; ' to which I replied 'that the authority of the alleged council was of no avail, if it disagreed from the decretals of the Roman pontiffs.'" A new difficulty presented itself. Damianus having claimed precedence of the Archbishop of Milan on public occasions, had given offence, not only to the whole clergy, but to the people also, who did not like to see the humiliation of their ancient see. It was one of the objects of the mission of Damianus to enforce the supremacy of Rome, and he has reported in his works the principal arguments of which he made use for that object. It seems that the clergy remained silent, if not convinced, and Damianus proceeded to expedite the affairs of discipline. As the whole clergy, including the archbishop, were guilty of simony, it being an old received custom at Milan to give and receive fees for ordinations and preferments, Damianus obtained from the heads of the clergy their written promise to desist from the practice in future, and contented himself with awarding them certain canonical penances for past transgressions. Much was said on this occasion against simony, but little about the married priests; only the archbishop in his declaration promised to endeavour, as much as in him lay, to make all priests and deacons give up the company of their wives and concubines. Soon after, the Archbishop Wido repaired to the council held at Rome in April, 1059; and although Arialdus, who was also there, complained of the continuance of the irregularities of the clergy, Wido was well received by Pope Nicholas, who invested him with the pallium and the pastoral ring. By a canon of that council, priests and deacons keeping concubines were declared to be suspended from their functions.

In 1061, after the death of Nicholas, Anselmo, bishop of Lucca, was made pope by the name of Alexander II. One of his first acts was to write a pastoral letter to his townsmen, the clergy and people of Milan, full of kind sentiments, but expressing his confident hope that clerical chastity would be permanently honoured, and the opposite vice be cast off among other heresies. Previous to this the agitation against the clergy had somewhat subsided, as Arialdus was deprived of the active support of Landulfus, who became afflicted with a disorder of the chest, by which he lost his voice. At this juncture a brother of Landulfus, named Erlembaldus, happening to return home from a pilgrimage to Palestine, Arialdus fixed upon him as a fit champion, and urged him to gird on his sword "like a new Matathias to fight for the good cause." After some hesitation Erlembaldus resolved to go to Rome and abide by the decision of the pope. Arialdus went with him. Alexander II. received them affectionately, and having assembled a consistory, in which Cardinal Hildebrand took the lead, he appointed Erlembaldus gonfaloniere or standard-bearer of the Roman and universal church, and delivered to him the standard of St. Peter, commanding him to unfurl it against the enemies of the church whenever it should be necessary to resort to force.

On arriving at Milan, Arialdus and Erlembaldus began to exercise their mission, being supported by a large party among the people. They separated by force the priests and deacons from their wives and concubines, and they scourged many with whips studded with nails, according to Arnulfus. The priests had also their partisans, and frequent encounters took place, and confusion raged in the city. In the following year (1063) Pope Alexander wrote two more letters, one to the clergy and the other to the people of Milan, forbidding the faithful to attend the service of mass when performed by concubiniarian or simoniacal priests, declaring the latter to have lost their benefices if they persisted in their guilty course, and enjoining the heads of the clergy to enforce these decisions. The clergy however, being ill-disposed to obey, Arialdus proposed a conference. The archdeacon Guibert, a canon, and another clergyman, came forward to argue with Arialdus and Landulfus, who appears again on the stage on this occasion. Nothing came of the conference. Arialdus complained that there was hardly a clerical man who would join him, and that he was only supported by laymen. Both he and Erlembaldus were in frequent correspondence with Rome, and especially with Cardinal Hildebrand, and also with Peter Damianus.

In 1066 Arialdus wrote to the pope complaining that the clergy of Milan and the archbishop himself persisted in their old simoniacal practices, and that many of the priests did not observe celibacy. Erlembaldus went himself to Rome with the letter, and returned with a papal bull of excommunication against Archbishop Wido. The prelate communicated the fact to the astounded congregation from his place in the cathedral on Whit-Sunday morning, holding the bull in his hand, and telling the assembled multitude that this sentence of their common degradation and ruin was the result of the intrigues of those men who stood before them, pointing to Arialdus and Erlembaldus, who had taken a conspicuous place opposite the archbishop; that out of respect for Ambrose, the church of Milan had never before been subject to Rome; and that those who conspired to strip that ancient see of its independence, deserved to be cast out of the land of the living. Cries of "Death to them!" resounded from various parts of the church. The scene that followed is variously related, but it would appear that both the archbishop and Arialdus were roughly used. A day or two after, the archbishop laid an interdict upon the whole diocese of Milan as long as Arialdus remained in it; church-service was discontinued everywhere. The people, horror-struck, took the part of their archbishop. Arialdus and Erlembaldus thought it prudent to leave in the night, and they repaired to Legnano, which was a domain of Erlembaldus. But as they were surrounded by enemies, Arialdus asked a country priest of his acquaintance to conceal him in his church. The priest betrayed him to the emissaries of the archbishop. Arialdus was arrested, tied on a horse, and carried to the castle of Arona on the Lake Maggiore, and brought before a niece of the archbishop, called Oliva, who ordered him to be taken to a desert island on the lake, one of the now beautiful Borromeo islands, and gave secret instructions to the guards to kill him. It is said that he was offered his life if he would retract what he had said against the archbishop, to which Arialdus replied that he would not save his life by a lie. It is added that the guards hesitated to murder him, when two priests or deacons of his enemies were sent in a boat by Oliva to see that he was put to death, and they killed him after cruelly mutilating him. His body was thrown into the lake. This happened on the eve of St. Peter's day, June 28th, 1066. Unusual signs and prodigies, it is said, caused the body to be found uncorrupted ten months after, when Erlembaldus, at the head of an armed multitude, carried the body to Milan, where it was solemnly interred. Erlembaldus continued to agitate Milan for years after. The Archbishop Wido, worn out with age and anxiety, resigned; and a new schism broke out concerning the election of his successor. At last Erlembaldus was killed in an affray in 1076. Arialdus was inserted in the catalogue of martyrs by Pope Alexander II., and he is registered by the Bollandists among the saints of the month of June. The result of the contest was that the see of Milan became subject to that of Rome, like the other sees of Italy, and its discipline was made uniform with that of the

rest. Nothing further is said about the married priests, a class which became gradually extinct, as no more married men were ordained.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARIAS, MONTANUS, BENEDICTUS, in Spanish *Benito Arias Montano*, was a celebrated Catholic divine and orientalist, who possessed vast erudition in Jewish antiquities, and chiefly distinguished himself as editor and interpreter of the sacred Scriptures. He was born, in 1527, of noble but poor parents, in a village called Frexenal de la Sierra, in Estremadura, near the Andalusian border, in a mountainous district; and hence his surname Montano. He studied for some time at Sevilla, and subsequently he took up his residence at Alcalá de Henares (Complutum), where he obtained the degree of Doctor of Divinity. He acquired a knowledge of Arabic, Syriac, and Chaldaic; at a later period, while journeying through France, England, Italy, Germany, and the Netherlands, he acquired several modern tongues. On account of his great scholarship, the bishop of Segovia, Martín Pérez Ayala, took him for his companion to the council of Trent. After his return to his own country he determined to live in seclusion and devote his time to literature, but at the request of Philip II. he proceeded to Antwerp to superintend the splendid and expensive edition of the 'Polyglott Bible,' which, at the suggestion of a most diligent and enlightened printer, Christopher Plantin, was to be executed in that city. Arias devoted four years to this undertaking, and presented the finished work to Pope Gregory XIII. in 1572. During his sojourn in the Netherlands, he was also president of the committee, which, by the order of the Duke of Alba, governor of the Netherlands, prepared the 'Index Expurgatorius.' The edition of the 'Polyglott Bible' which Arias gave to the world, in every respect justified the high expectation which had been formed of it; but in a voyage from the Netherlands to Spain nearly all the copies were lost. The king remunerated Arias's labours by giving him a yearly pension of 2000 ducats, besides other honorary rewards and lucrative offices. Arias was an upright, sincerely orthodox Catholic, but he was a declared enemy of the Jesuits, and that ambitious order omitted no opportunity to take revenge on so dangerous a foe—the more powerful, because his orthodoxy had never been questioned, and was supported by uncommon erudition. He died at Sevilla, in the year 1598, as prior of the convent of St. Iago, being then seventy-one years of age. His library, which was extensive, was incorporated in that of Escorial.

Arias's numerous and extensive literary works chiefly belong to theological, but partly also to classical literature, but his Polyglott certainly holds the principal place; it is generally called the 'Antwerp Polyglott,' or, from the patronage bestowed on it by Philip II., 'Biblia Regia,' and sometimes also after the printer, 'Biblia Plantiniana.'

ARI'ON, a native of Lesbos, the inventor of the dithyrambus, and a great musician, was contemporary with Periander of Corinth, and with Alyattes, king of Lydia (B.C. 628-571). He travelled as far as Taras (Taranto) in Southern Italy, and acquired considerable wealth by his professional skill. (Herod. i. 23; *Elian., Hist. Anim.* xii. 45.)

ARIOSTI, ATTILIO, a dramatic composer of some celebrity, was a native of Bologna. He was intended by his family for the priesthood, and in compliance with their wishes became a Dominican friar. But his heart was devoted to music, his time was spent in its cultivation, and at length he was freed by a papal dispensation from the rules of his order, and left to follow his favourite pursuit as he chose. His bent was towards dramatic composition, and in 1696 he set to music Apostolo Zeno's 'Dafne,' which was performed in his native city. Two years afterwards he entered the service of the electress of Brandenburg, and his ballet 'La Festa d'Imeneo,' and his opera of 'Atis' were produced at Berlin during the short period that he remained there. "To a portion of the latter," says Hawkins, "Ariosti adapted a composition called 'Sinfonia Infernale,' the modulation of which was so singular, and withal so masterly, that the audience were alternately affected with terror and pity in exact correspondence with the sentiments of the part and the design of the representation." During his residence at Berlin, Ariosti became acquainted with Handel, then a youth, and the friendship thus early formed was unimpaired in after life when they met as rivals. On his return to Italy he composed 'Nebuchadonassar,' an oratorio, for Venice; and his opera, 'La più gloriosa Fatica d'Ercole,' for Bologna. He quitted Italy again for Vienna, when, in 1708, he brought out the opera of 'Amor tra Nemici.' On the 12th July, 1716, the 'London Courant' announced his performance of a solo on the viol d'amour at the Italian opera house, on the sixth representation of Handel's 'Amadigi.' During this, his first visit to England, Ariosti appears only to have attracted attention as a skilful performer on an instrument little known there. In 1720 a plan was formed in London for patronising Italian operas, and enlisting in their composition and performance the choicest musical talent of Europe. For this purpose the sum of 50,000*l.* was raised by subscription, George I. contributing 1000*l.*; and the associated subscribers gave the establishment the title of the Royal Academy of Music. A lyric poet was engaged, the best singers that Europe could supply were brought to London, and three eminent composers were enlisted in the service of the academy. Bononcini, as he himself states, was invited from Rome, Ariosti from Germany, and Handel, who at this time resided with the Duke of Chandos at

Cannons, was not only included in the arrangement, but was commissioned to engage the principal singers. The following year, Handel having returned from his mission, the libretto of 'Muzio Scevola' was divided between these three composers; the first act having been assigned to Ariosti, the second to Bononcini, and the third to Handel. Ariosti's 'Ciro' was the first new opera after the run of 'Muzio Scevola,' and its songs were printed by Walsh. To this succeeded the 'Floridante' of Handel, and then the 'Crispo' of Bononcini. In 1723 Handel's 'Otho' was followed by the 'Coriolano' of Ariosti; then came Bononcini's 'Erminia,' the 'Flavio' of Handel, and, in 1724, the 'Vespasiano' of Ariosti. This successive occupation of the Italian opera stage by the three rivals continued till 1727, when Bononcini having produced his 'Astyanax' and Ariosti his 'Lucio Vero,' they relinquished their engagements, and left Handel in undisputed possession of the field.

Of the various operas which Ariosti wrote, 'Coriolano' was the most popular. "The prison scene," says Hawkins, "is wrought up to the highest degree of perfection that music is capable of, and is said to have drawn tears from the audience at every representation." This was supposed to have been parodied by Gay in the 'Beggars' Opera,' and to have been alluded to in this sentence from his introduction: "I have introduced the similes that are in all your celebrated operas; and besides I have a prison scene, which the ladies always reckon charmingly pathetic."

Bononcini, after ceasing to write for the stage, found, for a time, patronage and support among his titled admirers, especially from the Marlborough family. Ariosti was less fortunate. He issued proposals for publishing a collection of cantatas, and a set of lessons for the viol d'amour, but with little success. No reputation is more transient than that of a composer for the Italian opera, and the three rivals, whose contending claims for supremacy for several years agitated the fashionable world, were in turn destined to encounter its neglect. Ariosti, soon after this disappointment to his hopes, quitted England, and of his future fate nothing is recorded.

"Ariosti," says Dr. Burney, "seems to have been a perfectly good harmonist, who had treasured up much excellent music in his head, but had little invention. I can sometimes trace Corelli in his works, but, as for his immediate contemporaries, there appear, on a general reading, so many claimants for the favourite passages of the day, that it is difficult to assign them to the right owners: Handel, Bononcini, and Ariosti all adopted the same divisions in songs of execution." In proof of this assertion, Burney has subjoined the 'Aria d'agilità,' sung by Senesino in 'Vespasiano,' in which the alleged community of style and passage is sufficiently conspicuous.

That Bononcini and Ariosti should have been invited to England as joint composers with Handel to the Italian opera at a time when the latter was residing in London, and had given some evidence of his power as a dramatic writer, may seem to argue a needless prodigality of expenditure on the part of its noble directors; and that there should have been enlisted on the side of Handel's competitors a formidable array of partisans may also appear to indicate a strange want of ability to estimate the real capacity and merit of the three rivals. But it must be remembered that the works which have immortalised Handel had not, at this period, been called into existence. He is now known, pre-eminently, as a choral writer; his name is associated with whatever is grand and majestic in his art. He was then known and estimated solely as a composer of operas for the Italian stage, forming his style upon Italian models, governed and restricted by the rules which then regulated the lyric drama of that country, and venturing upon no demonstration of that power which he afterwards so copiously displayed. It is true that in Handel's operas his genius occasionally blazes out, that the vigour of his mind and the extent of his resources are disclosed, that we feel the spirit and strength of the 'giant Handel;' but these indications of power are, nevertheless, rare, and a comparison of his operas with those of his rivals will show a pervading sameness of style and of phrase sufficient to account for their having shared with him, for a time, the favour of the London public. The operas of Handel, Ariosti, and Bononcini are now almost equally unknown, and are found only in the libraries of collectors.

(Geber, *Lexicon der Tonkünstler*; Hawkins, *History of Music*; Burney, *History of Music*; *Life of Handel*; *Libretti del Teatro Real*, 1720-1730.)

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARIOSTO, LUDOVICO, was born at Reggio, near Modena, Sept. 8, 1474. He was the son of Niccolò Ariosto of Ferrara, a military officer in the service of Duke Hercules I. d'Este, and governor of the citadel of Reggio; his mother, Daria Malaguzzi, was of a noble family of Reggio. Ludovico was the eldest born of a family of five brothers and five sisters. He early showed a disposition for poetry, and wrote in his boyhood a drama on the subject of Pyramus and Thisbe, which he and his brothers rehearsed before their parents. Ludovico was designed for the profession of the law, but after spending five years in preparatory legal studies at Padua he was allowed to follow his own inclination. Being then past twenty, and but little acquainted with the ancient writers, he put himself under the tuition of Gregorio da Spoleti, by whose assistance he made great progress in Latin. Greek he acquired

later in life. On the death of his father, about the year 1500, he found himself charged with the guardianship of his younger brothers and sisters, and the management of a very moderate patrimony—a task which he entered on with brotherly affection, and which he fulfilled with integrity. Some lyric compositions, written at this time, attracted the notice of Cardinal Ippolito d'Este, younger son of Hercules I, and brother to Alfonso, the heir to the ducal crown of Ferrara. The cardinal in 1503 appointed Ariosto one of the gentlemen of his retinue, and employed him in important affairs and missions both for himself and for his brother Alfonso, whose father had died in 1505. Alfonso having joined in 1509 the famous league of Cambray against the Venetian republic, Cardinal Ippolito took the command of his brother's troops, and Ariosto was present at the campaign of that year on the banks of the Lower Po, the atrocities of which, perpetrated chiefly by the Slavonian mercenaries in the service of Venice, he feelingly describes at the beginning of the thirty-sixth canto of his great poem. In December of the same year he was sent on a mission to Rome to request the assistance of Julius II. against the Venetians, but the Pope had already changed his mind, and become jealous of his French and German allies. Cardinal Ippolito however in the meantime defeated the Venetians, and destroyed their flotilla on the Po, and the object of Ariosto's mission of course ceased.



From a bronze Italian medal in the British Museum.

The following year, 1510, Pope Julius, having openly joined the Venetians against his former allies, excommunicated the Duke of Ferrara for refusing to follow his example, and assembled an army in the Romagna to attack Alfonso's territories. Ariosto was now sent again to deprecate the wrath of the pontiff, but the reception he met with induced him to make a hasty escape from Rome. The war continued till the death of Julius, in the beginning of 1513, delivered Alfonso from his bitterest enemy. Cardinal Giovanni de' Medici being raised to the pontifical throne by the name of Leo X., Ariosto went to Rome to congratulate the new pope, whom he had known at Florence and at Urbino. He was received most graciously by the pope; but becoming tired of waiting for some more substantial mark of friendship, Ariosto left Rome, and returned to Ferrara to resume his studies. He had long before this begun a poem, in ottava rima, on the fabulous adventures of the knights and paladins, Moors and Christians, of Charlemagne's age—an inexhaustible theme, which had occupied the pens of many Spanish, French, and Italian ballad and romance writers.

In Italy, Pulci, Bojardo, and Bello had each written a poem on the wars between Charlemagne and the Saracens, which tradition had confounded with the previous wars of Charles Martel and Pepin, and in which Orlando, or Roland, appeared as a prominent character, and the champion of the Christians. Bojardo took Orlando for the hero of his poem, and made him fall in love with Angelica, an infidel princess, of exquisite beauty and of consummate coquetry, who had come all the way from Asia for the purpose of sowing dissension among the Christian knights. Bojardo introduced numerous episodes into his narrative, in the midst of which he broke off the story of Angelica, in the fiftieth canto of his 'Orlando Innamorato,' and never resumed it, although he had carried his poem to the sixty-ninth canto at the time of his death. Ariosto took up the thread of Angelica's story where Bojardo had left it, and making the jilt fall in love herself with Medoro, an obscure youthful squire, he represents Orlando as driven mad by jealousy and indignation: he continues in this state during the greater part of the poem, committing a thousand absurdities, until he is restored to reason by Astolfo, who brings back his wits in a phial from the moon. Orlando's madness however is rather terrific and lamentable than ludicrous; for the poet, often jovial and humorous in his episodes, never loses sight of the dignity of his narrative, nor descends to the low burlesque. But the madness of Orlando is not the principal subject of the poem, although it has furnished the name for it; the war between Charlemagne and the Saracens is continued throughout the narrative, of which it forms a most important and consecutive action, ending with the expulsion of the Moors from France, and the subsequent death of their king Agramante and their other chiefs. The poet has interwoven with these a third subject, which some critics, who are determined to find a unity of action in a poem which is not an epic, have assumed to be the principal one, namely, the loves

of Ruggiero, a young Saracen knight born of Christian parents, and Bradamante, a Christian Amazon, and Rinaldo's sister. After numerous adventures, crosses, and narrow escapes, he makes them marry in the last or forty-sixth canto of the poem; and from their union he derives the genealogy of the house of Este.

Intermixed with these three subjects, or tales, are numerous and some long episodes of knights and damsels, of their fights and loves, of their strange adventures, some heroic, some ludicrous, and others pathetic; there are magicians and giants, enchanted palaces and gardens, flying horses and harpies, and other monsters; and the reader finds himself in the midst of a new world, created as it were by the wand of an enchanter. The poet has the art of sketching and particularising every creature of his fancy with features and attributes so apparently appropriate and consistent with their supposed nature, as to remove the feeling of their improbability. He appears himself deeply interested in his fantastic creation, and at times so entangled in his own labyrinth, that he loses himself, as he ingeniously confesses, and is obliged to break off in the midst of a most interesting story, to run after some other personages, whom he left in a desert island, or on a dangerous voyage, or on the eve of a mortal combat, and to bring them again to the view of his readers. Yet he contrives to wind off all his threads at last with admirable skill. It is not always an easy thing to follow such a guide; but we wander along from tale to tale, from description to description, delighted with the present and unconscious of the ultimate object of our journey. Such is the 'Orlando Furioso' (as far as an idea of it can be given in a few words), the first of all the poems of chivalry and romance. A knowledge of Bojardo's 'Innamorato' is however required for the proper understanding of the 'Furioso.'

Ariosto, after spending ten years in writing his poem, published it in one volume quarto, at Ferrara, in April, 1516, in forty cantos, which he afterwards increased to forty-six. He sold a hundred copies of it to the bookseller Gigli of Ferrara for twenty-eight scudi, about fifteen pence per copy. He dedicated it to Cardinal Ippolito, who however had no taste for poetry; he was a busy man of the world, and he told Ariosto that "he would have felt better satisfied if, instead of praising him in idle verse, he had been more assiduous in his service." (Ariosto, 'Satira,' ii.)

In 1517 the cardinal, being about to set off for Gran in Hungary, of which he was archbishop, asked Ariosto to follow him there; but the poet excused himself on the plea of his health, which was very delicate. His brother Alessandro however accompanied the cardinal. Ariosto's refusal offended his patron, and some time after his departure a small pension which he had allowed him was stopped. Cardinal Ippolito had however proved himself a friend to Ariosto by many substantial benefits. After the cardinal's death his brother the duke called Ariosto to his own service, and through his munificence the poet was enabled to build himself a house, surrounded by a pleasant garden, opposite the church of San Benedetto, at Ferrara. In other respects also the duke behaved to him with great kindness and liberality. In February 1521 Ariosto published a second edition of his poems with many corrections, but still in forty cantos only; this edition is now extremely rare, and even more so than the first.

In 1522 Ariosto was appointed governor of the mountain district of Garfagnana, a dependency of Modena, situated on the western slope of the Apennines, and bordering upon Lucca. Here he remained nearly three years, during which he seems to have conciliated the minds of the rude population, and to have restored order among them. Being once stopped in the mountains by a band of robbers, his name and reputation proved his protection; the outlaws, on learning who he was, showed him much respect, and offered to escort him wherever he chose. In 1524 he returned from his government to Ferrara, where it appears he remained ever after, nominally in the duke's service, but enjoying leisure for his studies. He now wrote his comedies, which were performed with great splendour before the court, in a theatre which the duke built for the purpose. In October 1532 Ariosto, after correcting and revising his poem for sixteen years, published the third edition in forty-six cantos, which, in spite of some misprints of which Ariosto bitterly complains, remains the legitimate text of the 'Orlando Furioso.' The apparent ease of Ariosto's verse is the result of much labour. Scarcely had Ariosto completed his third edition, when he found himself grievously ill with a painful internal complaint; and after lingering several months he died on the 6th of June, 1533, in his fifty-ninth year. He was buried in the old church of San Benedetto, attended by the monks. Forty years later, after the church had been rebuilt, Agostino Mosti of Ferrara, who had studied under Ariosto, raised a handsome monument to him in the chapel, which is to the right of the great altar, to which spot the poet's bones were transferred with great solemnity. In 1612 Lodovico Ariosto, grand-nephew of the poet, raised another monument to his memory more magnificent than the first, in the chapel to the left of the great altar, to which place Ariosto's remains were finally removed.

Besides the three Ferrara editions above-mentioned, printed under Ariosto's superintendence, several reprints of his poem were published in various parts of Italy in his lifetime. Numerous editions followed after his death; all however more or less incorrect, and some of them purposely altered and mutilated. The Aldine edition, of 1545, is one of the best of that age. The best modern edition of the 'Orlando

Furioso' is that of Milan, in 1818, in quarto, in which the learned editor Morali has faithfully restored the original text of 1532. The 'Orlando Furioso' has been translated into most European languages, though seldom successfully. Of the English translations, that by Harrington is spirited and much superior to Hoole's, but the translation by Mr. S. Rose is considered the best, and is generally faithful.

Ariosto is considered one of the best Italian satirists. The tone of his satires resembles that of Horace rather than that of Juvenal. He introduces several of the principal occurrences of his life, and exhibits the manners and vices of his time and country. He speaks of popes, princes, and cardinals, with great freedom, but in language generally, though not always, decorous. His satires, seven in number, and addressed to his brothers and other friends, were first published in 1584, after his death, and have often been reprinted, both separately and with the rest of his works. He wrote five comedies in blank verse, 'La Cassaria,' 'I Suppositi,' 'La Lena,' 'Il Negromante,' and 'La Scolaistica.' Cardinal Bibbiena, Ariosto, and Machiavelli, all three contemporaries, were the first writers of regular comedy in Italy. They adopted the manner of Plautus and Terence; and they preserved the unities. The language is often grossly indecent, and yet these plays were performed before the court and chivalry of those times. There are some other minor works of Ariosto, which are all found in the Venice editions of Ariosto's works of 1741 and 1766, edited by Barotti.

Ariosto left two natural sons, Virginio, whom he had legitimated by public act in 1530, and who afterwards became a canon of the cathedral of Ferrara; and Giovanbattista, who was made a captain in the Duke's service. The number of commentators, critics, and biographers of Ariosto, is very great; some of the best have been mentioned in the course of this article. Baruffaldi junior has also written a life of Ariosto; Ferrara, 1807.

ARIOVISTUS, a German chief, whom Cæsar encountered and defeated in Gaul in the first year of his proconsulship, B.C. 58. It is not known to which of the Germanic nations Ariovistus belonged. He was invited or rather hired to enter Gaul by the Sequani (the ancient inhabitants of Franche-Comté), who, in alliance with the Arverni (the ancient inhabitants of Auvergne), were struggling with the Ædui (who inhabited Burgundy) for the supremacy of Gaul. The first band of Germans who were induced by the promises and gifts of the Sequani to cross the Rhine amounted to 15,000, but subsequent reinforcements in the course of years swelled the number to 120,000 of various nations—Triboces or Tribocci, Vangiones, Nemetes, Sedusii, Harudes, Marcomenes, and Suevi. Three of these nations, the Tribocci, Vangiones, and Nemetes, we find at a subsequent period settled on the Gallic side of the Rhine.

The aid of Ariovistus and his forces gave a decided superiority to the Sequani. The Ædui were defeated in several engagements, with the loss of all their nobility and cavalry, and were obliged to submit to the demands of their victorious enemies. The Sequani were however in no wise benefited by their victory. Ariovistus seized a third part of their territory, in which he settled with his army, and eventually reduced to his sway all that part of Gaul which was near his settlement. The chief of these events occurred probably some years before Cæsar's arrival in Gaul, since Ariovistus, "from long practice," was accustomed to speak the Celtic language (Cæsar, 'De Bell. Gall.' i. 47), and had married his second wife, a Noric woman, sister of Voctio or Voccio, the king of the Norici, who inhabited Upper Bavaria and the Tyrol. After his settlement in Gaul, in a message to Cæsar, Ariovistus boasts that his unconquered Germans had not for fourteen years dwelt in a fixed abode: but this will only imply that his army had been embodied for so many years, not that they had been so long in Gaul. He had anxiously sought, and in Cæsar's consulship had obtained the alliance of the Roman senate and people, by whom he had been acknowledged as king, which seems to imply an admission of his title to the sovereignty of that part of Gaul of which he had taken possession. Probably the Gallic princes, whose statements Cæsar has recorded, exaggerated both the power and the cruelty of Ariovistus. When Cæsar had, in the first year of his proconsulship in Gaul, broken the power of the Helvetii, he determined to pick a quarrel with Ariovistus and attempt to drive him out of Gaul. Dion Cassius plainly intimates that the quarrel was of Cæsar's seeking; but Cæsar himself says that he was induced to attack him by an application from the Gallic princes, who came to congratulate him on his victory over the Helvetii. The application has however every appearance of having been got up for the purpose of furnishing an excuse for the war, and was sustained by evidently exaggerated representations. Cæsar's first step was to demand an interview with Ariovistus, that they might confer on matters of importance to both. Ariovistus replied, that if Cæsar wished for an interview he might come to him; but that he (Ariovistus) could not come into the Roman territory. He also rejected the terms on which Cæsar proposed to renew the alliance of Rome with the German prince. Cæsar upon this determined on immediate hostilities, being urged by the Ædui to protect them from the Harudes, 24,000 of whom had just arrived in Gaul, for whom Ariovistus had demanded another third of the Sequanian territory, and who were meanwhile ravaging the country of the Ædui. He had also received intelligence that a hundred clans ('pagi') of the Suevi had reached the bank of the Rhine near the country of the Treviri (the electorate of Treves), and

were attempting to cross that river. By a rapid march he anticipated Ariovistus in occupying Vesontio (the modern Besançon), an important military post; and, by a well-timed address, dispelled a panic which had seized his men, especially some of the young officers, who had seen little service. Having converted the fear of his troops into warlike ardour, he continued his march; and Ariovistus, alarmed at his approach, consented to an interview, which was broken off by a report that the Germans were attacking the escort of the Roman general. The German matrons, who were regarded by their countrymen as prophetesses, had foretold that an engagement could not be successful if fought before the new moon, Ariovistus consequently wished to decline fighting before that time; but Cæsar, aware of the superstition of his opponents, forced them to an engagement; and after a severe, and for a time doubtful struggle, gave them an entire defeat. The pursuit was continued with great slaughter on the banks of the Rhine, distant several miles. Ariovistus escaped in a little boat across the river; but his two wives and one of his daughters perished in the flight, and a second daughter was taken prisoner. Neither the force of the Germans nor their loss is stated by Cæsar; but Plutarch and Appian give the loss at 80,000 and Orosius says that the number and loss of the enemy and fierceness of the fight were inconceivable. The subsequent history of Ariovistus is unknown. His death was mentioned by Titurius Sabinus, about four years after, as one cause of the hostility of the Germans towards Rome (Cæsar, 'De Bell. Gall.' v. 29.).

Cæsar does not state any facts in confirmation of the character of arrogance and cruelty which he has assigned to Ariovistus. Tried by the maxims of his age and country, the German prince does not appear to be chargeable with any peculiar guilt, except in the seizure of Cæsar's envoys, C. Valerius Proculus and M. Mettius, and in the design which he is charged with entertaining of putting the former of the two to death. But the only account we have of this transaction is from Cæsar himself.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARISTÆNETUS, a Greek writer, a native of Nicæa, whose epoch is not capable of being accurately determined. It has been conjectured that the Aristænetus to whom are attributed the 'Erotic' or 'Love Letters' is the person to whom several of the letters of Libanius are addressed, and who lost his life in the earthquake of Nicomedia, A.D. 358: some are inclined to place him at a later epoch. These Letters, of which there are two books, are a species of rhetorical exercise, and not real letters; they often exhibit bad taste, but are of some value as presenting a picture of the manners, or at least of the literature, of the age.

ARISTARCHUS of Samos, an astronomer, lived in the 3rd century B.C., and was probably, during the latter period of his life, contemporaneous with Archimedes. In his work entitled 'Arenarius,' Archimedes attributes to Aristarchus the opinion that the earth moves round the sun, which is supposed to have been previously held by Pythagoras and Philolaus. His words are—"He (Aristarchus) says, that the fixed stars and sun remain without motion, but that the earth is carried round the sun in the circumference of a circle, the sun being in the centre; and that the sphere of the fixed stars, which has the same centre as the sun, is so great that the circle described by the earth bears no more proportion to the distance of the fixed stars, than the centre of a sphere does to its surface." Archimedes then proceeds to combat the singular notion contained in the last words. A passage in Plutarch's treatise on the moon, states that Aristarchus supposed the heavens to be fixed, and that the earth moved in an oblique circle, at the same time revolving round her own axis. We learn also from Archimedes that Aristarchus supposed the apparent diameter of the sun to be the 720th part of the zodiac, that is, half a degree. This is about two minutes too little.

One small work of Aristarchus has come down to us, 'On the Magnitudes and Distances of the Sun and Moon,' which makes no mention of the preceding hypothesis with regard to the earth's motion. The scope of it will be shown in the following translation of the introduction (from Wallis's edition). The brackets contain remarks, mostly from Delambre. "1. The moon receives light from the sun. [This was asserted before Aristarchus.] 2. The earth is a mere point or centre when compared with the sphere of the moon. [This is wrong, since the moon would then appear at the same point of the heavens from different parts of the earth, which is not the case.] 3. When the moon appears halved, the great circle separating the light and dark part of the moon passes through the eye of the spectator. [A very simple truth, but a great step in astronomy, as giving rise to the first determination of the relative distances of the sun and moon, the principle of which was correct.] 4. In the preceding case the angle between the sun and moon is less than a quadrant by its thirtieth part. [That is, the angle is 87°; whereas 89° 50' is nearer the truth.] 5. The apparent diameter of the earth's shadow [that is, the section through which the moon passes in an eclipse] is twice that of the moon. [This would give it 64'; it is nearer to 82'.] 6. The moon subtends the fifteenth part of a sign. [This would make the apparent diameter 2°, which is four times too great.] Hence the distance of the sun from the earth is more than eighteen times the distance of the moon, and less than twenty times; that is, when the moon appears

halved. And the [real] diameter of the sun bears the same proportion to the [real] diameter of the moon. The diameter of the sun bears to that of the moon a greater proportion than 10 to 3, but a less proportion than 43 to 6, as appears from what has been found of the ratio of the distances, the shadow of the earth, and the moon's subtending the 15th part of a sign."

The preceding deductions follow correctly from the principles laid down, and of course partake of their numerical inaccuracy. The manner in which they are proved shows that the Greeks of this period had no trigonometry whatever; not even a table of chords, and the limits given are not so close as those which might have been obtained from the same data by a ruler and compasses. There are several propositions on the relative bulks of the three bodies, deduced by common methods.

There is a commentary of Pappus upon the work of Aristarchus, which has been given (in part at least) by Wallis in his edition.

From an obscure passage in Plutarch ('Platonic Questions,' 8), in which the report of Archimedes is corroborated, Delambre infers that Aristarchus attributed day and night to the rotation of the earth. It is hard to see how he could do otherwise, if he supposed the sun fixed.

There is another work attributed to Aristarchus, published by Roberval at Paris in 1543, on the 'System of the World.' But this is generally believed to have been written by Roberval himself.

Vitruvius speaks highly of Aristarchus, as the inventor of many useful machines, and in particular of a dial which he terms 'scaphe.' This dial is described by Martianus Capella (cited by Weidler), from which, and partly from the name, we should infer that it was a part of a concave hemisphere, with a style ending in the centre, so that by drawing the equator, &c., inside the hemisphere, the sun's position might be found by marking the extremity of the shadow. Montucla describes one, dug out at Tusculum in 1741, which, since Cicero describes such an instrument, is conjectured to have belonged to him. (Mont., 'Hist. Math.,' i. 721; a drawing is given.)

ARISTARCHUS, the critic, the son of Aristarchus, was born in the island of Samothrace; but he abandoned the narrow limits of his own country, in order to settle in the wealthy and populous city of Alexandria. The time of his birth is not exactly known; but he is stated to have flourished about B.C. 158. He was preceptor to the son of Ptolemæus Philometor, king of Egypt, who reigned from B.C. 181 to 145. Ptolemæus Evergetes II., who succeeded, put his nephew, the pupil of Aristarchus, to death. Aristarchus was the disciple of Aristophanes of Byzantium, the celebrated grammarian, who flourished about B.C. 200, and was the first Grecian who laid the principles of philological criticism upon a sound and accurate basis. Aristarchus succeeded his master Aristophanes (for whose opinions he is stated to have entertained great respect), as head of the grammatical and critical school of Alexandria; and obtained in that capacity, by his eminence as a teacher and by his various writings, a reputation greater than any other critic of antiquity. Forty grammarians are stated to have proceeded from his school, who doubtless contributed to spread his fame over Greece and the neighbouring countries. His name was also highly celebrated among his contemporaries; and after his death his authority was so much esteemed, that Horace and Cicero used Aristarchus as a general name for a great critic, and Sextus Empiricus mentions him with Plato and other such eminent names; one of the scholiasts to Homer likewise expresses an opinion (which a modern critic has applied to other persons), that it is better to err with Aristarchus than to be right with Hermias, a grammarian of little note ('Ad Il.,' 235.)

The critical works of Aristarchus appear to have been very voluminous, but they are now all lost, and are only known from extracts and citations preserved in other writers. His chief work was his edition of the 'Iliad' and 'Odyssey,' in which, 1, he revised the text, partly by means of the comparison of manuscripts, and partly by conjecture; 2, he divided the two poems into twenty-four parts or books, each distinguished by a letter of the Greek alphabet, which in the Alexandrine age contained twenty-four letters ('Incertus de Hom. Poesi,' in Ernesti's 'Homer,' vol. v. p. 152); and 3, he placed certain critical marks before certain lines, some denoting that the verses so marked contained something worthy of notice, and others that they were spurious; the last were merely straight lines thus —, in the form of a spit or ὀβελοί, whence ὀβελίζω in Greek, and 'obelo notare' in Latin, "to mark with an obelus," meant to mark as spurious. The reasons for the changes which he made in the text, and for the marks which he prefixed to the verses, and his explanations of doubtful passages, he appears to have given separately in some of his commentaries, of which he is stated to have written more than 800 books. (Suidas in v.) Probably these books were very short divisions, but the commentaries included not only his labours on Homer, but also illustrations of Hesiod, Archilochus, Alceus, Anacreon, Æschylus, Sophocles, Pindar, Aristophanes, Aratus, and other poets. Of these latter productions of Aristarchus few remnants have been preserved; of his Homeric criticisms however a large part is extant in the Scholia to Homer, from which a tolerably complete notion of his mode of treating ancient Greek poets may be formed. One of the most remarkable features of his criticism is the boldness with which he condemned numerous verses as unworthy of Homer, and as manifest interpolations

of a later age. Various opinions have been formed on these judgments of Aristarchus; some moderns have thought that his method was in the highest degree arbitrary and uncritical, while others have thought that he exercised a sound and modest discretion. There can be no doubt that Aristarchus trusted chiefly to his own sagacity in discovering the traces of interpolation. Interpolations of the constituent parts of Homer's poems, if any such existed, were doubtless made before the age when the 'Iliad' and 'Odyssey' were first reduced to writing; and therefore they could not be detected by the mere comparison of manuscripts. Consequently Aristarchus ought not to be taxed with rashness for condemning verses of Homer which might be found in all the manuscripts: he rejected them because he thought them unworthy of Homer, and inconsistent with the general character of his poetry and language. If the existence of any additions to the Homeric poems, of considerably later date than the body of the poem (as the last book of the 'Odyssey'), is ever susceptible of proof, it can only be established by such probable and indirect arguments as those employed by Aristarchus in justification of his obel.

The division of Homer into books was doubtless made by Aristarchus for the purposes of reference, which were important to critics such as himself; and it has been retained on that account ever since his time. Aristarchus did not confine his criticism to grammatical and metrical questions, but he also gave historical and geographical illustrations of the author's text. His notes on the mythology and geography of Homer, preserved in the Scholia, are very numerous. (Lehrs., 'De Aristarchi Studiis Homericis,' pp. 167-256.) Aristarchus published two editions of his recension of Homer, as appears from numerous passages in the Scholia to Homer, where the differences between the readings of the first and second editions are noticed. (Lehrs., 'De Aristarchi Studiis Homericis,' p. 27.) His recension became the established text of the 'Iliad' and 'Odyssey,' not only among the grammarians of Alexandria, and their disciples; but among the copyists from whose transcripts the modern versions of Homer have been derived since the invention of printing. In the scholia to the 'Iliad,' moreover, a constant reference is made to the explanations and obel of Aristarchus, whose opinion is often stated without the addition of his name, as if he was pre-eminently the commentator of Homer. (Wolf, 'Prol. ad Hom.,' a. 47.)

Besides his edition of Homer and his Commentaries, he wrote some short works addressed to individuals, with other productions, which were considered less accurate and elaborate than his Commentaries (Schol., 'Il.,' ii. 111; Lehrs., 'De Aristarchi Studiis Homericis,' pp. 20-6). He wrote also in defence of analogy in matters of criticism, against Crates the grammarian, who defended the principle of anomaly. (Wolf, 'Prol. ad Hom.,' p. 230.) He is likewise stated to have contended at Bergamus with Crates, who was a native of that town. Late in his life he appears to have retired from Alexandria to Cyprus, where, being afflicted with a dropsy, he died of voluntary starvation at the age of seventy-two; leaving as his successor in the Alexandrine school his disciple Ammonius. He had two sons, named Aristarchus and Aristagoras, who were both idiots; the former was sold as a slave, but having been brought by his master to Athens, he was redeemed by the Athenians, apparently out of respect for his illustrious father. (Suidas in v.)

ARISTEAS. Josephus, Epiphanius, and others call him *Aristeus*, but in the work which bears his name he is called *Aristeas*. He seems to have been a Cyprian by birth, and to have held a high place at the court of Ptolemæus Philadelphus, king of Egypt. There is extant a work which is generally entitled 'the History of the Seventy Interpreters.' It is a letter in Greek which professes to be written by Aristeas to his brother Philocrates. This letter contains an account of a translation which was made of the 'Jewish law,' that is the Pentateuch, and not, as is commonly stated, of all the Old Testament, by the command of Ptolemæus Philadelphus. The following account of Aristeas is extracted from the letter:—"Ptolemæus Philadelphus was forming a vast library at Alexandria (B.C. 273), and he entrusted the formation of this library to Demetrius Phalereus. Demetrius in a conversation which he held with Ptolemæus in the presence of Aristeas, told the king that he had heard that a copy of the Jewish laws deserved a place in his library, but that it would be requisite to translate them, as they were written in the peculiar language of the Jews, 'which,' said Demetrius, 'is generally considered to be Syriac, but this is a mistake.' The king determined to write to the Jewish high-priest on the subject. But at the suggestion of Aristeas, as a preliminary step, he purchased the freedom of all the Jews in his dominions who had been taken captive by his father or himself. They amounted to more than 100,000, and the king paid six hundred and sixty talents altogether. He gave twenty drachms for each slave to their several masters. He then sent Aristeas and Andreas the commander of the royal body-guard, with magnificent presents, and a letter to Eleazar the Jewish high-priest, in which he requested Eleazar to send to Alexandria seventy-two interpreters, six elders from each tribe, that their number might give authority to the work. The seventy-two elders were sent. Their names are given in the letter. They were well versed in both the Hebrew and Greek languages. They brought a copy of the law consisting of 'different parchments, in which the law was written in gold in the Jewish letters' (p. 790 D. ed. Gallandius). The king when he saw the work bent down in

reverence before it about seven times, and wept from joy; and as about this time he had gained a naval victory over Antigonos, he said that the day of their arrival should be observed during his life as a holy day, and he invited them to a rich banquet the same day. During seven days, he entertained them at similar banquets, proposing to them questions which they answered with great wisdom. Three days after these banquets, Demetrius took them to an island, which from the description was Pharos, in the harbour of Alexandria, but the name is not stated in the letter. Here they were lodged all together in a magnificent house, near the shore, far from all noise and tumult. They laboured every day at the translation till the ninth hour, that is, till three o'clock in the afternoon, and they finished their work in seventy-two days. The translation was made in this manner. The elders consulted together as to the meaning of a passage, and when they had fixed upon the translation, Demetrius wrote it down. When the work was ended, Demetrius summoned the Jews and their heads to the house where the interpreters had lodged, and read to them the translation. They approved of it. Curses were pronounced upon all who should venture to add to or take anything from it. The Jews requested permission of Demetrius to take a copy of the translation. The king received it with reverence, and ordered it to be carefully preserved, and after inviting the interpreters to come and visit him frequently, he sent them home with ample gifts both for themselves and Eleazar." This is the sum of the story of Aristæas. The letter of Aristæas was first published in the original Greek, with a Latin translation, by Simon Schardius, 8vo., Basle, 1561. The best edition is given by Gallandius, in his 'Bibliotheca Veterum Patrum,' tom. ii. pp. 771-824. It is founded chiefly on the Oxford edition of 1692, 8vo.; but Gallandius has also made use of the edition by Fabricius, which is appended to Havercamp's edition of Josephus, and of those by Hody and Van Dale.

Although the ancient writers derive their account from the letters of Aristæas, they not only differ from him more or less, but they also disagree among themselves. The antiquity of the letter is shown by its being quoted by Philo and Josephus. Josephus professes to derive his account from Aristæas, and he has inserted in his 'Jewish Antiquities,' the various letters which were written on the subject; but his edition of these documents differs materially from the copy which is found in the work of Aristæas, as it is now extant. There is no reason to doubt that we have now the original letter ascribed to Aristæas.

The genuineness and authenticity of this letter were unanimously believed by the ancient Church, nor were they called in question till the 17th century. From this date the general opinion has been that the letter attributed to Aristæas is a forgery, and that it is the work of an Alexandrine Jew, who lived before the time of Christ, and whose object in forging the letter was to give authority to the Greek version, which was in use among the Hellenistic Jews. An examination of the Septuagint version is sufficient to show that it was made by different persons, and probably at different times. Even if the story of Aristæas is true, it appears from the letter itself that the Pentateuch alone was translated by order of Ptolemæus Philadelphus. Josephus expressly declares that 'only the law' was translated in the time of Philadelphus, and such was the opinion of the learned in the time of Jerome. (Jerome, 'In Ezech.' v. 12, xvi. 13.) There seems to be no improbability in the story of the letter, if adopted up to a certain point, that the Pentateuch was translated into Greek by order of Ptolemæus Philadelphus for his library, and that he invited Jews from Judæa who were learned in Hebrew to assist the Alexandrine Jews, who knew Greek well, but Hebrew imperfectly. But the common opinion seems now to be that the version of the Pentateuch was made by the Alexandrine Jews for their own use about B.C. 285, during the reign of Ptolemæus Soter. Under any supposition it is probable that this version was called 'the Septuagint,' because it was approved by the Sanhedrim, or council of seventy, of the Alexandrine Jews. The other books of the Old Testament were extant in Greek two centuries before the birth of Christ. The letter of Aristæas has given rise to a great number of works.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARISTIDES, son of Lysimachus, a great Athenian statesman and general, who took a leading part in the delivery of Greece from the Persian invasion. He was of the tribe Antiochia, and was born in Alopee, a demos of Attica. Plutarch has given us little information as to the steps by which Aristides rose to eminence in the state. Several anecdotes illustrative of his probity are told by that amusing, but not very accurate author, which, according to this arrangement of his life, ought to have occurred before the Persian war; but the date of their occurrence is not fixed, and they contain no distinct mention of Aristides's public employments, except that he was twice chosen treasurer of the public revenue of Athens. Plutarch further states, that Themistocles and others, whose malpractices he had exposed, had influence enough to procure his condemnation on a charge of malversation; but that, by the exertions of the more virtuous citizens, the fine imposed on him was remitted, and he was again elected to the office of chief treasurer. The first distinct notice which we possess of his public life is, that he was one of the ten commanders who directed the Athenian army, B.C. 490, upon the occasion of the

Persian invasion under Datis and Artaphernes. This rests on the authority of Plutarch, who ascribes to Aristides the honour of having first yielded his turn of command to Miltiades, and by his example and authority having carried the dissentients with him. Plutarch adds, that when the Athenians marched back to their capital in haste, to prevent the flying Persians from making any attempt on it by sea, Aristides was left with the men of his own tribe to guard the valuable spoil of the Persian camp; being selected for that duty on account of his incorruptible honesty. It is singular that Herodotus, in his account of the battle (vi. 109), never even mentions Aristides's name, although he elsewhere (viii. 79) bears testimony to him as the "justest and best man in Athens." This silence would lead us to doubt whether Aristides did really act so important a part in the action as his biographer would have us believe. That he did distinguish himself is however rendered probable by his having been elected archon 'epónymos' in the following year. (Plut. Arist. c. 5.)

Of the transactions of his magistracy we have no account. In the sixth year after it (B.C. 483), he was banished by the process called 'ostracism.' A person less deserving of such treatment could hardly have been found; but the practices of Themistocles prevailed with the suspicious temper of the Athenians, although, according to a story told by Plutarch, the acknowledged probity of Aristides had already acquired for him the appellation of "the Just." In the third year afterwards (B.C. 480), the eventful transactions of the Persian invasion under Xerxes took place. At the battle of Artemisium, Aristides was still in exile; but before the battle of Salamis he was recalled, with other exiles. In the night preceding that memorable battle, he passed from the island of Ægina through the Persian fleet, bearing intelligence to his countrymen that they were surrounded, and that fight, which they were then meditating, was no longer possible. (Herod. viii. 79.) Aristides, at the head of a body of Athenians, landed on the small island of Psyttaleia, near Salamis, and put to the sword the Persian troops stationed on that island. (Herod. viii. 95; Plut. c. 9.)

Before the battle of Plataea, fought in September, B.C. 479, he regained more than his former favour with his countrymen. The answer returned to Mardonius's offer of peace and alliance with the Athenians is said by Plutarch to have been dictated by him: "Tell Mardonius that the Athenians say, while the sun goes in the same course as he is now going, we will never make peace with Xerxes; but we will fight him, trusting in the gods, who fight with us, and the heroes, whose temples and statues he, making no account of them, has burnt." (Herod. viii. 143.) Aristides was one of the ambassadors sent to remonstrate with the Spartans for their tardiness in sending succours to resist the threatened second invasion of Attica by Mardonius; and at the battle of Plataea, contrary to the general usage, he was appointed sole general of the Athenian troops, and signalled his moderation in a dispute with the Tegeatæ concerning the right of occupying the left wing of the allied army, the second post in point of honour, the right wing being always held by the Lacedæmonians. After stating the claims of the Athenians to the place of honour, he referred the point to the decision of the Lacedæmonians. The Lacedæmonians answered by acclamation, that the Athenians were more worthy than the Tegeatæ to lead the left wing. (Herod. ix. 27.) It is to be observed here (as of the answer returned to Mardonius), that what Plutarch says of Aristides, Herodotus says of the Athenians generally. It may be presumed however that on both occasions the people acted under the guidance of their leader; and that the words so full of wisdom, spirit, and moderation, agreeing so well with the character of Aristides, were really prompted or delivered by him.

Not long after the restoration of Athens, which had been destroyed by Xerxes and Mardonius, an important change took place in the constitution: though opposed to the principles of those with whom Aristides generally acted, it was supported at least, if not brought forward, by him. By Solon's laws, noble descent and a definite amount of property were required as qualifications in candidates for the higher offices. The alteration proposed by Aristides was to the effect that all classes of the citizens should be eligible to the archonship, without regard either to birth or wealth.

Aristides was the colleague of Thucydides in an embassy to Sparta, when the Spartan government interfered to prevent the rebuilding of the walls of Athens, destroyed by the Persians. (Thucyd., i. 91.) Cicero relates a story ('Off.' iii. 11), told in a slightly different manner by Plutarch and by Diodorus, that Themistocles, after the end of the war, announced to the assembly of the people that he had a scheme to propose greatly advantageous to the state, but of such a nature that it could not safely be made public. Upon this he was desired to communicate it to Aristides, who reported that nothing could be more advantageous, or less honourable; and the proposal was dropped without further inquiry. The measure proposed, according to Cicero and Valerius Maximus (vi.), was to burn the Lacedæmonian fleet at Gythium; according to Plutarch, to burn the dockyard of the Grecians, by which we suppose the confederate fleet was meant. It is difficult to conceive how either measure could be reconciled with sound policy, any more than with justice.

In B.C. 477 the unpopularity of the Lacedæmonians, especially of the commander-in-chief Pausanias, induced the Ionian Greeks to decline serving under him. They offered the command of the confederacy to

Athens, whose ships at that time were under the command of Aristides: and to his moderation and probity, and to the favourable opinion entertained of the Athenian character mainly through his virtues, that transfer of the command is chiefly to be ascribed, and the consequent establishment of what is called by historians the Athenian rule in Greece, which was overthrown seventy-two years afterwards, at the end of the Peloponnesian war. Under this new arrangement the Greeks of the west coast of Asia Minor, the islands, and Thrace, in conjunction with the Athenians, engaged to maintain a fleet sufficient to prosecute the war with Persia. Each state was assessed to furnish a certain sum of money, amounting in the aggregate to 460 talents; and the difficult task of making the assessment was executed by Aristides with such fairness, that, according to Diodorus (xi. 47), he obtained the highest praise for justice.

This is the last public office in which we know Aristides to have been engaged. His death is stated by Nepos to have occurred in the fourth year after the ostracism of Themistocles, which fixes it to B.C. 467. Plutarch says that the tomb of Aristides was in his own time to be seen at Phalerum, erected at the charge of the state, because the patriot died so poor that nothing was found in his house to pay for his burial. He left children—a son, Lyaimachus, who is one of the speakers in Plato's dialogue of 'Laches,' and two daughters (Plut., 27); all of whom were provided for by the state. Aristides lived and died in poverty, after having borne the highest offices of Athens, and possessed the most tempting opportunities for peculation of any man in Greece; a voluntary poverty, for he is said to have refused large sums offered to him by private liberality, saying that "he could better boast of his poverty than others of their riches, which many did use ill, and few well; and that it was a hard thing to find one man of a noble mind that could away with poverty, and that such only might be ashamed of poverty as were poor against their wills." (North's 'Plutarch'.)

The character of Aristides (so far as we can trust our chief authority, Plutarch, who is supported by the more scanty testimony of Herodotus and Thucydides) is one of the finest in antiquity. To him belongs the rarest of all praises, that of observing justice, not only between man and man, but between nation and nation. He was truly a patriot, for he preferred the good of his country to the gratification of his own ambition. A candid enemy, an impartial friend, a just administrator of other men's money, an observer of national faith, it seems hardly worth while to add to this catalogue of virtues the more common merit of being a brave and successful general, except that this latter quality completed his character, and fitted it to the stormy times in which he lived, giving to it a lustre and importance in the eyes of the many which his peaceful virtues unassisted might have failed to command.

(Herodotus; Plutarch; Cornelius Nepos, *Lives of Aristides*; Mitford, &c.)

ARISTIDES, a native of Thebes, and one of the great Greek painters, is said by Pliny (xxxv. 10) to have been the contemporary of Apelles. His excellence consisted in giving character and expression to his figures, and in the strong delineation of the passions: his colouring was hard. One of his great pictures represented the capture of a city. Among the most striking figures was that of a mother just expiring from a wound; her infant still clings to her breast, and the dying mother seems only anxious that her child should not suck the blood that is streaming from her body. Alexander the Great had this picture removed to Pella in Macedonia. He also painted an engagement with the Persians: this picture contained one hundred figures, and was liberally paid for by Mnason, tyrant of Elatea. The works of Aristides were numerous, and many of them were transferred to Rome with the rest of the plunder of Greece. At the capture of Corinth by L. Mummius, Polybius, the Greek historian, who was present on the occasion, saw with indignation the barbarians of Italy playing at games of chance on the most costly pictures, which they had spread on the ground. (Strabo, p. 381.) Among these were two fine pictures by Aristides. (Athenæus, xiii. 567.)

ARISTIDES, ÆLIUS, a distinguished rhetorician of the 2nd century, was born at Hadriani in Bithynia, probably about A.D. 117; but, according to other opinions, A.D. 129. He studied at Smyrna under Polemo, and at Athens under Herodes Atticus, after which he travelled extensively in Asia and in Egypt; finally, he settled at Smyrna, where he obtained the priesthood of Æsculapius. He also opened a lecture-room, and gained such reputation by his rhetorical prelections, that by his contemporaries he was placed on a level with Demosthenes, the great Athenian orator. In A.D. 178 Smyrna was destroyed by an earthquake, and Aristides, by addressing a letter on the subject, which is still extant, to M. Aurelius, induced the emperor to restore the city. Owing to his services on this occasion, and the high reputation which he enjoyed as a rhetorician, statues were erected to his honour; one, now in the Vatican (Winckelmann, ii. 475, French ed.) bears his name.

Of his fifty-five declamations, one entitled "Against Leptines," is an imitation of the great oration of Demosthenes, which bears the same name; and another, the 'Panathenæica,' was intended to show that he could write in the style of Isocrates, and rival one of the most famous specimens of that master. Aristides also wrote panegyrics on many distinguished cities, such as Smyrna, Rome, &c. The latest

edition of the 'Declamations of Aristides,' together with his two books 'On Rhetoric,' is by W. Dindorf, Leipzig, 1829, 3 vols. 8vo.



The statue which we have here assigned to Ælius Aristides was found in the ruins of Herculaneum, and is now in the Museo Borbonico at Naples. The height is about 6 feet 6 inches. It is called the statue of Aristides the Just by G. Finati, in the work entitled 'Museo Borbonico;' but from comparing the head with that of Ælius Aristides in the Vatican, and from the somewhat affected attitude, and the general character of the figure, we are convinced it is not the old Aristides.

ARISTIDES QUINTILIA'NUS, a Greek writer on music, whose age is uncertain. Some critics are of opinion that he was contemporary with Plutarch. His work on Music in three books, is printed in the collection of Meibomius, and is considered one of the most valuable musical works of antiquity.

ARISTIPPUS, the son of Aritades, was born at Cyrene, a Greek colony on the north coast of Africa, and came to Athens when a young man in order to profit by the lessons of Socrates. Aristippus was a hearer of Socrates for some time; and as he could not have been very young when he went from Cyrene to the Olympic festival, and was attracted from thence to Athens by a philosopher's fame, we may suppose that he was at least twenty-five years old at the death of Socrates, B.C. 399; which would make his birth as early as B.C. 424 or 425.

Although Aristippus was a disciple of Socrates, his mode of life and his opinions were very different from those of his master. Instead of imitating the chaste, frugal, and temperate habits which distinguished Socrates, he was a lover of sensual pleasure; and we learn from a conversation between Aristippus and his master, reported in Xenophon's 'Memorabilia,' that the former deliberately maintained in argument the superiority of his own habits of life and principles of conduct. In this discussion, being pressed by the interrogations of Socrates, he asserts that he does not wish to take any share in public affairs, that his object is to be neither a governor nor a slave, but a private citizen; and that he lives out of his own country in order to escape from all political duties. (Xen. 'Mem.' ii. 1, 1-18.) He appears to have prided himself on his knowledge of the world, on the popularity and versatility of his manners, and the ease with which he could adapt himself to the company of all persons, and to all varieties of fortune: hence Plato is reported to have said of him, that he was the only man who could wear with equal grace both fine clothes and rags. His principles and conduct made him obnoxious to Xenophon, with whom he is stated to have been on bad terms, and to Antisthenes, the head of the Cynic school, whom he is reported to have constantly ridiculed for the austerity of his manners. But Aristippus, although on bad terms with Xenophon, Antisthenes, and Plato, entertained friendly relations with Æschines, another disciple of Socrates and recommended him as a teacher of philosophy to Dionysius, the tyrant of Syracuse. (Diog. Laert. ii. 60, 82; Plutarch, 'De cohibenda Ira,' i. p. 462.) He passed much time at the court of Dionysius of Syracuse, and he is stated to have been taken prisoner by a satrap of the Persian king in Asia Minor. (Diog. Laert. ii. 79.) He probably retired late in his life to Cyrene, where we find his family and his school after his death. (Diog. Laert. ii. 86.)

Aristippus differed from Socrates and the genuine Socratic philosophers, not only in his mode of life, but also in taking money for his instructions. Aristippus when blamed for teaching for money, defended himself by saying that Socrates was provided for by the

richest and greatest of the Athenians, whereas he had to provide for himself.

There can be no doubt that Aristippus was the founder of a philosophical school; but it is doubtful whether he inculcated his opinions in writing, or whether, like Socrates, he only imparted them orally to his disciples. A list of his works, chiefly dialogues, is given by Diogenes Laertius (ii. 85), on the authority of Panætius and Sotion; but Sosicrates of Rhodes, who lived somewhat later than Sotion, and wrote on the same subject, stated that Aristippus left nothing in writing. (Diog. Laert. ii. 84; Clinton, 'Fast. Hellen.' part iii.) The doctrines of Aristippus were perpetuated after his death by his daughter Arete, and by another disciple named Antipater of Cyrene. Arete instructed her son Aristippus, who, to distinguish him from his grandfather, was called 'metrodidactos' (taught by his mother).

As no precise or detailed account of the doctrines of Aristippus has been preserved, it is difficult to avoid confounding his opinions with those of his successors in the Cyrenaic school. The latter Cyrenaics appear to have approached nearly to the doctrines of Epicurus: Aristippus however though agreeing in substance with the moral system of Epicurus, yet differed from it in many important particulars. Aristippus is stated to have considered ethics as the only subject which deserved the attention of a philosopher; and to have especially despised mathematical and physical science, as not being concerned about the happiness of mankind. (Aristot., 'Metaph.' ii. 2; Diog. Laert. ii. 92.) The ancient Cyrenaics, however, though they confined themselves to ethical philosophy, yet adhered to it only in name; for they divided ethics into five parts, namely, 1, on those things which ought to be pursued or avoided; 2, on the affections of the mind; 3, on moral actions; 4, on causes; and 5, on proofs; of which heads the first three alone belong to moral philosophy, while the fourth refers to physical, and the last to logical inquiries. Aristippus held that the happiness of man consists in pleasure, and his misery in pain: happiness being merely an aggregate of pleasures, and misery an aggregate of pains. He held, that all pleasures, whether sensual or intellectual, are equally good: one account even states that he considered the pleasures of the body as superior to those of the mind. Hence he taught, that however immoral an action might be, still the pleasure which it causes is a good, and desirable for its own sake. He did not however recommend an unrestrained pursuit of pleasure: true wisdom (he thought) consisted, not in abstaining from pleasure, but in seeking it without being carried away by the love of it. He condemned all care for the past or the future, all regret and all forethought, as equally useless; and said that a person ought to think only of the passing day, and, if possible, only of the passing minute. He recommended calmness of mind and moderation of desires; and he particularly cautioned his daughter Arete against covetousness and love of money. He also thought that the wise man should be free from the passions of envy and love, from superstition, and from the fear of death. The doctrines of Aristippus do not appear to have attracted very much attention in his own time.

(Diogenes Laertius, *Life of Aristippus*, ii. 65-104, with Menæges's notes; Suidas; Ritter, *Geschichte der Philosophie*, vol. ii. pp. 87-103.)

ARISTOBULUS accompanied Alexander the Great in his campaigns, of which he wrote an account after the king's death. This work, now lost, is one of the chief authorities for Arrian's history of Alexander. (Arrian, *Preface to his Anabasis*.)

ARISTOGITON, an Athenian closely connected with an important event in Athenian history. Having conceived a mortal hatred against Hipparchus, son of Pisistratus and brother of Hippias, who held the tyranny of Athens (Thucyd. i. 20), he plotted, in conjunction with another Athenian named Harmodius, the death of the brothers, and succeeded in effecting the murder of Hipparchus at the Panathenaic festival, B.C. 514. Harmodius was slain on the spot; Aristogiton fled, but was subsequently taken and put to death by Hippias. After the expulsion of Hippias, when the constitution of Athens was brought nearer to a democracy, the memory of Harmodius and Aristogiton was honoured as that of martyrs in the cause of liberty. Bronze statues were erected to them in different part of Athens; among others, by the celebrated Praxiteles. (Plin. xxxiv. 8.) In the time of Arrian the statues of Harmodius and Aristogiton stood in the Ceramicus at Athens. (Arrian, iii. 16.) Various privileges and immunities were conferred on their descendants; and their exploit was regularly celebrated in song at the Panathenaic festival (Philostratus, 'De Vit. Apollonii' vii. 2; ap. Meursius, *Pisist.* c. xiv.), and became a very favourite subject for the songs, called 'scolia,' with which the Athenians enlivened their festive parties. One of these, composed by Callistratus, is commonly printed among the fragments of various authors at the end of the editions of Anacreon (see also Athenæus, xv. 695); and will be found translated in Bland and Merivale's 'Anthology,' beginning

"I'll wreath my sword in myrtle bough."

The first stanza of this is ascribed by Meursius, 'Pisist.' c. xiv., to Carcinus. We have however the testimony of Thucydides, that the act of Harmodius and Aristogiton arose entirely out of a private quarrel; and that, far from effecting the immediate delivery of Athens, it made the sway of Hippias jealous and severe, instead of mild and beneficent; and Herodotus speaks to the same effect (vi. 123). This

mistake, as to the motives and merit of their action, was perhaps as Mitford supposes, fostered by the party of the Alcæonidae, the true expellers of Hippias, with a view to the firmer establishment of their own power. (Thucyd. vi. 54, 9; Mitford, ch. v. 5, ch. vii. 5.)

ARISTOMENES, the hero of the second Messenian war, was of the royal house of Ægyptus. The first war between the Lacedæmonians and Messenians was commenced by the Lacedæmonians attacking by night, without having made any declaration of war, Ampeia, a Messenian town on the borders of Laconia. The Lacedæmonian commander was Alcæmenes, the son of Teleclus, who had been killed by the Messenians. The war, thus commenced, was carried on for twenty years. It was terminated by the capture of Ithome, in Messenia, in the first year of the 14th Olympiad, or B.C. 723. The Messenians endured a galling servitude for thirty-nine years. The new generation were eager to rescue their country from slavery, and having obtained the assistance of Argos and of the Arcadians, they revolted in the fourth year of the 23rd Olympiad, or B.C. 635. The first battle was fought at Deræ, a place in Laconia, when Aristomenes performed surprising feats of valour. His countrymen wished to make him king, but he declined this dignity, and was chosen general with full powers. To strike terror into the Lacedæmonians, he entered the city of Sparta alone by night, and suspended a shield on the temple of Athene Chalceicus (Athene of the Brazen House), with an inscription purporting that it was an offering to the goddess from the spoils of the Spartans. In the following year another great battle was fought at the Boar's Tomb, in the district of Stenyclerus in Messenia. The Messenians gained a complete victory, which was chiefly due to Aristomenes and his chosen band of eighty Messenians, who led the way to success by putting to flight king Anaxander and his bravest Spartans. On returning to Messenia after this victory, Aristomenes was received with great enthusiasm, particularly at the town of Andania, where he had been brought up.

In the third year of the war, B.C. 633, the Messenians under Aristomenes sustained a total defeat at the Great Ditch, owing to the treachery of their ally Aristocrates, whom Pausanias calls king of the Arcadians. Aristomenes collected the Messenians who survived the battle, and led them to the mountain fortress of Eira. The Lacedæmonians commenced the siege of Eira, which occupied them to the close of the second Messenian war. In a predatory incursion Aristomenes and his chosen band surprised and plundered Amyclæ. In another expedition he was taken prisoner by the Lacedæmonians, and thrown with fifty of his companions into a deep hole called Cæadas, which was the punishment inflicted by the Spartans on great malefactors. The rest of the prisoners were killed by the fall; and Aristomenes, who escaped unhurt, lay at the bottom of the chasm, awaiting his death by famine. On the third day he saw through the dim light a fox preying on the dead bodies. He caught the fox, and following in its track, discovered a small hole through which it had entered. With his hands he made the hole large enough for himself, and escaping from the place, he joined his friends at Eira. The Lacedæmonians heard the rumour of his escape, but they did not credit it, till they were informed of the surprise and slaughter of a body of Corinthians who were coming to aid them in the blockade of Eira. To commemorate this exploit, Aristomenes offered to Jupiter of Ithome for the second time the Hecatombonia, a sacrifice which he alone was entitled to make who had slain a hundred enemies.

One stormy night, in the eleventh year of the siege, a Spartan herdsmen, who had gone over to the Messenians, learned that the Messenian guards were obliged to leave their posts by the fury of the tempest. He communicated this fact to the Lacedæmonians, who made an attempt on the walls, and got into the place. The Messenians however made a desperate struggle, in which they were aided by their own women. On the third day, being exhausted by hunger and fatigue, they resolved to leave the place. Aristomenes collected a part of the Messenians, and, placing the women and children in the centre, put himself at their head, and by his attitude signified to the enemy that he wished for a free passage, and was ready to go. The Lacedæmonians, fearing to resist a desperate body of men, allowed them to depart. Eira was taken, and the second Messenian war terminated in the first year of the 23th Olympiad, or B.C. 635.

When the Arcadians heard of the fall of Eira they urged Aristocrates to lead them to the aid of the Messenians, but he had already sold himself to the Lacedæmonians, and he refused. The Messenians were hospitably received by their Arcadian friends. Aristomenes, who did not yet despair, selected five hundred of his countrymen, and asked them, in the hearing of Aristocrates and the Arcadians, if they would join him in an attempt on Sparta, which was left unguarded. Three hundred Arcadians volunteered to go with him; but the scheme was frustrated by the treachery of Aristocrates, who gave the Lacedæmonians notice of it. His treachery was detected by means of an intercepted letter, and he was stoned to death by the Arcadians.

The Messenians assembled at Cylene to deliberate on their future plans, and there they spent the winter in the hospitable territory of the Eleians. Receiving an invitation from Anaxilas, tyrant of Rhegium, to come to Italy, they agreed to do so; and Anaxilas, together with the Messenians, took the town of Zancle, which was thenceforward inhabited jointly by the Messenians and Zancleans, but received the new name of Messene (Messina), which it retains to the present day.

Aristomenes had declined to put himself at the head of the exiles who went to Italy. He went to Delphi to consult the oracle, and there met Damagetus, king of Ialysus in Rhodes, who had also come to Delphi to consult the oracle about the choice of a wife. Damagetus, being told to marry the daughter of the bravest of the Greeks, married a daughter of Aristomenes. Aristomenes accompanied his son-in-law to Rhodes, where he soon after died. Damagetus and the Rhodians erected a splendid tomb to his memory, and paid him the honours due to a hero. Pausanias saw his monument in the city of Messene. In the battle of Leuctra (B.C. 370), in which the Thebans under Epaminondas defeated the Lacedæmonians, we are told that Aristomenes again made his appearance, and mainly contributed to the defeat of his old enemies. Although the exploits of Aristomenes are evidently mingled with fable, there seems no reason to doubt his existence, and that he was the hero of the second Messenian war.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARISTOPHANES, a celebrated comic poet of Athens, son of Philippus or Philippides. His first play was exhibited on the Athenian stage B.C. 427, and his last B.C. 388. There seems every reason to believe that he was a native of Athens. He had three sons, whose names are recorded. His life was entirely devoted to literature, and he produced numerous plays. He is the only writer of the old comedy of whom we have any considerable remains, and it is chiefly through his works that we are able to form an opinion respecting this particular species of dramatic composition.

Aristophanes was the author of fifty-four comedies (Suidas), of which eleven have been preserved. Suidas enumerates the same plays that we now possess, and mentions no others as being extant. In the fourth year of the Peloponnesian war, B.C. 427, the poet brought out his first play, entitled *Δαριανός*, holding up to public contempt the character of the spendthrift; and next year he produced the 'Babylonians,' in which he attacked in no measured terms the demagogue Cleon and the constituted authorities of Athens. Of these plays we possess only a few fragments.

In B.C. 425, during the sixth year of the Peloponnesian war, he gained the first prize in a contest with Eupolis and Cratinus. His play was entitled the 'Acharnians,' in which he recommended to the Athenians the cause of peace as openly and as strongly as the nature of the people whom he addressed would permit. The scene lay chiefly in Acharnæ, one of the 'demi,' or small towns of Attica; and the object he had in view was pointed out by introducing on the stage the rustic Diogenes, who, disapproving of the obstinacy of his fellow-citizens, had concluded with the Spartans a separate peace, and is exhibited in the full enjoyment of its fruits. The result of the opposite line of conduct is shown in the sufferings of Lamachus, who is exposed to the want of the first necessities of life, and writhing under severe wounds received in the field of battle.

Aristophanes had already made the demagogue Cleon writhe under his satire; but it was not till B.C. 424 that he poured forth upon him the full measure of his wrath. It was in that year that he produced the 'Knights,' or, as Wieland more aptly designates it, the 'Demagogues,' the most valuable perhaps of all his extant plays. He held up before the Athenian people a faithful picture of their own character with a boldness which we cannot but admire, knowing, as we do, that they allowed any one to be brought upon the stage except themselves. Athens is represented as a house, and its master is a stupid old gentleman, Demos (people); Nicias and Demosthenes are his slaves, and Cleon his confidential servant, or slave-driver; Agoracritus, a sausage seller, is the person whose destiny it is to subvert the demagogue. Thus the dramatic persons are few, and the plot is perhaps still more meagre; it consists of humiliating pictures of Cleon, and a succession of proofs to Demos that this favourite servant is wholly unworthy of the trust and confidence reposed in him. As an historical document however this play cannot be too highly valued, as furnishing a strong and faithful, though by no means favourable, picture of one of the most singular nations of antiquity. It is said that no one was found with sufficient nerve to act the part of Cleon, or to make a mask to represent him, and that Aristophanes was himself obliged to appear on the stage in that character with his face merely painted.

Next year, B.C. 423, he produced another play, the 'Clouds,' which only gained the third prize. It contains a powerful and severe attack on the schools of the sophists, a race of philosophers who "could make the worse appear the better reason;" but nothing, in our judgment, can justify the personal attack which the poet makes on Socrates, whose character, as far as we can form an opinion of it, was very different from that which is represented in the play. The plot is simple and clear; it is wrought up in a masterly style by a variety of comic incidents, and the characters are full of humour. Strepsiades is the most prominent; his rusticity strangely contrasts with the pedantry of the sophists. His son has ruined him by his extravagance, and he is willing to have recourse to any plan, however unprincipled, which he thinks likely to extricate himself from his embarrassments. He imagines that he has discovered a resource in the school of Socrates, by the sophistry and chicanery of whose doctrines, he expects to be relieved from the dunning of his creditors. He presents himself before the philosopher whom he finds suspended aloft in a

basket; and the whole dialogue which follows between two characters so forcibly contrasted is conceived in the very best style of the author. At last however Strepsiades is convinced that his genius does not lie in that direction, and he determines to send his son Pheidippides to benefit by the philosopher's instructions. The youth makes great proficiency, which he shows in his dealings with his creditors and by beating his father, and then trying to convince the old gentleman that it is all right. The play closes with Strepsiades setting fire to the school-house of Socrates and burning out all his disciples—a significant hint which, coupled with the concluding verses of the play, was well calculated to raise a religious persecution against Socrates. (Wieland, 'Att. Mus.,' ii. 2; Hermann, *Præf.* xix.; see also the 'Clouds' of Aristophanes, by F. G. Welcker.)

In B.C. 422 appeared the 'Wasps,' an attack upon the jurisprudence of Athens, levelled chiefly at that numerous class of citizens who gained a livelihood by executing the office of 'dicast,' an office somewhat resembling that of our Westminster special jurymen; but the parallel to be complete would require that the same special jurymen should be almost daily in attendance, and should be eager to discharge the duty. Philocleon is described as absolutely phrensied with that passion of which all his countrymen partook—a taste for litigation and frequenting the courts of law. His son Bdelycleon endeavours to reclaim him; but force, persuasion, and argument, are all tried in vain. At last the son proposes to convert his house into a court of justice, and to supply it with all suitable pomp. The old gentleman is pleased with the scheme, and the theft of a Sicilian cheese by a house-dog enables him to put it into immediate execution. To understand this play requires a minute acquaintance with the manners of the Athenians, and also with their judicial system. This play furnished Racine with the idea of his 'Plauteurs.'

The play of the 'Birds' was exhibited (B.C. 414) in the seventeenth year of the Peloponnesian war, and during the absence of the Salaminia, an official ship which was dispatched to bring back Alcibiades from Sicily. (Thucyd. vi. 53.) In the 'Transactions of the Royal Academy of Sciences at Berlin' (1827), there is an essay by Süvern on the 'Birds' of Aristophanes, the object of which is to demonstrate that the key to the true interpretation of the play is only to be found by referring to the date of the exhibition and the mission of the Salaminia. [ALCIBIADES.]

In B.C. 406 appeared the 'Frogs,' in which Aristophanes attacks, with little generosity, the poet Euripides, who had lately died. Bacchus descends to the infernal regions in search of a good tragic writer, and, after listening to a trial of skill between Æschylus and Euripides, decides that the merits of the former are far superior to those of the latter.

The best of his other extant works is the 'Plutus,' which appeared first in B.C. 408, and again twenty years afterwards B.C. 388. It does not belong to the old comedy, not does it appear to have any reference to political subjects, being intended probably to vindicate the conduct of Providence in its ordinary distributions of wealth, and to show the great tendency of riches to corrupt the morals of those who possess them. The other plays which have been preserved are the 'Peace' (B.C. 419); 'Thesmophoriazuse' (B.C. 411), an attack on Euripides, in which the plot is better managed than in most of the other plays; 'Lysistrata' (B.C. 411); 'Ecclesiazuse' (B.C. 392).

Aristophanes is distinguished by the exuberance of his wit, his inexhaustible fund of comic humour, and the Attic purity and great simplicity of his language. His allusions are sometimes necessarily obscure, and in many cases they are grossly obscene. The exact rank which he ought to hold among ancient comic writers it is difficult to assign, as none of their entire works have been preserved; but if we are inclined to trust the judgment of Plutarch, he was in every respect inferior to Menander (vol. ix. p. 387, ed. Reisk). Plato however is said to have had a high admiration of Aristophanes, and recommended the perusal of his plays to Dionysius the younger as the best mode of acquiring the purity of the Attic dialect.

The plays of Aristophanes, especially in the choral parts, often contain passages of great poetical beauty, but his subject did not allow such efforts to be either frequent or of any great length. Where Aristophanes appears to be speaking in his own person, he is the advocate of morality, and the unsparring censurer of the gross and degrading habits of many of his countrymen. He was a friend to peace, and, to his credit, the enemy of Cleon. The real test of his character must be the 'Clouds.' We do not see how it is possible to esteem the character of Socrates, and at the same time to believe that Aristophanes was an honest man. All the explanations and apologies with respect to this exhibition of Socrates appear to us unsatisfactory. Probably Aristophanes may have turned the philosopher into ridicule without knowing or caring what his doctrines were. Aristophanes often introduces the gods in the most degrading situations, and he makes an undisguised mockery of all the deities of Olympus. How this was tolerated, even in his age, it is difficult to understand.

There are numerous editions of the plays of Aristophanes. The first edition was printed at the Aldine press in Venice, 1498, folio, containing only nine plays. One of the most complete, containing a Latin version, an index, and a large collection of notes, is that of Bekker, in 5 vols. 8vo., Lond., 1829. The latest English edition of all the plays is by Wheelwright into blank verse 2 vols. 8vo., 1837

There are several prose translations of single plays. Aristophanes is translated into French and German.

(Rötcher, *Aristophanes und sein Zeitalter*; eine *Philologisch-Philos. Abhandlung zur Alterthumsforschung*. Berlin, 1827.)

ARISTOPHANES of Byzantium, the pupil of Callimachus and Zenodotus, the master of Aristarchus, and the founder of the Alexandrine school of criticism; was perhaps born about B.C. 240, or somewhat later. It is not known at what time he removed to Alexandria, but probably he went there young. (Suidas). The invention of the Greek accents, and the introduction of a system of punctuation are attributed to Aristophanes. He was the first who attempted to arrange the Greek writers into classes, according to the branches on which they wrote, separating those of the highest authority from writers of inferior merit. This canon of classical writers was afterwards corrected and confirmed by his pupil Aristarchus. Perhaps we are indebted to Aristophanes and his more distinguished pupil not only for the purer text, but also for the preservation of many of the best writers, which, if they had not been stamped with their approbation, might have been neglected for those of inferior merit. [ARISTARCHUS.]

Nothing of Aristophanes remains except what may form a part of the large commentary of Eustathius, the Venice Scholia, &c. (Villoison, 'Scholia,' II. i. 298, 424, &c., where Aristophanes' edition of the 'Iliad' is referred to.) Aristophanes wrote a work on *Συγγενητά*, or 'terms implying relationship' (Eustath. 'II.' z. p. 648). A mere fragment of Aristophanes is printed in Boissonade's *Ἐπιγραμματολόγιον* of Herodian, 1819, 8vo.

ARISTOTLE, or, in the Greek form of the name, ARISTÓTELES, was born at Stageira (the name, before Aristotle's time, appears to have been Stageirus), a town on the west side of the Strymonic Gulf in Chalcidice, in the first year of the 99th Olympiad, or B.C. 384. Nicomachus, the friend and physician of Amyntas II., king of Macedonia, and the author of some medical treatises now lost, was his father; his mother was named Phaestis; and they both belonged to the race or clan of the Asclepiads, who were supposed to derive their origin from Asclepius, or Æsculapius, the god of healing, and of whose members many practised the medical art. Aristotle lost both his parents at an early period of his life, and after their death he was brought up under the care of Proxenus, a citizen of Atarneus, a city of Mysia in Asia Minor, but who was then settled at Stageira. Aristotle testified his gratitude to Proxenus and his wife by directing in his will that statues of them, as of his parents, should be set up at his expense: he likewise educated their son Nicanor, he to whom he gave his daughter Pythias in marriage.



Bust of Aristotle, from a statue of the natural size in the Spada Palace at Rome.

In his eighteenth year (Olymp. ciii. 2, B.C. 367) Aristotle left Stageira and went to Athens, attracted thither doubtless in great part by the fame of the philosopher Plato. It appears however that during the first three years of his residence at Athens, Plato was absent on a visit to Sicily. Although Aristotle paid a particular attention to anatomy and medicine, and may in his youth have practised the healing art, he must from an early age have devoted his whole time to the study of philosophy and the investigation of nature. We are told that his master called him 'the intellect of the school,' and his house 'the house of the reader;' that he said that Aristotle required the curb, while Xenocrates (a fellow-disciple) required the spur. We are likewise informed that, when reading, he used to hold a brazen ball in his hand over a basin, in order that, if he fell asleep, he might be awakened by the noise which it made in falling. Although Aristotle did not, during Plato's life, set up any school in opposition to his master (as some writers have falsely stated), he taught publicly in the art of

rhetoric, and by this means became the rival of the celebrated Isocrates, whom he appears (although then at a very advanced age) to have attacked with considerable violence, and to have treated with much contempt.

Aristotle remained at Athens till Plato's death in B.C. 347, having at that time reached his 37th year. Many stories are related respecting an alleged enmity between Plato and Aristotle, but these rumours appear to us to have no other foundation than the known variance between the opinions and mental habits of the two philosophers; and particularly the opposition which Aristotle made to Plato's characteristic doctrine of ideas: whence probably it was inferred that there must have been an interruption of their friendly relations. In his Nicomachean Ethics, which was probably one of his latest works, Aristotle says that "it is painful to him to refute the doctrine of ideas, as it had been introduced by persons who were his friends: nevertheless, that it is his duty to disregard such private feelings; for both philosophers and truth being dear to him, it is right to give the preference to truth." (I. 6.) He is said to have erected an altar to his master, inscribing on it that he was a man "whom the wicked ought not even to praise."

It appears that during Aristotle's first residence at Athens he was employed on an embassy to Philip, to whom he was attached by a double tie, as being both a Macedonian subject and the son of his friend and physician. It is also stated that he was the means of obtaining from Philip some favours for the Athenians. He left Athens about the time of Plato's death, and remained some time at the court of Hermeias, the prince of Atarneus, who had received instruction from him in rhetoric at Athens. When Aristotle had been about three years with this prince, Hermeias was betrayed to Artaxerxes Ochus by Mentor, a Greek general in the Persian service. Artaxerxes put Hermeias to death. In these circumstances Aristotle married Pythias, the sister of Hermeias, and making a rapid flight they took refuge in Mytilene, the chief city of the island of Lesbos (Olymp. cviii. 4, B.C. 345). For the patriotic and philosophic prince, Aristotle had a fervent and sincere affection, and he dedicated to his memory a beautiful poem, still extant, which, on account of the admiration which he expresses in it for the virtues of his lost friend, gave rise at a late period of his life to the absurd charge that he had deified a mortal, and was thus guilty of impiety. His wife Pythias died a few years afterwards in Macedonia, leaving him a daughter of the same name: he then took to his bed a domestic slave named Herpyllis, and by her he had a son, Nicomachus, to whom he addressed his great work on Ethics.

After two years' stay at Mytilene, Aristotle was (in Olymp. cix. 2, B.C. 342) invited by Philip to Macedonia to superintend the education of his son Alexander, then fourteen years old. There can be no doubt that much of what was admirable in the character of Alexander the Great is attributable to the influence of Aristotle. His love of literature, his veneration of great poets (instanced in his sparing the house of Pindar in the destruction of Thebes, and his destination of the precious casket in the Persian spoils to the works of Homer), his fondness for physical and even medical pursuits, and his intimacy with philosophers, were all doubtless the fruits of Aristotle's instruction, and distinguish him most advantageously from those illiterate and brutal conquerors who have been the scourge of the human race. Lord Bacon, in his 'Advancement of Learning,' after citing some of Alexander's wise sayings, adds, that he considers him "not as Alexander the Great, but as Aristotle's scholar." Two letters between Alexander and Aristotle are preserved by Plutarch ('Vit. Alex.' c. vii.), and Aulus Gellius (xx. 5), in the first of which Alexander reproaches his master with having made public the treatises which had served for his education, as he wished to surpass other men not less in knowledge than in power. To this Aristotle replies, that "they have been published and not published: for that they are only intelligible to those who have heard him explain them." Some writers have suspected that these letters are spurious. It is stated that Aristotle advised Alexander to consider all the Greeks as his friends, and all barbarians (or foreigners) as his enemies: a maxim of policy which Alexander unquestionably followed, so far as the direction of his conquests was concerned, and which agrees remarkably with Aristotle's views as developed in the first part of his 'Politics.' It was during his residence with Alexander that Philip re-established his native town, Stageira, which had been demolished in war; in memory of which benefit the Stagirites consecrated a festival, 'Aristotelia,' to their great fellow-citizen, and called a month after his name.

Alexander probably did not enjoy Aristotle's instruction for more than three or four years: as from his 17th or 18th year his time was almost entirely occupied with public affairs and war. In B.C. 336, when Philip was assassinated, he succeeded to the throne of Macedonia, and two years afterwards he began his expedition into Asia, when he parted for the last time from his master, who went to Athens, having previously recommended to him as a companion in his campaigns a near relation of his own, the philosopher Callisthenes, who had received his instruction with Alexander. Xenocrates had two years before succeeded Speusippus, Plato's nephew, in the academy; Aristotle however, on his arrival at Athens, resolved to open a school, and chose a house which from its proximity to the temple of Apollo Lyceus was called the 'Lyceum.' Attached to this building was a

garden with walks (in Greek 'peripatoi'), where Aristotle used to deliver his instruction to his disciples; whence his school obtained the name of the 'Peripatetic.' It appears that his habit was to give one lecture in the early part of the day on the abstruser parts of his philosophy to his more advanced scholars, which was called the 'morning walk,' and lasted till the hour when people dress and anointed themselves; and another lecture, called the 'evening walk,' on more popular subjects, to a larger and less select class. It was probably during the thirteen years of his second residence at Athens that Aristotle composed or completed the greater part of his works which have descended to our days. Among the works which especially belong to this period of his life are his treatises on natural history; which, as has been correctly observed by a writer on this subject (Dr. Kidd, 'Bridgewater Treatise,' &c., p. 299), are not to be considered as containing the result of his own observations only, but as a collection of all that had been observed by others as well as by himself. It is stated by Pliny ('Nat. Hist.,' viii. 7) that "Alexander the Great, being smitten with the desire of knowing the natures of animals, ordered several thousand persons, over the whole of Asia and Greece, who lived by hunting, bird-catching, and fishing, or who had the care of parks, herds, hives, stews, and aviaries, to furnish Aristotle with materials for a work on animals." We are likewise informed that Aristotle received from Alexander the enormous sum of 800 talents to prosecute his researches in natural history. Callisthenes, who, as we have already seen, attended Alexander in his expedition to Asia, sent from Babylon to Aristotle, in compliance with his previous injunctions, the astronomical observations which were preserved in that ancient city, and which, according to the statement of Porphyrius, reached back as far as 1903 years before the time of Alexander the Great; that is, 2234 years before the Christian era. (Simplicius in 'Aristot. de Cælo,' fol. 123, A. l. 18, ed. Ald. 1527.) The transmission of the observations to Aristotle is stated by Simplicius as a known fact: the length of time he gives on the authority of Porphyrius. We know however from Cicero ('De Rep.,' i. 16) that astronomical observations were sometimes calculated back by the ancient priests; and consequently that observations stated to be of remote antiquity may not be less fabulous than the adventures of early kings and heroes.

Aristotle had at this time reached the most prosperous period of his life. The founder and leader of the principal school of Greece, and the undisputed head of Grecian philosophy, surrounded by his numerous disciples and admirers, protected by the great conqueror of Asia, and by him furnished with the means of following his favourite pursuits and of gratifying his universal spirit of inquiry, he had probably little left to fill up the measure of a philosopher's ambition. But he did not continue to enjoy the favour of Alexander till the end. Callisthenes had offended Alexander, and had been executed on a charge of having conspired with some Macedonian nobles to take away his life (ALEXANDER; CALLISTHENES); and the king's wrath appears to have extended to his kinsman Aristotle, as being the person who had originally recommended him. (Letter of Alexander to Antipater in Plutarch's 'Alex.,' c. 55.) It is not however probable that this circumstance caused any active enmity between the royal pupil and his master; indeed, Aristotle appears to have been considered to the last as a partisan of Alexander, and an opponent of the democratic interest. When the anti-Macedonian party obtained the superiority at Athens in consequence of Alexander's death, an accusation against Aristotle was prepared, the pretext being, as in the case of Socrates, 'impiety' or 'blasphemy.' He was charged with having paid divine honours to Hermeias, the prince of Atarneus; and perhaps with teaching some irreligious doctrines. In order to escape the danger which threatened him, and to prevent the Athenians (as he is reported to have said) from "twice sinning against philosophy," in the beginning of B.C. 322 he quitted Athens, and took refuge at Chalcis, in Eubœa, an island then under the Macedonian influence, leaving Theophrastus his successor in the Lyceum. Aristotle died at Chalcis of a disease of the stomach, in the autumn of B.C. 322, being in the sixty-third year of his age. His frame is said to have been slender and weak, and his health had given way in the latter part of his life, having probably been impaired by his unwearied studies and the intense application of his mind. The story of his having drowned himself in the Euripus of Eubœa is fabulous.

The characteristic of Aristotle's philosophy, as compared with that of Plato, is that, whereas the latter gave a free scope to his imagination, and by his doctrine of ideas independent of the objects which they represent opened a wide door to the dreams of mysticism, the former was a close and strict observer of both mental and physical phenomena, avoiding all the seductions of the fancy, and following a severe, methodical, and strictly scientific course of inquiry, founded on data ascertained by experience. The truly philosophical character of his mind, and his calm and singularly dispassionate manner of writing, are not more remarkable than the vast extent both of his reading and of his original researches. His writings appear to have embraced the whole circle of the theoretical and practical knowledge of his time, comprising treatises on logical, metaphysical, rhetorical, poetical, ethical, political, economical, physical, mechanical, and medical science: he likewise wrote on some parts of the mathematics; and, besides a collection of the constitutions of all the states known in his age, both Grecian and barbarian, he made chronological compi-

lations relating to the political and dramatical history of Greece. His works however though embracing so large an extent of subjects, were not a mere encyclopædia or digest of existing knowledge; some of the sciences which he treated of were created by himself, and the others were enriched by fresh inquiries, and methodised by his systematic diligence. To the former belong his works on analytics and dialectics, or, as it is now called, logic; to the invention of which science he distinctly lays claim, stating that "before his time nothing whatever had been done in it." ('Soph. Elench.' c. 34, § 6.) Nearly the same remark applies to his metaphysical treatise. "But of all the sciences" (we use the words of Cuvier) "there is none which owes more to Aristotle than the natural history of animals. Not only was he acquainted with a great number of species, but he has studied and described them on a luminous and comprehensive plan, to which, perhaps, none of his successors has approached; classing the facts, not according to the species, but according to the organs and functions, the sole method of establishing comparative results: thus it may be said that he is not only the most ancient author of comparative anatomy whose works have come down to us, but that he is one of those who have treated this branch of natural history with the most genius, and that he best deserves to be taken for a model." (Kidd, 'Bridgewater Treatise,' c. 10, § 3, and 'Appendix.' This author has given a comparison of Aristotle's account of animals with the discoveries of modern science.) Among the sciences which Aristotle found partly cultivated, but which he greatly advanced, the more prominent are those of rhetoric, ethics, and politics. Of rhetoric he defined the province and analysed all the parts with admirable skill and sagacity; his treatise on the passions, in this short but comprehensive work, has never been surpassed, if it has ever been equalled, by writers on (what may be termed) descriptive moral philosophy. His ethical writings contain an excellent practical code of morality; his remarks on friendship are also deserving of especial notice; a subject much discussed by the ancients, but which has less occupied the attention of philosophers since love has played a more prominent part in consequence of the influence of the Germans and the introduction of the manners of chivalry in western Europe. His treatise on 'Politics' is not, like Plato's 'Republic' and the works of many later speculators on government, a mere inquiry after a perfect state; but contains an account of the nature of government, of the various forms of which it is susceptible, and the institutions best adapted to the societies in which those forms are established; with an essay, though unhappily an imperfect one, on education. This treatise is valuable not only for its theoretical results, but also for the large amount of information which it contains on the governments of Greece and other neighbouring countries.

In these philosophical treatises Aristotle occasionally mentions others of his writings, which he calls 'exoteric.' From the manner in which he sometimes speaks of them, referring to them on points of no great obscurity or difficulty with a sort of contemptuous or condescending tone it would seem as if they were not of a strictly scientific character. ('Eth. Nic.' i. 13; vi. 4; 'Polit.' iii. 4; vii. 1.) In another place he says, that he has often considered the Platonic doctrine of ideas both in his exoteric and his strictly philosophical works ('Eth. Eud.' i. 8). Plutarch and Cicero mention this class of Aristotle's works, some of which appear to have been in the form of dialogues. His systematic treatises, which formed a connected body of philosophy, were called 'acroamatic,' that is, destined for lectures (though he never himself uses that name in his extant writings); and were thus, as Galen says, confined to his scholars and friends. This distinction between the acroamatic and exoteric writings is mentioned by Gellius ('N. A.' xx. 5), who states that the former included subjects of a refined and abstruse philosophy, and physical and dialectical questions; the latter rhetorical and sophistical exercises and political knowledge. The distinction of these two kinds of treatises is referred to by several ancient writers. It appears to have consisted chiefly in the form of the work (most of the exoteric writings being dialogues), in the selection of the arguments, and in the nature of the style. Cicero particularly speaks of the copiousness and sweetness of Aristotle's diction ('Topica,' c. 1); and Quintilian doubts whether Aristotle is the more remarkable for the multiplicity of his knowledge, the quantity of his writings, the sweetness of his style, the acuteness of his discoveries, or the variety of his works (x. l. 83): in his extant works, however (all of which belong to the acroamatic class), his style is in most parts singularly dry and unattractive, and not unfrequently obscure, from the extreme conciseness of the expression and the abruptness of the transitions. It seems, indeed, as if he was sometimes intentionally negligent, and even ungrammatical, from his contempt for all ornament or polish of style. These peculiarities of style are doubtless attributable to the destination of his philosophical writings, which often appear to be rather note-books for his lectures, requiring further expansion and illustration, than finished treatises prepared for publication. The obscurity of Aristotle, which has been so much complained of, is in most parts like the obscurity of a mathematical treatise, which appears so great to a beginner; as in both cases the difficulty of comprehension arises not from the defect of the expression, but from the closeness and subtlety of the reasoning. The works which were thus used as lecture-books probably never obtained much circulation during Aristotle's lifetime, except among his disciples

and friends; and they received from time to time additions and corrections; a circumstance alluded to by Cicero, and confirmed by allusions contained in them, which indicate different times of composition. (Cicero, 'De Fin.' v. 5; Niebuhr, 'Hist. of Rome,' vol. i. note 30.)

None of Aristotle's exoteric writings have come down to us. This would be the more singular, if the story told by some ancient authors with regard to the preservation of his writings were true. [APELLECON.] The researches of recent scholars have shown that nearly all Aristotle's scientific works were known to the followers of Theophrastus in the Peripatetic school, and that there were numerous copies of them in the Alexandrine library. Such facts are inconsistent with the supposition that Aristotle's philosophical works were concealed from the world till the time of Apellecon, more than two hundred years after his death.

Aristotle's genuine extant works may be divided into three classes: 1, those relating to the philosophy of the mind; 2, those relating to the physical sciences; 3, those relating to moral and political philosophy. To the first class belong the *Metaphysics*, the *Categories*, the treatise on Interpretation, or the Meaning of Propositions, the first and second *Analytics*, the *Topics*, and the work on the Refutation of Sophistical Arguments, which, with the exception of the first, obtained the name of his 'Organon,' or instrument for the analysis of reasoning. Under the second class come the *Physics*, the *Treatises on the Heavens*, on Generation and Destruction, on the Soul, on Sensation and the Objects of Sense, on Memory and Recollection, on Sleeping and Awakening, on Dreams and Prophecy in Sleep, on Length and Shortness of Life, on Youth and Old Age, on Life and Death, on Breathing. The title of his great work on Natural History means, literally translated, 'Inquiries concerning Animals.' To the third class belong the three ethical treatises, the *Great*, the *Eudemian*, and the *Nicomachean Ethics*, which seem to have been written at different periods of his life, the first being the most meagre, and the last, addressed to his son Nicomachus (in which three books of the *Eudemian Ethics* are embodied), the most complete and matured.

The most valuable of Aristotle's lost works, and indeed the most valuable of all the lost works of Greek prose, is his collection of 158 Constitutions, both of Grecian and Barbarian States, the Democratic, Oligarchical, Aristocratical, and Tyrannical being treated separately, containing an account of the manners, customs, and institutions of each country. (Cicero, 'De Fin.' v. 4.) The loss of his works on Colonies, on Nobility, and on Royal Government; of his Chronological Collections, and of his *Epistles* to Philip, Alexander, Antipater, and others, is also much to be regretted. He likewise revised a copy of the 'Iliad,' which Alexander carried with him during his campaigns in a precious casket: hence this recension (called the 'casket-copy') passed into the Alexandrine Library, and was used by the Alexandrine critics. (Wolf, 'Proleg. ad Homer,' s. 45.) His entire works, according to Diogenes Laertius, occupied in the Greek manuscripts 445,270 lines.

Writings contained in the collection of Aristotle's works falsely attributed to him are—the treatise on the 'Universe,' the author of which (Mr. Payne Knight remarks) has "retailed the common opinions of his age in the common language of a common declaimer, and by a strange inconsistency attributed them to the condensed, refined, and abstruse Stagirite" (see also Lord Aberdeen on 'Grecian Architecture,' p. 207); the 'Rhetoric to Alexander,' the second book of the 'Economics,' and a treatise on Marvellous Reports, written between the time of Agathocles and the first Punic war, probably about the 130th Olympiad, or B.C. 260. (Niebuhr, 'Hist. of Rome,' vol. i., p. 16, and note 342.) An extract about Winds, from Aristotle on the 'Signs of Bad Weather,' vol. ii., p. 973, ed. Bekker, is considered by Niebuhr as spurious. ('Hist. of Rome,' vol. i., p. 15.) The genuineness of part of the 'Physiognomics' has likewise been doubted. (Müller, 'Archäologie der Kunst,' s. 331, n. 1.) A set of 'Epistles' is also attributed to Aristotle, which, like those of Phalaris, Socrates, Euripides, and others, are all spurious.

Aristotle's philosophical works many centuries after his death obtained a prodigious influence, not only in Europe, but even in Asia: they were translated into Arabic, and thence an abstract of his logical system passed into the language of Persia. (Balfour in the 'Asiatic Researches,' vol. viii., pp. 89-135, ed. 8vo., London.) In Europe they acquired an immense ascendancy in the middle ages, and were considered as an authority without appeal, and only second to that of Scripture: we are even informed that in a part of Germany his 'Ethics' were read in the churches on Sunday in the place of the Gospel. Parts of his philosophy, which are the most worthless, as his 'Physics,' were much cultivated; and his logical writings were in many cases abused so as to lead to vain subtleties and captious contests about words. The connection between some of his philosophical tenets and the Roman Catholic theology tended much to uphold his authority, which the Reformation lowered in a corresponding degree. His doctrines were in general strongly opposed by the early reformers: in 1518 Luther sustained a thesis at Heidelberg, 'Qui in Aristotele vult philosophari prius oportet in Christo stultificari.' 'He who wishes to philosophise in Aristotle must be first stultified in Christ.' (Bayle, 'Aristotle,' n. Y. See also a curious passage of Luther's, containing a most scurrilous attack on Aristotle, cited in Bayle, 'Luther,' n. II.) Luther gave way afterwards, and did not oppose Aristotle as to human learning. Melancthon, who was however one of the mildest of the reformers, was a great supporter of Aristotle. ('Moralis Philosoph.

Epitome,' Argentor., 1539; with the introductory address, and the commentary on the fifth book of Aristotle's 'Ethics.') Many of his doctrines were in the same century zealously attacked by Pierre de la Ramée [RAMUS], a French philosopher; and Bacon afterwards, with others of his followers, added the weight of their arguments and authority. Aristotle's philosophy accordingly fell into undeserved neglect during the latter part of the 17th and the whole of the 18th century; of late years however the true worth of his writings has been more fully appreciated, and the study of his best treatises has much revived.

The best edition of Aristotle's entire works is that by Bekker, 1831, Berlin, 3 vols., 4to., in which the text is established on the authority of more than a hundred manuscripts of Italy, France, and England.

The English translations of Aristotle are for the most part of little value, on account of their unfaithfulness and inaccuracy. That of the 'Poetic,' by Twining, should however be excepted. A translation of all Aristotle's works, by Mr. T. Taylor, was published in 9 vols., 4to., London, 1810.

ARISTOXENUS of Tarentum, the earliest of the extant Greek writers on music. He was a disciple first of his father Mnesias, who was acquainted with music, and subsequently of Aristotle; but, according to Suidas, he never spoke well of his great master after the latter had appointed Theophrastus as his successor. On the same authority it is stated that he wrote 453 treatises on music, philosophy, history, &c. He was the author of a work on the 'Elements of Harmony,' and the founder of a musical sect, usually called Aristoxenian, in opposition to the Pythagorean. The disciples of Aristoxenus were called Musicians by Ear, in opposition to the Pythagoreans, who were termed Musicians by Rule.

The Pythagoreans had discovered the simplicity of the ratios which exist between the notes of the diatonic scale. Founding their notions entirely upon arithmetic, they laid down intervals, as concordant or discordant, by theory alone, even to the extent of rejecting the interval of an eleventh from among the consonances, though of course they retained the fourth. They had also discovered the unequal intervals which exist between the tones of the scale, and, had they considered different keys, would have been obliged to invent a method of temperament. In the entire rejection of the ear they were undoubtedly wrong, and Aristoxenus was equally so in taking the other extreme. He asserts that the octave consists of six whole tones, each of them equal to the interval between the fourth and fifth to the tonic; that the fourth consists of two such tones and a half, the fifth of three and a half. It is now sufficiently known that this system is erroneous even in the judgment of the ear, and that the only mark of musical tact displayed in it is the determination of the tone, not from the unassisted ear, though on its principles that would be admissible, but from the previous determination of a fourth and fifth. Six whole tones are more than an octave, and three different tones would be derived from the octave, fourth, and fifth, as defined by Aristoxenus. To put it in the power of any one to try his system, we subjoin the number of parts out of a thousand which each note requires; that is, calling the length of the string which sounds C, 1000; the length (tension being the same) corresponding to the several notes appears underneath them:—

	C	D	E	F	G	A	B	C
System of Aristoxenus	1000	891	794	749	667	595	530	500
Perfect Intervals	1000	889	800	750	667	600	533	500

Of course the system of Aristoxenus is, so far as it goes, that now known by the name of 'equal temperament,' which Dr. Smith (a stern theorist) prefers to all others, but of which the first principle is the abolition of all distinction between the characters of the different keys. The above is not on the exact principle of Aristoxenus, which cannot be represented, because it disagrees with itself; but the practical truth of the fourth and fifth of its scale (a mere accident) brings the preceding representation very close to it. The system of Aristoxenus had its followers till the time of Ptolemaeus, who wrote against it in his 'Harmonica.' There is an opinion attributed to Aristoxenus, that the soul bears to the body some such relation as the sound of a string to the string itself: this is perspicuous poetry, but rather cloudy philosophy.

(Tenneman, *Manuel*, &c., Cousin's translation, who cites G. L. Mahne, *Diatri. de Aristoxeno Philos. Peripatetico*, 8vo., Amsterdam, 1793.)

ARIUS was a native of Cyrenaica, in Africa: the date of his birth seems to be unknown. He was distinguished for personal beauty, graceful manners, extensive learning, logical eloquence, and ascetic abstinence. He has been accused, but without sufficient ground, of restless ambition, and a predilection for innovations. The doctrine taught by Arius was not in his time a novelty, but had been propagated in the Alexandrine school of divinity. Arius obtained the favour of three successive patriarchs of Alexandria. The patriarch Peter ordained him deacon, but prohibited him from the exercise of ecclesiastical functions when in A.D. 306, he joined the party of Meletius. The patriarch Achilles, moved by the repentance of Arius, made him in 313 presbyter and pastor of the church Baucalis, at Alexandria; and the patriarch Alexander gave him the first rank among his clergy.

The patriarch Alexander, in 318, having asserted, in a conference

with his clergy, the unity of substance in the three persons in the Deity, Arius, in reply, accused the patriarch of having fallen into the error of Sabellius, who had confounded the three divine persons. Arius maintained that the Son was created out of nothing before the creation of the universe, and that he could be called God only on account of his participation in extraordinary powers. This doctrine Arius propagated in private, and after he had obtained many followers, he preached it publicly in the church. In order to introduce his opinions among the lower classes, he composed songs for sailors, millers, and travellers, in the measure of popular melodies. The work of Arius, called 'Thaleia,' contained his doctrine in prose and verse. Alexander endeavoured to reclaim Arius by private admonitions in letters and by conferences, but failing in his attempts, he cited him in 321 before a synod of nearly one hundred Egyptian and Libyan bishops, convened at Alexandria, where his doctrine, his person, and his followers, were anathematized. Among the followers of Arius were two bishops, and several priests, deacons, and virgins.

Arius now began to travel through the neighbouring countries, where he excited sympathy for his misfortunes, and propagated his doctrine. Eusebius, bishop of Nicomedia, to whom Arius wrote a letter, still extant (Epiph., 'Hæres.' 69, 6; Theodoret, 'Hist. Eccles.' i. 4), absolved him from the Alexandrine excommunication; he also convened in 323 a synod in Bithynia, probably at Nicomedia, in his behalf; wrote in his favour to all the oriental bishops, and to the emperor Constantine the Great, who, being at that time yet unbaptised, considered the dispute as trifling in itself, and recommended peace in 324, in a letter addressed to Alexander and Arius jointly.

Constantine commissioned Hosius, bishop of Corduba, to examine this dispute at Alexandria. Hosius having made a report unfavourable to Arius, Constantine convened the bishops of his empire in 325 in order to settle the points in dispute between Arius and Alexander. In this council at Nicæa 318 bishops were assembled. Before this body Arius still persisted in rejecting all confessions of faith which maintained the divinity of Christ and the consubstantiality of the divine Word, and he opposed the expression which attributed to the Son the same essence with the Father. Consequently he was again anathematized by the synod, and exiled by the emperor to Illyricum, together with two bishops, who continued to adhere to him. Capital punishment was denounced against all who would not deliver up the writings of Arius. After three years Constantine became reconciled to Arius through the instrumentality of an Arian priest, who was secretly sent to the emperor by Eusebius, bishop of Nicomedia, and by his sister Constantia. A confession of faith, which seemed to be in unison with the Nicene Creed, was drawn up and presented by Arius in 330 to the emperor, by whom he was reinstated in his church at Alexandria; but Athanasius, then bishop of Alexandria, would not admit him. The synods of Tyre and of Jerusalem in 335, through the influence of Eusebius, re-admitted Arius into church communion, and recommended him to Athanasius; but Arius was sent by his opposers from Alexandria to Constantinople, in order to exculpate himself on account of the troubles excited by his presence at Alexandria. Arius presented to the emperor in 336 a third confession of his faith, and professed by oath to submit to the synod of Nicæa. It was accordingly resolved that Arius should be received into church communion in a solemn manner; but, according to Athanasius, he died on the evening preceding the Sunday on which he was to be received into church communion.

Eusebius, who became Bishop of Constantinople in 339, obtained permission for the Arians to celebrate public worship at Alexandria and other places of the eastern empire. After the death of Constantine in 350, and the fall of the pretender Magnentius in 353, Constantius became ruler of the whole empire, and used his power to support the Arians in the councils of Arles (354) and Milan (355), the decrees of which he maintained by arms against the Athanasians. Many persons, unable to understand the distinction between the doctrines of Athanasius and Arius, were influenced in the choice of their party by unworthy motives. Most bishops, moved by the court, signed Arian creeds, although some continued to teach Athanasian doctrine. The people, except in occasional tumults, gave themselves little trouble about debates which they did not comprehend. The strict Arians rejected the doctrine of Christ being *ὁμοούσιος* ('of similar essence'), as well as that doctrine which made him *ὁμοούσιος* ('consubstantiate,' or 'of equal essence'); but the Semi-Arians maintained the opinion of his being 'homoiousios.' The strict Arians, called also Ariomanites, insisted upon the Son being *ἕτεροούσιος* ('of another substance'). The Goths, Vandals, Suevi, Burgundians, and Lombards embraced Arianism, but exchanged it afterwards for orthodoxy.

The history of Arianism may be divided into three periods: the first commenced a considerable time before the life of Arius, having originated in the Alexandrine schools of divinity of which Origen was the most splendid luminary. It terminated in the synod of Nicæa, in 325. The second period began with the opposition of the Eusebians to the council of Nicæa, and terminated in the second synod of Sirmium, in 357. During this period the following synods were held: one at Tyre in 335, in which Athanasius was deposed and exiled to Gaul by Constantine; and immediately afterwards one at Jerusalem, in which Arius was received into church communion.

Another synod was held at Antioch in 341, in which the bishops

declared that they could not be followers of Arius, because, "how could we, being bishops, be followers of a presbyter?" In this synod four creeds were approved, in which an endeavour was made to steer a middle course between the Nicæan Homocousios, or Semi-Arian view, and the definitions of Arius himself, as between the two extremes of divergence from the views then generally received in the Eastern Church. These four creeds are extant in Athanasius, 'De Synodis,' § 22-25. A general council was again assembled at Sardica in Thrace, in which the emperors Constantius and Constans endeavoured in vain to reconcile the combatants for oriental and occidental orthodoxy. The orientals retired to the neighbouring city of Philippopolis, leaving their occidental opponents alone at Sardica.

Eusebianism was, under Constantius, as victorious in the east as the Nicæan creed was under Constans in the west. After the death of Constans in 350, and the victory over Magnentius in 353, Constantius endeavoured to establish Eusebianism by violent means in the west. In the synods of Arles (354) and of Milan (355) he compelled the assembled bishops to sign the condemnation of Athanasius.

The third period terminated with the suppression of Arianism by Theodosius I. The last vestiges of Arianism in the Roman empire are found in a law of Theodosius II. in 428.

ARJONA, MANUEL DE, born June 12, 1761, commenced his studies at the university of Osuna, his native town, and afterwards completed them at that of Seville, where he took his degrees in civil and canon law. Subsequently he entered the church, and was made canon penitentiary in the cathedral of Cordova, and one of the chapter of the chapel royal of San Ferdinand at Seville. In this last capacity he accompanied the Archbishop of Seville to Rome in 1797, when he received from Pius VII. the honorary appointment of one of his private chaplains. To scholastic erudition and classical learning Arjona joined an acquaintance with general literature, and distinguished himself by his efforts to promote a taste for such studies among his countrymen. He was one of the most active and influential members of the Academia de Letras Humanas at Seville, which institution could boast of many of the most intelligent individuals of that period. He is chiefly known by his poetical productions. His death took place July 25th, 1820. (Quintana, *Tesoro del Parnaso Español*.)

ARKWRIGHT, SIR RICHARD, one of those extraordinary men whose ingenuity has exerted a most powerful influence upon the condition of civilized society, was born at Preston, in Lancashire, on the 23rd of December, 1732. His parents moved in an humble walk of life; and as he was the youngest of thirteen children, we may suppose that the amount of school learning which he received was exceedingly scanty. About the year 1760 he quitted business as a barber, which he had previously carried on in the town of Bolton, and became an itinerant dealer in hair. The profits of this business were increased by means of a secret which he possessed for dyeing hair and preparing it for the use of wig-makers. In reference to Arkwright's pursuits at this period of his history, Thomas Carlyle in his characteristic manner says, "Nevertheless in stropping of razors, in shaving of dirty beards, and the contradictions and confusions attendant thereon, the man had notions in that rough head of his! Spindles, shuttles, wheels, and contrivances, plying ideally within the same; rather hopelessly looking, which however he did at last bring to bear. Not without difficulty."

His first effort in mechanics has been supposed to be an attempt to discover the perpetual motion, but Dr. Ure conjectures that Arkwright, alive to the importance of his cotton spinning apparatus, may have during his earlier experiments disguised the real character of his mechanism under that name.

Up to the time we have mentioned, the cloths of English manufacture called calicoes, from Calicut, the place of their original production, were formed by a mixture of linen and cotton; the warp was composed of linen and the weft of cotton, it being found impossible, by any means then known, to spin the fibres of cotton into a thread sufficiently strong to be used as warp. The demand for the cloth soon became so great, that the females in the weaver's family by whom the carding and spinning processes were performed, could not prepare sufficient weft to keep the looms employed, and the weaver was obliged to engage additional hands for preparing the cotton. The limit to which this species of employment could be carried was soon reached, and if some more productive mode of spinning than that by the one-thread wheel, then the only machine known, had not been discovered, the progress of the cotton manufacture must have been stopped, or at best would have been extremely slow. Mr. Guest, in his 'History of the Cotton Manufacture,' tells us, that at this time "it was no uncommon thing for a weaver to walk three or four miles in a morning, and call on five or six spinners, before he could collect weft to serve him for the remainder of the day."

Some have called in question the talents of Arkwright, and his merits as an inventor; and he has sometimes been considered as a plagiarist or pirate of other men's ideas. If however the evidence is carefully weighed, this charge will be seen to rest on very slight grounds, while the proofs which he exhibited of possessing talents of the very highest order in the management of the vast concerns in which he was afterwards engaged, are unquestionable. A patent for spinning by means of rollers was taken out in the year 1768, by Mr.

Charles Wyatt, of Birmingham, in the name of Lewis Paul, a foreigner, with whom Wyatt had formed a partnership. The specification of Wyatt's invention has been published, and there can be no doubt that it contains the principle of Arkwright's patent to some extent. Wyatt's contrivance had been tried in Birmingham and at Northampton in 1741, but was so far from being successful, that the machinery was sold in 1743, and it is not known what became of it. In the 'Case' which Arkwright drew up to be presented to Parliament in 1782, he makes mention of the fact in these words:—"About forty or fifty years ago, one Paul and others of London invented an engine for spinning of cotton, and obtained a patent for such invention; afterwards they removed to Northampton and other places. They spent many years and much money in the undertaking, but without success: and many families who had engaged with them were reduced to poverty and distress." This 'Case' was drawn up at a time when his patent-right was being constantly invaded, and it is incredible, that, if he had possessed a knowledge of the particulars of Wyatt's patent, he should have thus drawn public attention to it, since he must, in that case, have known that the production of the specification would at once have deprived him of every ground upon which he attempted to establish his own rights as an inventor.

To assist him in making the movements for his first projected machine, Arkwright employed a clockmaker, named Kay, first at Preston and afterwards at Nottingham. From the year 1767, Arkwright gave himself up completely to the subject of inventions for spinning cotton. In 1768 he set up his first machine at Preston. At this time Arkwright's poverty was such, that, being a burgess of Preston, he could not appear to vote during a contested election, till the party with whom he voted gave him a decent suit of clothes. Shortly after, apprehensive of meeting with the same kind of hostility which had a short time previously been shown to a man named Hargreaves, who also had invented a machine for abridging labour in cotton-spinning, Arkwright went to Nottingham, where he made arrangements with Messrs. Wrights, bankers in that town, for obtaining the necessary supply of money; and soon after entered into partnership with Mr. Need, a stocking manufacturer, and his partner, Mr. Jedediah Strutt, the ingenious improver and patentee of the stocking-frame invented by Mr. Lee. Several improvements suggested by Strutt were adopted by Arkwright, and in 1769 he obtained his first patent for spinning by rollers. The validity of this patent was contested in 1772, on the ground of Arkwright not having been the original inventor of the process, but a verdict was given in favour of the patent, which no one afterwards attempted to disturb.

The most important feature of this machine was the use of two pairs of rollers, technically called drawing-rollers, the first pair revolving slowly in contact with each other, and the second pair revolving in like manner, but with greater velocity. The lower roller of each pair was fluted longitudinally, and the upper one covered with leather, and the two were pressed together with a gentle pressure by means of weighted levers, in order that they might take sufficient hold of the soft-cotton passed between them. The fibres of the cotton-wool were first laid smooth and straight, by carding or combing, so as to produce a soft loose ribbon or cord called a sliver, the end of which was introduced between the first pair of rollers. In passing between them it received no further change than a slight compression, but as from them it was conducted to the second pair of rollers, moving with twice, thrice, or more times the velocity of the first pair, it was extended or drawn out to two, three, or more times its original length, its thickness being reduced in like proportion. As this action is effected by the sliding of the fibres upon one another, the distance between the two pairs of rollers must be so adjusted, in relation to the average length of the fibres, that the two pairs may never have hold of one fibre at the same time. By these processes the thick soft sliver or carding is converted into a fine, hard, and compact yarn or thread.

Arkwright's spinning-machine was, in the first instance, worked by horse-power; but in 1771 the partners built a spinning-mill for working by water-power at Cromford, in Derbyshire, from which establishment, "the nursing-place," as it has been styled, "of the factory opulence and power of Great Britain," the machine took the name of the water-frame, and the yarn produced by it that of water-twist.

Although previous to this time no establishment of a similar nature had existed to which the same system of management was applicable, Arkwright at once introduced a system of arrangement into his works which has since been universally adopted by others, and which, in all its main features, has remained unaltered to the present time.

The great invention, which has been described above, was followed up by various improvements and combinations of machinery, for which a second patent was obtained in 1775. His right to this patent was disputed in 1781, on the plea that some of the contrivances which it comprehended were not original; and his monopoly was invaded to such an extent by other cotton-spinners, that to maintain it he was obliged to bring actions against nine different parties. The first of these actions was tried in July, 1781, when he was non-suited, on the ground that the specification or description of the invention which he had enrolled, did not contain a sufficiently full and particular account of the invention.

The result of this trial occasioned Arkwright not only to abandon

the other eight actions which remained to be tried, but also, for a time at least, to forego the rights derived from his second patent. It was on this occasion that he drew up and published a pamphlet, to which allusion has already been made, and which he called his 'Case.' The object of this pamphlet was to impress the members of the legislature with the propriety of interfering for his protection.

Having in the beginning of 1785 obtained the testimony of several competent persons in favour of the sufficiency of his specification, Arkwright then commenced a new action, which was tried in February of that year, and decided in his favour, thereby reinstating him in the possession of his monopoly. The Lancashire cotton-spinners formed an association for the purpose of contesting the point, and cancelling the patent. They also engaged scientific gentlemen to discover the technical defects of the patent and to arrange the evidence for its overthrow. On this occasion Kay was brought forward to show that, previously to his having been employed in 1767 to make a model for Arkwright, he had been similarly engaged by another person, who was likewise called to corroborate the fact, and upon this evidence the jury found a verdict for the crown, and thereby annulled the patent. A new trial was applied for in the following term, on the ground that Arkwright had procured evidence to rebut that upon which the verdict was grounded, but the motion was refused by the court.

Although the yarn which Arkwright made was so far superior to that produced by the old method of spinning that it could be used for warp, the manufacturers combined to discountenance its use. A very considerable stock lay upon his hands in consequence, and he and his partners were driven to undertake the conversion of this yarn into manufactured goods. They first used it with perfect success in making stockings, and soon after established the manufacture of calicoes, such as they are made at the present day. But here another difficulty assailed them. Their orders for this description of manufacture, then new to England, were exceedingly great, but could not be complied with, on account of the demand on the part of the officers of excise of a duty of sixpence per yard, as being calicoes similar to those imported, and upon which a like duty was levied, while other English-made cloths were subject to only half that rate. It was not until application for relief had been made to parliament that this obstacle was removed, and a large accumulated stock of cloths was disposed of. An Act of Parliament was passed, declaring the cotton-manufacture "not only a lawful but a laudable manufacture," and fixing the duty at "threepence per square yard on cotton printed, painted, or stained with colours."

Five years expired from the first establishment of the works at Cromford before any profit was realised, but after that time wealth continued to flow in abundantly to the proprietors. The establishments were greatly extended, several new ones were formed, and, in many cases, Arkwright took a share with other persons in the erection and working of cotton-mills. This prosperity continued, notwithstanding the adverse decision of the courts in regard to his patent. For several years, the market prices of cotton twist were fixed by Arkwright, all other spinners conforming to his scale. His partnership with Mr. Strutt terminated in 1783, after which time he retained the works at Cromford, which were subsequently carried on by his son, while Mr. Strutt continued the works at Belper, which were founded about 1776. How greatly the cotton-manufacture was extended by Arkwright's improvements may be conceived from the fact that the imports of cotton-wool, which averaged less than 5,000,000 lbs. per annum in the five years from 1771 to 1775, rose to an average of 25,443,270 lbs. per annum in the five years ending with 1790. In 1845 the imports of cotton-wool from all parts amounted to 713,020,161 lbs.; in 1849 to 755,469,012; in 1850 to 663,576,861 lbs.; and in 1853 to 895,278,720 lbs.

Arkwright was a very early riser; devoted himself most assiduously to business; was a severe economist of time; was exceedingly sanguine in his disposition; and entertained an unbounded confidence in the wealth-producing powers of machinery and manufactures. To his credit it is recorded that when upwards of fifty years of age he made strenuous efforts to retrieve the deficiencies of his early education; redeeming time from the hours usually devoted to sleep in order to apply one hour a day to grammar, and another to writing and orthography. In 1786, on occasion of presenting an address to George III. after the attempt on his life by Margaret Nicholson, he received the honour of knighthood; and in the following year he served as high sheriff of Derbyshire.

Notwithstanding the increasing inconvenience which he experienced from a severe asthma, with which he had been occasionally afflicted from early life, Sir Richard continued to give the most unremitting attention to business, and superintended the daily operations of his large establishments, adding from time to time such improvements to the machinery as were suggested by experience and observation. He sunk at length under a complication of disorders, accelerated if not produced by his sedentary habits, and died in his house at Cromford, on the 3rd of August, 1792, in the sixtieth year of his age, leaving behind him a fortune estimated at little short of half a million sterling.

Considering the difficulties in which he was placed by the deficiency of his early education and the unfavourable tendency of his early employment, Arkwright must be acknowledged to have been a very

extraordinary man. Even without claiming for him the honour of having been an original inventor,—an honour which, upon the best consideration we can give to the conflicting evidence brought forward, we are still inclined to award him,—we may certainly ascribe to him the possession of a clear and comprehensive mind, as well as the most unerring judgment. His plans were laid with skill, and pursued with energy; he displayed the most unwearied perseverance in pursuit of his object under difficulties which would have borne down most men; and he forms one among the bright instances afforded by the annals of this country, that talent, when allied with patient energy and persevering industry, will not fail to ensure ultimate success to its possessor.

Our information concerning Arkwright's private or personal history is of limited extent. In early life he married Patience Holt, of Bolton, who, in December, 1755, became the mother of his only son Richard. After her death he married again, either in 1760 or 1761, his second wife being Margaret Biggins, of Pennington, in the parish of Leigh; and from this wife, who is the only one mentioned by most biographers, he separated, but when or under what circumstances, is not very certain, although according to some accounts it would appear to have been in consequence of some disagreement arising from his adventurous scheming disposition. By his second wife he had one daughter, who married Charles Hurt, Esq., and inherited part of his property. He left directions to his son, the late Richard Arkwright, Esq., for the completion of a church which he was erecting at Cromford, and also of Willersley Castle, which he was building as a family mansion. That gentleman inherited his father's sagacity and aptitude for business, and became, it has been asserted, the wealthiest commoner in England. He died on the 23rd of April, 1843, in his eighty-eighth year, leaving a large family; and his property was sworn, on the proving of his will, to exceed 1,000,000*l.*, that being however merely a nominal sum, taken because the scale of stamp duties goes no higher. The probate bore a stamp of 15,750*l.* Further information respecting the controverted points in the history of Arkwright and his inventions, may be found in the works of Baines, Guest, and Dr. Ure, on the 'History of the Cotton-Manufacture,' and in a copious memoir in the 'Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.'

ARLAUD, JACQUES ANTOINE, a distinguished miniature painter, born at Geneva in 1688, acquired a great reputation at Paris and at London. In Paris he was the instructor of the Regent Duke of Orleans, and had apartments in the palace of St. Cloud. He came to England in 1721 with letters of introduction to the Prince of Wales, afterwards George II., and returned in 1729 to his own country with a fortune of 200,000 francs: he died at Geneva, in 1743, and bequeathed many books, works of art, medals, and various curiosities to the library of that place. Part of his bequest were some pieces of a drawing of a Leda, which he made in Paris, said to have been copied from a basso-relievo by Michelangelo. Arlaud was originally educated for the church; he was a man of general acquirements, and was well versed in languages. While in England he formed a friendship with Sir Isaac Newton, who corresponded with him after his retirement to Geneva.

(Descamps, *La Vie des Peintres Flamand, &c.*; Walpole, *Anecdotes of Painting in England.*)

ARMAGNAC, COUNTS OF, were descended from the ancient dukes of Aquitaine and Gascony, and took their title from the county of Armagnac. John I. increased the importance of his family by marrying a daughter of the House of Bourbon. He was one of the powerful chiefs, in the south-west of France, strongly opposed to the claims of the English, and for this reason highly trusted by the French king, by whom he was made governor of Languedoc. Although we find him accompanying the Black Prince in his Spanish expedition against Peter the Cruel, he was still the prince's enemy when France and England renewed the contest. He died in 1373. His grandson, John III., who married the heiress of the House of Comminges, led an army of adventurers into Italy, where he laid siege to Alessandria, and fell under its walls in 1391. Bernard, younger brother of John III., succeeded him: he became the most celebrated of his family, and gave his name to the great party which he headed in opposition to the Burgundians. His aunt married the Duke of Berry, one of the French princes; and Bernard, in 1410, gave his daughter in marriage to the Duke of Orleans, then too young to head his party, and the task consequently fell to the Count of Armagnac. The cruelty with which his rude Gascon bands treated the court and the people round Paris, inspired them with horror for the cause of Orleans, and contributed in no small degree to give that character of atrocity to the civil wars of the time in which they stand unequalled. The Armagnacs were composed of a rustic or pastoral population: the Burgundian cause was chiefly supported by the burghers of the north of France and Flanders; and thus the mutual hatred of citizen and peasant increased the animosity between the opposite parties.

In 1412 both Armagnacs and Burgundians courted the alliance of England. The former made the higher offers, and stipulated to restore Aquitaine to Henry IV. of England, in return for his support. In the following year, however, the excesses of the Burgundians having disgusted the Parisians, the Armagnacs obtained for the first time superiority in the capital, and indeed throughout the kingdom.

The accession of Henry V. to the throne of England, his alliance with Burgundy, his invasion of France, and the victory at Agincourt, changed the face of affairs. The Count d'Armagnac, who hurried from the south with a small army to defend the capital, was now the sole reliance of the dauphin. He was accordingly created Constable in the last days of 1415, and he soon showed himself an active and severe leader. Towards the citizens, especially of Paris, he acted in an extremely tyrannical manner. In the field however he was not successful. The Earl of Dorset, with very inferior forces, put an army of Armagnacs to disgraceful flight; and the count, in his rage, had no other satisfaction but that of hanging some of his own runaway soldiers. His cruelties and his defeat weakened his party, and his harshness made an enemy of the queen, who meditated on making use of the authority of the dauphin to shake off the Armagnac yoke. The dauphin, John, son of Charles VI., soon expired, it was said by poison; and at the same time the death of other foes or rivals directed suspicion against the count.

Queen Isabel, whom the Count of Armagnac had confined at Tours, was not however without her revenge. She communicated to the Duke of Burgundy her wish to escape from the bondage in which she was held; and an expedition undertaken by that prince rescued Isabel from the hands of the count. The Burgundians soon drove the soldiers of Armagnac from the open country, and compelled the count to concentrate his force in Paris, where the Burgundians, with the co-operation of the populace, mastered him, but not without a struggle. At first the persons of the count and the chief members of the Armagnac party were respected, but after a few days the populace, being exasperated by past struggles, and excited by recollection of the tyranny of the Armagnacs, burst open the prisons, and massacred all within, their proceedings being characterised by great barbarity. This took place on the 12th of June, 1418. More than 3000 persons are said to have perished in this revolution.

John, count of Armagnac, grandson of the preceding count, though less powerful as a party chief, was equally notorious for his crimes and his turbulence. An incestuous intercourse with his sister, which he avowed, and sought to cover by a marriage, first drew upon him the indignation of the Pope Pius II., and of his sovereign, Charles VII. He was excommunicated, and forced by the royal troops to take refuge in exile. A prosecution was commenced against him before the parliament of Paris: he first appeared to answer the charges, but upon his again taking to flight, he was condemned, and his domains confiscated. The count, by repairing to Rome, contrived to soften the pope's anger, and procured the reversal of his sentence of excommunication. Under Louis XI., in 1461, the Count of Armagnac obtained possession of his fiefs, but soon joined in the revolt against that prince, which the Burgundians abetted. Louis XI. purchased the cessation of his enmity at the price of 10,000 crowns—a sum bestowed in vain. For several years Armagnac seemed an enemy in every sense worthy of Louis XI.,—revolting, defending himself bravely, when overcome at last vowing submission once more, and again acting the traitor. Cardinal d'Albi, who was sent against him by the king, entered into negotiations with him, and concluded terms of peace. Relying on the cardinal's good faith, Armagnac relaxed in the vigilance of his guard; and the soldiers of the cardinal found means to introduce themselves into the fortress of Lectoure, and to massacre the count and his followers in 1473. The king's commands required the total extermination of the Armagnac race. Jeanne de Foix, the legitimate wife of the count, who was pregnant, was compelled to swallow a draught of poison. His brother Charles was seized, tortured, thrust into an unwholesome dungeon, but survived, and was liberated after the death of Louis XI.

A descendant of the family was created cardinal under Francis I.; he was known as an upright administrator and a patron of letters. He died in 1585, at a very advanced age. [MEMOIRS, DUKES OF.]

ARMFELT, GUSTAF MAURITZ, a descendant of Carl Armfelt, and the eldest son of a Finnish nobleman, Baron Armfelt, major-general in the Swedish service, was born at Juva in the government of Abo, on the 1st of April, 1757, and educated in the college of cadets at Carlskrona. In the Memoirs of Armfelt, written by himself, he states that in his youth, when an officer of the guard, he was looked upon so unfavourably by Gustavus, who commanded the regiment in person, that he solicited permission to travel, and went to Paris, where he remained till hearing of the arrival of the King of Sweden at Spa, travelling incognito under the name of the Count of Haga, he went thither to wait upon him, and so won upon Gustavus's favour that he was invited to return to Sweden. He was soon appointed to a post in the service of the Crown Prince, whose birth three years before had disappointed the ambitious hopes of Charles, duke of Sudermania, the king's brother, who had till then been looked upon as heir presumptive. By the king's influence he obtained to wife the heiress of the noble family of De la Gardie, one of the first in Sweden, and the numerous letters addressed to him, which are given in the published correspondence of Gustavus III., show that he enjoyed a high place in the favour of the king. When the war with Russia was commenced by Gustavus in 1788, Armfelt was appointed commander of one of the three divisions of the army. At Summa, near Fredrikshamn, he defeated a Russian force. The successes of the Swedes were neutralised by the confederation of Anjala, a conspiracy of the officers in

the Swedish army, who sent to the king a letter, in which they announced that they had dispatched Major Jägerhorn to the Empress Catherine with proposals for an armistice, and instructions to request the empress to restore the Swedish constitution of 1720, which had been overthrown by Gustavus in 1772. Two or three days after, the news of a Danish war arrived, and before the confederates had time to seize his person the king returned to the capital. To Armfelt was committed the task of arousing the Dalecarlians, who in all the revolutions of Sweden have taken such a distinguished part; and he had raised the country against the Danes, who after a few successes had advanced considerably into the interior, when, much to his disappointment, an armistice was concluded between the two countries by the mediation of England and Prussia. He soon after succeeded in bringing a large body of the Dalecarlians to perform military duty near the capital, ostensibly to supply the want of regular troops near Stockholm, but in reality to overawe the states whom the king had convoked, and in which he was apprehensive that his opponents would have the upper hand. Armfelt's peasant allies were so unruly that he describes his joy at getting rid of them as almost equal to that he felt at seeing the states break up without having done anything against the king. The war with Russia was resumed with vigour in the campaign of 1789, when Armfelt surprised the pass of Karnakoski in Finland, and defeated the Russians in an attempt to recover it. In the next year he was severely wounded in an attack on Savitaipal, and the Empress Catherine ordered the Russian general Igelstrom to send and offer him whatever might be useful for his recovery. This offer led to an exchange of letters, in which Armfelt, who knew that the empress would see the correspondence, opened the way to negotiations, and his design succeeded. The recent successes of the Swedes, and in particular their victory at Svenskaund, enabled them to obtain more favourable terms than would otherwise have been practicable, and the treaty of Verela, signed by Armfelt and Igelstrom on the 14th of August, 1790, was on the basis of restoring affairs to the same state as before the war. The peace was no sooner made than the English regretted to have made no better use of so favourable an opportunity of diminishing the power of Russia, and proposed an offensive and defensive alliance with Sweden for a fresh war, which was only broken off by Gustavus demanding more than Pitt was willing to concede. A treaty of alliance between Russia and Sweden was signed by Armfelt at Drottningholm in August, 1791, during the absence of Gustavus, who had gone to Aix-la-Chapelle and Spa to concert measures for opposing the French revolution, against which this alliance was principally directed. Affairs after these events were going on more prosperously than for a long time before, when on the 16th of March, 1792, Gustavus was mortally wounded by the hand of an assassin.

Armfelt was named Governor of Stockholm, and was also one of the provisional government nominated on the morning after by the king, who was with the utmost difficulty prevailed upon to include in the number his brother, the Duke of Sudermania. On the morning of his death, the king having learned that he only had six hours to live, drew up a codicil to his will, in which he directed that all affairs during the minority of his son, then a boy of twelve, should be carried on by a council, whose opinion the regent, his brother, should on every occasion be bound to ask in the presence of the young king himself, and that all the transactions of this council should be placed on record for the inspection of the young king when he had attained his majority. In a final interview with Armfelt, after signing the codicil, the king made him promise to be the friend of the son as he had been of the father. On the same afternoon, when the will was opened, the Duke of Sudermania expressed his surprise and dissatisfaction at the want of confidence in him shown by Gustavus, and talked of declining altogether in consequence the post assigned him. It was only after a long conversation, in which Armfelt dissuaded him from taking this step, that he agreed to accept the regency with all the obligations attached to it, on the condition that the codicil should not be made public. The document was handed over to Lagerbring, a secretary of state, who was afterwards gained over to the duke's interest, and it disappeared. Armfelt was treated with apparent friendliness; but the conditions of the will were ill-observed, and he was allowed few interviews with the young king. He solicited permission to travel to Aix-la-Chapelle for the recovery of his health, which was still suffering from the wound received in Finland, and he was afterwards named Swedish ambassador to Naples. Before his departure, on the 15th of July, 1792, he had a secret interview with the young king by night, in which he cautioned him against the supposed designs of his uncle, and they both parted with tears.

While in Italy, Armfelt, who found that immediately after the day of his leaving Stockholm a considerable alteration had been made in the ministry, and that Reuterholm, a friend of the French Jacobins and a declared enemy of the late king, was now all-powerful with Duke Charles, heard that a scheme was on foot for declaring the young king unfit to reign from mental incapacity, and began to concert a counter-scheme for shortening the regency of the duke, by inducing the states to declare Gustavus of age to govern. With this view he entered into correspondence with the Empress Catherine, as well as with the Countess Rudensköld in Stockholm, and Ehrenstrom, one of the royal secretaries. The whole was discovered by Duke Charles, who in 1794 dispatched a vessel to Naples, to demand that his ambas-

sador should be delivered up to him as a traitor. The Neapolitan government gave Armfelt warning in time, and he fled first to Poland, and afterwards to Russia, where he lived under a feigned name at Kaluga. Some papers which he had left at Naples in the charge of his friend Lord Hervey, the English ambassador, were abstracted from the chest without Lord Hervey's knowledge, and on the evidence afforded by these and by some correspondence seized at Stockholm he was tried during his absence for high treason. The Countess Rudensköld, who was brought to trial for the same offence, was one of the most beautiful women in Sweden, and eighteen months before had rejected the dishonourable offers of Duke Charles, who is reported to have repeated them on the eve of her imprisonment, with a promise of pardon if accepted, and of a terrible revenge if refused. The issue of the proceedings, which were disgraceful to the duke and to the nation, was that Armfelt was condemned to death as a traitor; that he was declared an outlaw, and that it was decreed that his name should be inscribed on the pillar of infamy, which is set up in the principal Swedish towns. The Countess Rudensköld was declared infamous, and condemned to be publicly exposed on a scaffold surrounded by four executioners, and imprisoned for life in the house of chastisement or public bridewell. She sunk down after an hour's exposure apparently dead from excessive agony, and the indignant mob of Stockholm was only prevented from rescuing her by the strong body of soldiers who guarded the scaffold. Ehrenström, who was sentenced to death, received at the place of execution a commutation of punishment into imprisonment for life. Armfelt, who appears to have composed his memoirs shortly after these events had taken place, concludes them by protesting, that "if righteous Heaven should ever afford him the means of revenge, the author of these atrocities should not die before he had tasted in this world the torments of hell."

Armfelt left Russia, and resided in Germany till 1799, when Gustavus IV., on attaining his majority at the age of 18, received the crown from the hands of the regent, and immediately ordered a revision of the trials for treason. The whole proceedings were annulled, Armfelt restored to all his former dignities and his military rank, and the countess and Ehrenström set at liberty. Armfelt was afterwards appointed ambassador to Vienna, and in 1805 governor-general of Finland. In 1807 he commanded a portion of the Swedish army in Pomerania, and defended Stralsund against the French; in 1808 he was appointed to the command of the western army of Sweden, which was intended to conquer Norway. The attempt entirely failed; and Sweden was itself invaded by the Norwegians, under the command of the Prince of Augustenburg. Armfelt was recalled and deprived of his command, and appears to have been living in private life when the revolution of 1809 took place, by which Gustavus IV. lost the crown, and Duke Charles of Sudermania assumed it under the title of Charles XIII. No explanation seems to be given of the fact, that from this prince, the very man whom Armfelt had sworn to pursue with the "torments of hell," he again received the high command of which Gustavus IV. had deprived him, and was also named President of the Military Council. Their friendship however was not of long duration. The death of the Prince of Augustenburg, who had been elected successor to the throne of Sweden, was attributed by the populace to poison, and their suspicions fixed upon the Countess Piper, Count Fersen, and Armfelt. Fersen, as he followed in the funeral procession of the prince, was torn to pieces by the mob, apparently with the connivance of Charles XIII., whose soldiers did not attempt to defend him. An order was issued for the arrest of Armfelt, who escaped by the back door of his house, and fled to the residence of the Russian ambassador, whose protection he claimed as a native of Finland, which had in the preceding year been torn by Russia from the Swedish crown. The protection was given, and Armfelt spent the rest of his life in the Russian service, in which he was treated with distinguished honour. He was raised to the dignity of count, made chancellor of the university of Abo, a member of the Russian senate, and president of the Board of Finnish Affairs at St. Petersburg, while his countess was appointed one of the ladies of honour to the empress. After this life of strange vicissitudes Armfelt died at Tzarskoe-Selo, on the 19th of August, 1814.

Armfelt wrote some memoirs of himself, which were printed in Swedish in 1830, in the 'Handlingar rörande Scandinaviens Historia,' and in a German translation in the fourth volume of the third series of the 'Zeitgenossen.' The narrative supplies some explanation of his course of action by the disclosures which it gives, but these disclosures only render more mysterious his subsequent career, some parts of which will hardly admit of an explanation honourable to Armfelt. Indeed he seems throughout the whole of his life to have had a decided propensity to intrigue, and more than one circumstance proves that he cannot have been a man of high principle.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARMIN, ROBERT. The Bodleian Library contains the only known copy of a tract entitled 'A Nest of Ninnies. Simply of themselves without compound. Stultorum plena sunt omnia. By Robert Armin, 1608.' The Shakspeare Society has reprinted this work, "unwilling that any volume of this description, of which no other exemplar is known, should be exposed to the slightest risk of loss, however remote or improbable." The tract thus snatched from "Time's devouring

man,* for a brief period, contains very little that we should be anxious to preserve. It is a collection of very dull anecdotes of the domestic fools of the author's own period, which indeed has this value in connection with the writings of the dramatist who has informed his fools with wit and sense that it affords evidence that he drew nothing of these qualities from the recorded sayings of the fools of real life. Armin was a player in Shakspeare's company. His name occurs with that of Shakspeare in a certificate of 1589, and in King James's patent to his players in 1603. He is mentioned by Nash, in 1592, as a writer of ephemeral stories and ballads, and in 1609 his name appears to a translation of a little novel, 'The Italian Taylor and his Boy.' Subsequently he published a dramatic piece, entitled, 'The History of the Two Maids of More Clacke.' The authorship of a play called 'The Valiant Welchman' has also been assigned to him. Armin is among the names in the original list of the performers in Shakspeare's plays, given in the first folio edition; and he is held to have been the successor of Kempe in the representation of the most popular of Shakspeare's clowns. (*Pools and Jesters; with a Reprint of Robert Armin's Nest of Nancies*. Printed for the Shakspeare Society, 1842.)

ARMINIUS. [HERMANN.]

ARMINIUS, JACOBUS, from whom the system of doctrine called Arminian has received its name, was born in the year 1560, at Oudewater, a small town of Holland, through which the little river Isael flows. His real name in Latin was Jacobus Hermanni, which in Dutch is Jacob Harmensen. For Harmensen he adopted the Latinised form Arminius, evidently at an early period of his life. As Oudewater means in Dutch 'Old Water,' *Veteres Aquæ*, Arminius is generally surnamed in his works *Veteraquinas*. He lost his father, Hermann, who was a cutler, in his infancy; and his mother, Angelica, was left with two sons and a daughter in very straitened circumstances. But the young Arminius found a protector in Theodorus Æmilius, who had once been a Roman Catholic priest, but had renounced his religion because he considered the sacrifice of the mass idolatrous. Æmilius took Arminius with him to Utrecht, and sent him to the school of that place. In his 16th year Arminius lost his kind patron by death; but another protector, a native of Oudewater, named Rudolph Snellius, took him under his care, and removed him to Marburg, the capital of Upper Hesse (1575). Arminius had scarcely arrived at Marburg when he heard that his native town had been sacked by the Spaniards and the inhabitants put to the sword. Hurrying back to Oudewater, he found that his mother, sister, brother, and his other relations had been killed. He returned to Marburg on foot. He went thence to Rotterdam, and was received into the house of Peter Bertius, the pastor of the Reformed Church in that town. In the same year (1575) he was sent, with Peter Bertius the younger, who afterwards pronounced his funeral oration, to the University of Leyden, which had just been founded. After he had studied at Leyden for six years, "the directors of the body of merchants" of Amsterdam undertook to bear the expenses of his future education for the ministry, Arminius agreeing that after he had been ordained he would not serve in the church of any other city without the permission of the burgomasters of Amsterdam. In 1582 he was sent to Geneva, which was then the great school of theology for all the Reformed Churches, and where the doctrines of Calvin were then taught in their most rigorous shape by Theodore Beza. At Geneva, Arminius formed that close friendship which united him through life with Uyttenbogaert of Utrecht.

During his residence at Geneva he gave great offence to some of the Aristotelian teachers of the Geneva school, by advocating in public and lecturing in private to his friends on the Logic of Ramus. He had imbibed a love for the philosophical and logical principles of Ramus from his patron Snellius. Thinking it advisable to leave Geneva for a short time, he went to Basle, where the faculty of divinity offered to confer upon him the degree of Doctor gratis; but he declined it, considering himself too young, and in 1583 returned to Geneva, where he continued his theological studies for three years more. In 1586 the fame of James Zabarella, who was professor of philosophy at Padua, induced him to take a journey into Italy in the company of a friend. They first went to hear the professor at Padua, and from Padua proceeded to Rome. After spending seven months in this journey, Arminius came back to Geneva, and soon received an order from the burgomasters of Amsterdam to return to that town. He had taken this journey without their knowledge, and rumours had spread abroad that he had kissed the pope's slipper, held intercourse with the Jesuits, and especially with Cardinal Bellarmine—that, in short, he had become a Roman Catholic. The testimony of his friend cleared him from these charges. Arminius used afterwards to say that he derived no little benefit from this journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined." He was ordained minister at Amsterdam on the 11th of August 1588, when he was twenty-eight years old, and he soon became distinguished as a preacher.

In 1589 Theodore Coornhart of Amsterdam published several works, in which he attacked the doctrine of predestination, which was taught by Beza and the Geneva school. To obviate Coornhart's objections, some ministers of Delft proposed a change in Beza's doctrine. They agreed with Beza that divine predestination was the antecedent, unconditional, and immutable decree of God concerning the salvation or damnation of each individual; but whereas Beza represented that

man, not considered as fallen or even as created, was the object of this unconditional decree, the ministers of Delft made this preceptory decree subordinate to the creation and fall of man. They thought this hypothesis would do away with Coornhart's objection, that the doctrine of absolute decrees represented God as the author of sin—as such decrees made sin necessary and inevitable, no less than damnation. Arminius was requested to refute the work of the ministers of Delft. He consented to do so, but as he examined the arguments of Beza and the ministers, he began to doubt which of the two views to adopt, and at length became inclined to embrace those views of the doctrine which he had undertaken to refute. He therefore laid aside the design of writing any answer. Meanwhile, on the 16th of September 1590, he married Elizabeth Reael, daughter of Laurent Reael, a judge and senator of Amsterdam.

In the course of his sermons at Amsterdam, Arminius commenced an exposition of St. Paul's Epistle to the Romans, in which some of the new views which he had adopted found expression, and led to keen disputes with those who defended the Calvinistic views. In 1593 the consistory of Amsterdam gave an audience to the contending parties, and ordered them to cease all controversy, until a general synod could be summoned to determine the subject of the dispute.

Arminius however did not publicly propound those peculiar doctrines on predestination and grace which constitute Arminianism, as distinguished from Calvinism, until the year 1604, when he was professor of divinity in the University of Leyden. As early as 1591, soon after he had read the works of Coornhart, he expressed doubts as to the Calvinistic doctrine, but his election to the professorship at Leyden proves that he had not yet openly proposed his whole theory. A general suspicion of his heterodoxy had gone abroad, but he either had not systematised his views, or he was afraid to express them fully.

In 1602 a pestilential disease raged at Amsterdam and the neighbouring towns, during which Arminius showed the greatest courage and kindness in visiting the sick. The disease carried off two of the professors of the University of Leyden, Lucas Trelocatius, the elder, and Francis Junius, professor of divinity. The curators of the university turned their eyes upon Arminius as a fit successor to Junius; but it was only after repeated applications on the part of the university that the authorities of Amsterdam consented to give him permission to leave on the 15th of April 1603. As he was suspected of holding heterodox opinions, before he was finally appointed he held a conference with Francis Gomar, who was also professor of divinity at Leyden, and who became afterwards his capital enemy, at the Hague, the 6th of May 1603, and the result was, that Gomar declared the suspicions entertained of Arminius to be groundless. He underwent another examination, a private one, conducted by Gomar, for the degree of Doctor of Divinity, which he received the 11th of July 1603. Arminius was the first on whom the University of Leyden conferred the degree of Doctor.

On the 7th of February 1604, Arminius propounded certain theses on predestination, of which the sum was this:—"Divine Predestination is the decree of God in Christ, by which he has decreed with himself from eternity, to justify, adopt, and gift with eternal life, to the praise of his glorious grace, the faithful whom he has decreed to gift with faith. On the other hand, Reprobation is the decree of the anger or severe will of God, by which he has determined from eternity, for the purpose of showing his anger and power, to condemn to eternal death, as placed out of union with Christ, the unbelieving who, by their own fault and the just judgment of God, are not to believe." On the last day of October, Gomar openly attacked these positions of Arminius, and from this day may be dated the long series of tumults which ensued. In 1605 Arminius was created Rector Magnificus of the University, which office he quitted February 8th, 1606. Meanwhile the disputes continued. Festus Hommius, a minister of Leyden, Janus Kuchlin, principal of the Theological College, and the uncle of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leyden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A National Synod, which had not been held for twenty years, was demanded, to settle the disputes about predestination. The States-General granted permission, on the 15th of March 1606, to convoke the synod. On the 22nd of May 1607, an assembly was held at the Hague, at which Arminius was present, to settle the manner in which the synod was to be held. In 1608, Arminius himself and his friend Uyttenbogaert applied to the States of Holland to convoke a synod, that these grave controversies might be settled. In the same year Arminius and Gomar held a conference before the Supreme Court of the Hague, which declared in its report that these two professors differed on points of little importance, and unessential to religion. Arminius gave in an account of his opinions to the States at the Hague on the 30th of October 1608.

Before the proposed synod could be held Arminius died. All these disputes embittered his life and hastened his end. The disease which carried him off at last had long lain latent. It broke out on the 7th of February 1609; but he recovered so far as to resume the usual duties of his professorship, though still weak. At last he sunk under his disorder and expired 19th October 1609. His death was most

painful; and to bodily pain was added mental anguish at the misrepresentations, as he deemed them, of his religious opinions. Seven sons and two daughters survived him. The curators of the University of Leyden allowed his wife and children a pension.

In 1610 the followers of Arminius, who had become numerous, presented a petition to the States of Holland and West Friesland, which was called a 'Remonstrance.' They were named Remonstrants in consequence; and as the Calvinists presented a 'Counter-Remonstrance,' they were called Contra-Remonstrants. After the death of Arminius the controversy between his disciples and their opponents raged more fiercely. Attempts were made by the authorities to reconcile the two contending parties, by a conference between them at the Hague in 1611, a discussion at Delft in 1613, and also by an edict in 1614, enjoining peace. At last the States-General issued an order for the assembling of a National Synod. It met at Dort, in Holland, and opened on November 13th, 1618, and its sittings continued through that and the following year. This famous Synod condemned entirely 'five Articles' in which the Arminians expressed their opinions. These articles had been drawn up in 1610, presented in the conference at the Hague in 1611, and finally laid before the Synod of Dort. To fix the sense of the passages in the Scriptures which related to the dispute, a new Dutch translation of the whole Bible, from the original Hebrew and Greek, was undertaken at the command of the synod. This new version was published in 1637. The Arminians being dissatisfied with the version of the New Testament, made another version of the New Testament from the Greek, which was published at Amsterdam in 1680. The Arminians were subjected to severe penalties. They were all deprived of their sacred and civil offices, and their ministers were forbidden to preach. Many retired to Antwerp and France: a considerable body emigrated to Holstein, upon the invitation of Friederich, duke of Holstein, and built the town of Frederickstadt in the duchy of Schleswig. After the death of Maurice in 1625, the Arminians were allowed to return by his brother and successor, Friederich Heinrich. The exiles from France and the Spanish Netherlands came back and established congregations in various places, particularly at Rotterdam and Amsterdam. At Amsterdam they founded a school, in which Simon Episcopius was the first professor of theology.

The works of Arminius show that his followers expressed his sentiments on the points of predestination and grace in the famous Five Articles. These articles are drawn up almost entirely in words which may be found in his writings. The following is a literal translation of them:—

1. God, by an eternal and immutable decree ordained in Jesus Christ, his Son, before the foundation of the world to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the same his Son, and who by the same grace persevere unto the end in that faith and the obedience of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted and are unbelieving, and to condemn them as aliens from Christ, according to the Gospel, John iii. 36. 2. To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and remission of sins; on this condition however, that no one in reality enjoys that remission of sins except the faithful man, and this, too, according to the Gospel, John iii. 16, and I John ii. 2. 3. But man has not from himself, or by the power of his free will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself anything good, which is, indeed, really good, such as saving faith is; but it is necessary for him to be born again and renewed by God in Christ through his Holy Spirit, in his mind, affections or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in John xv. 5. 4. It is this grace of God which begins, promotes, and perfects everything good, and this to such a degree that even the regenerate man without this preceding or adventitious grace, exciting, consequent, and co-operating, can neither think, wish, or do anything good, nor even resist any evil temptation: so that all the good works which we can think of are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many that they resisted the Holy Spirit, in Acts vii. 51, and many other places. 5. Those who are grafted into Christ by a true faith, and therefore partake of his vivifying Spirit, have abundance of means by which they may fight against Satan, sin, the world, and their own flesh, and obtain the victory, always however by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting to their duty, he strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan or violence, according to that saying, John x. 28. "No one shall pluck them out of my hand." But whether these very persons cannot by their own negligence desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace; this must be more fully examined and weighed by the Holy Scripture, before men can teach it with full tranquillity of mind and confidence.

The last proposition the Arminians afterwards so completely modified as to assert explicitly that it is possible for a true believer to lose his faith and fall from grace. The Arminians at first explained these five propositions, in such manner that they taught the Lutheran doctrine. But their adversaries asserted that they were Pelagians and Socinians at heart. It cannot be denied that, after the Synod of Dort, the chief Arminian teachers gave these propositions such an interpretation that they seemed to differ very little from those who say that men do not require divine aid to be converted and lead a holy life; and some of their teachers, undoubtedly, incline towards Socinianism.

Up to the time of the Synod of Dort these five points alone constituted the differences between the Arminians and the Calvinists. After the Synod of Dort, Arminianism became a very indefinite thing, and the Arminians had no system of theology. They point to the 'Confession,' which was drawn up by Episcopius, as their formula and rule of faith: but it is capable of various interpretations, and their several teachers interpret it in different ways; nor are they bound down to it by any oath or promise. The only doctrine to which the Arminians have adhered throughout is this—that the merits of the Saviour extend to every one, and that none perish by any fixed and inevitable decree of God, but all by their own fault. But even this doctrine of the universal love of God to man is variously explained by their different doctors. On other, and the most weighty, doctrines of Christianity, their teachers advance very different opinions. The great object which the Arminians openly professed after the time of the Synod of Dort, was to unite into one family the various bodies of Christians, excepting the Roman Catholics, however they may differ in points of doctrine or church government. With this view the leading principle which they laid down is—that very few things are necessary to be believed for salvation; and that every one may think as he pleases concerning God and religion, provided he lives a pious and virtuous life. Some suppose that the Apostles' Creed is the test which they offer for communion; but "they are mistaken," says John le Clerc, one of the most distinguished among the Arminians; "the Arminians offer communion to all who receive the Holy Scripture as the sole rule of faith and manners, and who are neither idolators nor persecutors." ('Bibliothèque Ancienne et Moderne,' tom. xxv. p. 119.) The Arminians excluded the Roman Catholics from their communion, because they held the Roman Catholics to be persecutors.

The man who drew up this system, and who was the greatest Arminian teacher, was Simon Episcopius. But that the aim of Arminius was to unite all sects of Christians, with the exception of Roman Catholics, into one community, is manifest from a passage in his will, where he says, "I have studied to inculcate everything which might contribute, according to the word of God, to the propagation and increase of truth, of the Christian religion, of the true worship of God, of general piety, and a holy conversation among men; and finally, to that tranquillity and peace which befit the Christian name, excluding Papacy, with which no unity of faith, no bond of piety, or of Christian peace can be maintained." His enemies allowed that his life was irreproachable. He fasted frequently. His motto was, "A good conscience is Paradise."

The works of Arminius do not show any great knowledge of the Fathers or ecclesiastical antiquity; but they contain evidence of a clear and vigorous mind. His manner is exceedingly methodical and rather scholastic, but his style is characterised by that simplicity and clearness which his followers have always regarded as one of the chief excellencies of a theologian. No rhetorical ornaments are to be found in the sermons, academical discourses, and treatises of Arminius. Arminius either could not use them, or he considered them inconsistent with the simplicity of the Gospel. He was acquainted with Hebrew and the Oriental languages, which he considered of great importance for a theologian. He also wrote Latin verse. To obtain a knowledge of his theological views, 'Disputationes Publicæ et Privæ' should be particularly consulted. The opinion of Arminius as to the divinity of Christ was, that he was *ἀὐτὸ θεός*, if that word was understood to mean 'true and real God,' but not if it meant 'God of himself.' This last opinion, he says, was contrary to Scripture and to antiquity, which taught that the divinity of the Son was derived from the Father by eternal generation. He always repudiated all charges of Pelagianism and Socinianism.

The earliest authority for the Life of Arminius is Petrus Bertius, 'De Vita et Obitu J. Arminii Oratio.' The fullest and most accurate account is given by Caspar Brandt, a minister of the church of the Remonstrants at Amsterdam, in his 'Historia Vitæ J. Arminii,' Amsterdam, 1724, 8vo., a posthumous work, which was published by Gerhard Brandt, the historian, who was the son of Caspar. It was republished, with a preface and some notes by the historian Mosheim, Brunswick, 1725, 8vo. The chief historians of the whole controversy between the Arminians and Calvinists are as follows. The Arminian writers are Gerhard Brandt, 'Historie der Reformatie,' &c., which is the most copious account extant, and of which there are many epitomes in English and French; Phil. Limborch, 'Historia Vitæ Sim. Episcopii,' Amsterdam, 1701, 8vo., and 'Relatio Historica de Origine et Progressu Controversiarum in Fœderato Belgio de Prædestinatione,' &c., which last work is subjoined to the later editions of his 'Theologia Christiana'; Joannes Uytendogaert, 'Kerckelijcke Historie,' &c., p. 1071, &c., Rotterdam, 1647, fol. On the Calvinistic side

the chief works are, Jac. Trigland, 'Den recht-ghematichden Christen,' Amsterdam, 1615, 4to.; Jacobus Leydeker, 'Eere van de Nationale Synode van Dordrecht,' Amsterdam, 1705-1707, 4to.; 'Acta Synodi Nationalia,' &c., Dort, 1620, 4to. The writers on the Council of Dort are enumerated by Fabricius, 'Bibliotheca Græca,' lib. 6, c. 4, vol. xi. p. 723. Burnet, on the Seventeenth Article of the English Church, makes some judicious remarks on the question how far its Articles and Formularies are Calvinistic or Arminian. Mosheim ('Ecclesiastical History') had well studied the whole controversy, and his account is impartial. Professor Stuart, of Andover, published a favourable and able treatise on 'The Creed of Arminius, with a brief Sketch of his Life and Times,' in the 'Biblical Repertory,' Andover, 1831, vol. i. No. 2, p. 225-308.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARMSTRONG, JOHN, was a native of Roxburghshire, being born at Castleton in Liddesdale. The date of his birth is generally placed about 1709. His father was a clergyman of the Scotch church. He completed his education at the University of Edinburgh, where he studied physic, and took his degree in 1732. During the course of his professional education he wrote verses, as most boys of talent have ever done, and amused himself with drawing and flute-playing. Armstrong soon laboured to obtain professional reputation by various publications; and in this walk he did not wholly confine himself to dry disquisition, but attacked the ignorance of the apothecaries in a satire entitled 'An Essay for Abridging the Study of Physic.' This was published anonymously in 1735. He was then settled in London as a physician. His practice, it would appear, was very small; and probably he did not take the wisest course for professional success. About 1737 he published the 'Economy of Love,' a poem which could not be published in our days, and which was an outrage upon decency a hundred and twenty years ago. The author probably thought that he was justified in putting the drapery of elegant language and harmonious versification upon a physiological subject. He was mistaken. His second poetical production, 'The Art of Preserving Health,' which appeared in 1744, redeemed his name from the somewhat just charge of being a pander to licentiousness. It is upon this work that the reputation of Armstrong rests. His medical dissertations are obsolete, and it may be doubted if they ever possessed any great merit. His satires, whether in prose or verse, have lost their point. But 'The Art of Preserving Health' still finds a place in those ponderous collections of verses called 'The English Poets.' Until the commencement of the present century it was held to be one of the finest didactic poems in our language. It is creditable to our own age that didactic poems are not read. A didactic poem is a species of composition that professes to describe and explain, with inversion and circumlocution, with pompous epithet and long-drawn simile, something that might be told with much greater force and clearness in plain prose. The production of such poems at all, and especially the success of them, are proofs of the anti-poetical tendencies of the age in which they appear. There is no doubt considerable vigour in some of Armstrong's best passages, as in other productions of the same class; but as a work of art to be regarded as a whole, 'The Art of Preserving Health' is worthless. Armstrong appears to have continued in London till 1760, when he was appointed physician to the army in Germany. This appointment he held until the peace in 1763. It is said that he owed his advancement to the interest of John Wilkes. He had the merit of subsequently quarrelling with this profligate demagogue; and perhaps it is creditable to him that Churchill was also amongst his enemies. On the other hand, he enjoyed and retained the friendship of Thomson. Whatever might be Armstrong's abilities and acquirements, he chiefly owed his want of professional success to his imprudence and his indolence. In his later years he was preserved from indigence by his half-pay as physician to the army; and such was the extreme frugality of his habits, that he was found, at his decease in 1779, to have saved upwards of three thousand pounds. Armstrong's shorter poetical pieces were collected under the title of 'Miscellanies,' in 1770. Under the name of Lancelot Temple he published, in 1758, a collection of 'Sketches or Essays;' and 'A Short Ramble through France and Italy,' in 1771. His last publication was a quarto volume of 'Medical Essays,' 1773. The immediate cause of his death, in 1779, was an accident which he met with in getting into a carriage. (Aikin, *General Biography*; Chalmers, *British Poets*; Watt, *Bibliotheca Britannica*; Armstrong's Works.)

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARMSTRONG, JOHN, was born on the 8th of May, 1784, at Ayres Quay, near the united towns of Bishopwearmouth and Sunderland in the county of Durham. His father was the superintendent of some glass-works, and was an uneducated man, but especially esteemed for his abilities and integrity. John was the only survivor of several children. His education was neglected till he was eight years of age, when he was put under the care of a good master, and pursued his studies with ardour and success. He early manifested an inclination for the medical profession, and accordingly, on his leaving school at the age of sixteen, he was put on trial with a surgeon and apothecary at Monkwearmouth. This situation he soon quitted, contrary to the wishes of his parents, and for the next two or three years led a desultory life at home. At the age of eighteen or nineteen the savings of an

affectionate mother furnished the means for his entering as a medical student in the University of Edinburgh, where he passed three seasons absorbed in his professional pursuits. In June 1807 he took the degree of M.D., his thesis being 'De Causis morborum hydropticorum, rationeque iis medendi.' In the same year he settled in lodgings at Bishopwearmouth, and there commenced the practice of his profession. Such was his success that at the end of four years we find him physician to the Sunderland Infirmary, living in a large house, setting up his carriage, and marrying the daughter of a gentleman of his native county. He had become the popular physician of his town and neighbourhood.

His first appearance as an author was in a paper communicated to the 'Edinburgh Medical and Surgical Journal for January 1813,' on 'The Brain-Fever produced by Intoxication;' and this was soon followed by a volume on 'The Puerperal Fever,' which at once gained for its author a reputation beyond the limits of his own neighbourhood. Forty-three cases of puerperal fever had occurred within a few months in the practice of five medical men of Sunderland, and of these cases only five had terminated fatally. The unusual success of the treatment was attributed by Dr. Armstrong to the bold and novel measure of very free bleeding and purging in the stage of excitement.

In 1816 he published his work on 'Typhus.' It became immediately popular, passed through three editions in three years, and made his name well known, so that a contemporary reviewer writes, "there is scarcely a practitioner even in our most sequestered villages who has not read Dr. Armstrong, or who does not profess to act upon his maxims." ('Edinburgh Med. and Surg. Journal.') These maxims consisted chiefly in recommending active depletion in the early stage of typhus, a practice which had been previously gaining ground among well-informed physicians, but possessed all the attractions of novelty and boldness for the profession in general. His advice was probably good at the time it was given, but he erred in laying down absolute rules of treatment, instead of restricting their application to the then prevailing epidemic. No judicious physician in the present day would treat typhus as Dr. Armstrong recommended, and he himself lived to see a fever prevail in which active depletion was quite inadmissible. A lasting benefit was conferred on medical science by his distinction of the simple, inflammatory, and congestive forms of fever, and by his clear description of their successive stages. The same volume contains a chapter on Inflammation, in which he applies the term sub-acute to those forms of inflammation where the symptoms and effects are milder than in the acute, while the duration of the disorder is not such as to entitle it to the term chronic. This distinction, one of practical importance in reference to the treatment, had been previously established by Corviart in inflammation of the pericardium, but had not been stated with respect to inflammatory diseases in general.

His professional ambition keeping pace with his growing reputation, Dr. Armstrong repaired to London in February, 1818, and established himself in lodgings in Great James-street. This was a trying period of his life, for he was living alone, having left his wife and children behind him at Durham. Nevertheless, his success was as remarkable, and almost as rapid, as it had been in Sunderland, and that in spite of an event which would have very differently affected the fortunes of most men. On commencing practice in London it was necessary to become a licentiate of the College of Physicians. Dr. Armstrong accordingly presented himself for examination, and to the surprise of every one he was rejected. It seems strange that a distinguished writer and practical physician should have been unable to produce the little knowledge which was usually required on these occasions; yet there is no doubt that such was the fact. The mode of conducting the examination orally in Latin may partly explain the failure of an imperfectly educated man; but no circumstances have transpired which can justify the resentment subsequently entertained by Dr. Armstrong, however natural the feeling may have been in one possessed of so large a share of self-esteem. It is probable that this rejection rather promoted than retarded his professional success; for the College of Physicians was unpopular among those medical practitioners whose support is most valuable to a young physician, and the event was attributed rather to unworthy motives on the part of the examiners than to any imperfection in the knowledge of so popular an author. Thus it happened that he was, soon afterwards, elected Physician to the Fever Hospital, the trustees suspending, on his account, one of their bye-laws which required the physicians to be members of the Royal College.

In 1821 he joined with Mr. Edward Grainger in establishing the Webb-street School of Medicine, where he lectured on the practice of physic, and contributed no little to the success of the school. His lectures were exceedingly popular. He was confident and earnest in his manner; his language was fluent and expressive; and his general arguments well illustrated by reference to particular facts. Such merits were marred however by occasional bursts of egotistical and bombastic declamation. He regarded himself as a great discoverer—a great reformer—of medicine; and lectured in such a spirit as he conceived to be becoming in a modern Sydenham. He professed the utmost contempt for medical learning, and indulged in an unmeaning ridicule of schools and colleges. He spoke of Cullen and other writers in terms which displayed more ignorance of their works than fairness

of criticism. Besides his lectures on the practice of physic he delivered a course on the *Materia Medica*. These pretensions of Dr. Armstrong to new and more enlightened views in medical science were much discussed among his professional brethren, and not the less keenly as his practice rapidly increased, and very opposite opinions were entertained of his merits. As a practical physician Dr. Armstrong was deservedly valued. Exclusively devoted to his profession, kind and attentive to his patients, acute in observing and prompt in acting, he well earned his extraordinary professional success. In private life he was retiring, and seems to have been most amiable. In the summer of 1824 his health had been seriously affected, but the signs of confirmed disease did not appear till December 1828. He rallied under the influence of country air, and returned to his extensive practice; but he gradually declined, and died of consumption on the 12th of December 1829, at the age of 45 years.

Besides the work on 'Puerperal Fever' and 'Typhus,' mentioned above, Dr. Armstrong published three separate medical works, and contributed several papers to the 'Edinburgh Medical and Surgical Journal,' the 'Medical Intelligencer,' and the 'Transactions of the Associated Apothecaries of England and Wales.' He also published Annual Reports of the Fever Hospital, alternately with Dr. Cleverley.

His lectures appeared in the 'Lancet,' 1825; and again, after his death, in a separate form, edited by one of his pupils—'Lectures on the Morbid Anatomy, Nature and Treatment of Acute and Chronic Diseases,' by the late John Armstrong, M.D., edited by Joseph Rix, 8vo. London, 1834. (*Memoir of the Life and Medical Opinions of J. Armstrong, M.D., &c.*, by Francis Boott, M.D., 2 vols. 8vo., London, 1834.)

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARNALDO DE BRESCIA was born in the town of Brescia about the beginning of the 12th century. He studied in France under the famous Abelard. Having returned to Italy, he became a monk. The corruption of the clergy was very great at that time, and Arnaldo, endowed with an impassioned mind and a great flow of oratory, began to hold forth in public against the ambition, the temporal power, and the luxurious life of abbots, prelates, and cardinals, not sparing the pope himself. Arnaldo maintained that ecclesiastics as well as laymen ought to be subordinate to the civil power; that the disposal of kingdoms and principalities did not belong to the church of Christ; and that the clergy ought to be satisfied with their tithes and the voluntary oblations of the faithful, and not to hold, as they then did, sovereign lordships and feudal estates. To these doctrines he added others of a mystical character about the Trinity and the nature of the soul, which were eagerly laid hold of and perhaps distorted by his enemies. By preaching against the temporalities of the church, Arnaldo had excited the passions of the people; Brescia revolted against its bishop, the fermentation spread to other towns, and complaints against the author of all this poured in at Rome. Arnaldo was banished from Italy, and forbidden to return without the Pope's permission. (See Mosheim's 'Ecclesiastical History,' translated by Dr. Murdock, and the translator's note on the subject of 'Arnaldo.') He proceeded to France, where he met with an unrelenting adversary in St. Bernard, the zealous and vehement abbot of Clairvaux, who denounced Arnaldo, wrote against him, and forced him to seek refuge at Zürich, where he remained five years. He there resumed his preaching against the abuses of the clergy, and found many favourable listeners. But St. Bernard traced him there also, and caused the bishop of Constance to banish him from his diocese. Arnaldo upon this returned to Italy, and hearing that the people of Rome had revolted against the pope, he repaired there, and put himself at the head of the insurrection. Lucius II. had died of the wounds received in a popular affray, and Eugenius III., a disciple of St. Bernard, succeeded him in the papal chair, but was driven away from the city by the people and the senate. Arnaldo exhorted the Romans to re-establish the Roman republic with its consuls, to reinstate the equestrian order, and to emulate the deeds of their glorious ancestors. The multitude, thus excited, hurried on to excesses which Arnaldo probably had never contemplated. They attacked and demolished the houses of the cardinals and nobles of the papal party, killed or ill-treated the inmates, and shared the plunder among themselves in the name of Brutus and Cato, Fabius and Paulus Emilius. Arnaldo however still remained poor; he really despised wealth, his morals were irreproachable, and it seems that he judged of others by himself—a common delusion among honest popular leaders.

Rome continued for ten years in a state of agitation little differing from anarchy. Eugenius III. died in 1153, and his successor Anastasius IV. having followed him to the grave shortly after, Adrian IV. was elected pope in 1154. He was a man of a more determined spirit than his predecessors. A cardinal having been attacked and seriously wounded in the streets of Rome, Adrian resorted to the bold measure of excommunicating the first city in Christendom—a thing without a precedent. The Romans, who had set at nought the temporal power of the pope, quailed before his spiritual authority. In order to be reconciled to the pontiff, they exiled Arnaldo, who took refuge among some friendly nobles in Campania. When the emperor Frederic I. came to Rome to be crowned, the pope applied to him to have Arnaldo arrested. Frederic accordingly gave his orders to the Margrave or

Viscount of Campania, and Arnaldo, being delivered into the hands of the Prefect of Rome, was strangled, his body burnt, and the ashes thrown into the Tiber, in the year 1155. [ADRIAN IV.]

ARNAUD, HENRI, the pastor and military leader of the Vaudois, was born at the town of La Tour, or La Torre, in Piedmont, in the year 1641, and was educated at the Latin school there. It is said that before entering the Church he was in the military service of the Prince of Orange, afterwards William III. of England. Little is known of his personal history until the commencement of the renowned expedition of the Vaudois for the recovery of their possessions in Piedmont, of which he was both the military leader and the historian. Victor Amadeus II. of Savoy was induced to imitate within his dominions the principles on which Louis XIV. had revoked the Edict of Nantes, and thus to adopt a harsher rule of compulsory conformity to the Roman Catholic faith than that which had been followed by his immediate predecessors. According to Arnaud's account he imprisoned 14,000 of the Vaudois Protestants in the dungeons of Turin, of whom 3000 were afterwards allowed to emigrate, leaving 11,000, who are said to have perished from the effects of thirst, cold, and hunger, and the other evils incident to captivity. The number said to have so perished is a manifest exaggeration. Of the 3000 permitted to emigrate, the greater part found an asylum in the west of Switzerland and in the German states of the Upper Rhine; the remainder accepted the protection of the Elector of Brandenburg. It would appear that at the commencement of Arnaud's expedition there were about 2000 of the Vaudois dispersed through the districts from which his followers were collected. Before they were united under the command of Henri Arnaud, these people had made two unsuccessful efforts to return to their native valleys. The first was a very rash enterprise; but the second appears to have been partially directed by Arnaud, who in the end however recommended the giving up of the attempt, and encouraged his followers to a better-arranged effort, by preaching to them from the text, "Fear not, little flock." In the meantime he made a journey to Holland, and communicated his project to the Prince of Orange, who approved of it, and probably furnished the money with which it was conducted.

The revolution of 1688, and the accession of William to the throne of England, seemed to Arnaud the fit time for the commencement of his enterprise. He was one of those men in whom religious enthusiasm is united with great sagacity, and his arrangements for concentrating his dispersed followers were designed with wonderful skill, and executed with corresponding success. Their rendezvous was the great forest of the Pays de Vaud, between Nyon and Rolle. There they remained in concealment for some time. Before they embarked, their retreat having been discovered by their neighbours, Arnaud turned this circumstance to his advantage, by seizing for the use of his followers the boats of those who were led by curiosity to visit the spot. The expedition embarked on the Lake of Geneva to the number of between eight and nine hundred, on the night of the 16th of August, 1689, headed by Arnaud, who, in his military capacity, adopted from his native town the name of La Tour. They debarked between the towns of Nernier and Ivoyre, and were formed by their leader into nineteen companies, under so many captains. After meeting with many obstacles, and encountering a good deal of opposition, they entered the valley of San Martino on the 16th of September, the thirty-first day of their march. On their way they had been harassed by a body of French troops, about 3000 in number, and towards the close of their march had been exposed to attack from a French force of 12,000 men on the one hand, and a Piedmontese army of 10,000 on the other. When they halted, it was their leader's first business to draw up a memorial to the court of Turin, representing the injustice of the removal of the Vaudois from their ancient possessions, their peaceful and inoffensive disposition, and their loyalty to the House of Savoy. On a table-land at the top of a rock called in the narrative 'La Balsille,' they constructed a strong line of fortification against the French troops, who remained in their vicinity all winter, and harassed them with repeated attacks. In 1690 a general assault was commenced on the 2nd of May. The French were completely repulsed, and we are told the almost incredible circumstance, that though the besieging army consisted of 22,000 men, of whom a multitude were destroyed, not one of the Vaudois garrison received even a wound. In pursuance of their system of extermination and defiance, the garrison stuck the heads of their prisoners on palisades within sight of the enemy. One prisoner, however, Mons. de Parat, the commander of the assaulting detachment, was too valuable to be sacrificed. He was wounded, and as there was no surgeon in the camp of the Vaudois, he was told that he must send for one to his own army. He did so; a surgeon came, and as Arnaud wanted the services of such a person, he was of course detained. At the expiration of a week after their defeat, the French returned to the siege of 'La Balsille,' and took the place, but found it empty. Arnaud, whose spirit and sagacity seem to have been equal to every emergency, had drawn off his forces in the night, conducting them down precipitous banks and through wild ravines, the dangerous character of which prevented such a project from being suspected. With numerous and exasperated enemies at their heels, Arnaud's band proceeded to Angrona, and when they had arrived there, at the moment when every chance of their further safety seemed to be exhausted, they received the gratifying intelligence that, owing to the exacting and

domineering conduct of Louis XIV., Savoy and France were at enmity, and that Victor Amadeus, who had taken up arms in favour of Austria, was prepared to grant them an amnesty, and court their assistance against his enemies. Thus ended this remarkable enterprise, of which the leader and historian says, that in eighteen battles only thirty of his followers were killed, while their opponents lost 10,000 men.

The Vaudois, after their reconciliation with Amadeus, had still to encounter their exasperated enemies of France in several smart engagements. The duke released the Vaudois who were imprisoned at Turin, and allowed the whole people to re-establish themselves in their ancient possessions, and to follow their own religion. William III. gave Arnaud a colonel's commission. In this capacity he headed a party of 1200 Vaudois, who, in the breaking out of the war of the Spanish succession, performed material services for the allied troops, and assisted them in accomplishing the manœuvres which led to the victory of Blenheim. When the plan for attacking France from the side of Piedmont was formed, Arnaud and his Vaudois were placed at the outposts of Eugene's army; and when he withdrew his troops by the passes of the Tyrol to join Marlborough, they had the perilous duty of masking his retreat, and keeping the French in check. Notwithstanding these services, the Duke of Savoy in 1698 concluded a peace with France, one of the conditions of which was, that, in consideration of his retaining undisputed possession of the valleys of San Martino, Perosa, and some other portions of territory, he was to dismiss the Vaudois who inhabited them. It is said that the exclusion was intended to apply solely to those who were not natives of the valleys, but it made 3000 exiles. After a negotiation with the Duke of Wurtemberg, in which he was aided by the representatives of England and Holland, Arnaud prevailed on that prince to give the exiles an asylum in his dominions. They were however subjected to many hardships. Arnaud, after falling under the displeasure of the Duke of Savoy, had pressing invitations to accept the patronage of William III. and Prince Eugene; but he preferred to remain the pastor of his devoted flock, and he took up his residence among the exiles at the village of Schönberg. He appears to have permanently joined them in the year 1709, and to have remained with them to the end of his days. In this retirement he wrote the history of his enterprise, under the title 'Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées,' printed in 1710, and dedicated to Anne, Queen of Great Britain. The French edition of this work is very rare: it has been twice translated into English.

Arnaud died at Schönberg in the year 1721, having accomplished his eightieth year. The rude church in which he officiated, a monument within it beneath which his bones rest, and his dwelling-house, were all preserved with pious care by the exiles and their descendants. By an inventory and division of his property, preserved in the parish church of Schönberg, it appears that he was twice married, and left behind him three sons and two daughters: one of his sons succeeded him in his clerical charge, and another studied law in London. The whole property left by him amounted to 226*l.* 8*s.* 2*d.* in English money. He was in the receipt of a pension of 122 florins, about 10*l.* 15*s.*, from England.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARNAULD, ANGÉLIQUE, whose religious name was *Angélique de Saint-Jean*, abbess of Port-Royal, and niece of the elder Angélique, was born on the 23th of November, 1624, and was the fifth child of Robert Arnaud d'Andilly and Catherine de la Boderie. At the age of six she was placed by her father at Port-Royal, to be educated by her aunts, Angélique and Agnès. At the age of twelve she gave such indications of a determined character, that her aunts said of her, "she will do much evil, if she does not do good." She took the vows on the 25th of January 1644. Towards the close of 1653 she was made sub-prioress and mistress of the novices at Port-Royal-des-Champs. In 1659 she removed to Port-Royal-de-Paris, where she held the same office. During the persecution which the nuns of Port-Royal endured from 1661 till 1664, when they refused to sign the 'Formulary of Alexander VII.' without some explanation expressive of the sense in which they signed it, the nuns directed themselves by the advice of Angélique de Saint-Jean. At last the enemies of Port-Royal determined that twelve of the most refractory members should be removed, and disposed in various convents. On the 26th of August 1664 Angélique was sent into the convent of the nuns called Annonciades, at Paris, where she was kept a prisoner for more than ten months in a state of complete solitude. She received no news of any of her friends. The Annonciades, being under the spiritual guidance of the Jesuits, were exceedingly prejudiced against Port-Royal; but while the other nuns of Port-Royal continued to be harassed by solicitations to sign the Formulary, no such attempts to induce Angélique were made, as they were considered useless. On the 2nd of July 1665 the nuns were sent back, by order of the Archbishop of Paris, to the monastery of Port-Royal-des-Champs. Angélique de Saint-Jean was thus reunited to her friends; but they had to endure a new kind of captivity in their own monastery. On arriving at Port-Royal-des-Champs they were surrounded by soldiers. Guards had been sent by the Archbishop of Paris to watch the house, with strict orders to prevent the nuns from holding any communication with persons out of the convent. Port-Royal was thus garrisoned for three years and seven months, from

the 3rd of July 1665 till the 18th of February 1669. During all this time the nuns were forbidden to partake of the Holy Communion, and religious worship was in a great degree interdicted; but towards the close of 1663 appeared the edict of Clement IX. for the "peace of the Church," as it was called, and the persecution of Port-Royal terminated for a time. By an ordonnance dated the 17th of February 1669 the Archbishop of Paris freed the nuns from the surveillance of their guards, permitted them to partake of the sacraments of the Romish Church, and to exercise the privileges of a religious community. One of their first acts was to elect an abbess. Marie de Sainte-Magdeleine du Fargis was elected abbess, and Angélique de Saint-Jean prioress. This office she held for nine years. On the 3rd of August 1678 she was elected abbess. On the 15th of April 1679 the Duchesse de Longueville, the great protectress of Port-Royal, died, and the persecution recommenced. From this time till her death Angélique, in her position of abbess, had much to endure. She had to console and support the courage of her nuns. She wrote letter upon letter to the various authorities, and endeavoured in every way to avert the destruction which was impending upon Port-Royal. One of the steps taken for its destruction was this—no more novices were to be admitted into the community, and the young girls who had been sent to the convent for education were removed.

The office of abbess was at this time triennial. When her first three years were ended, Angélique was re-elected abbess (8th of August 1681), but she died before the second period of three years was completed. She had suffered much at the death of her aunt Agnès (19th of February 1671), and her father, D'Andilly (27th of September 1674); but when her spiritual father, De Saci, died on the 4th of January 1684, she sank under the blow. De Saci was buried at Port-Royal-des-Champs. Every day after the ceremony was performed Angélique went to shed tears over his tomb. At the end of three weeks she was seized with a mortal sickness. She died on the 29th of January 1684, aged fifty-nine years and two months. The Port-Royalists speak in the highest terms of her piety and capacity. They extol her knowledge of scripture and ecclesiastical history, her humility and charity, her severity towards herself and her kindness towards others, the penetration of her mind, and the resoluteness of her character. When her father, D'Andilly, spoke of her, he used to say, "All my children and myself are fools in comparison of Angélique."

Angélique de Saint-Jean was remarkable for the facility with which she spoke and wrote. She has left several works. Of these, one, perhaps the most valuable work relative to Port-Royal, is entitled, 'Mémoires pour servir à l'Histoire de Port-Royal, et à la Vie de la Révérende Mère Marie Angélique de Sainte-Magdeleine Arnaud, Reformatrice de ce Monastère,' Utrecht, 1742, 12mo., 3 vols. While the 'Mémoires' of Du Fosé, Fontaine, and Laucelot detail the external history of Port-Royal, these 'Mémoires' represent its internal history, with the mind and habits of its members, particularly of the elder Angélique. The idea of writing these 'Mémoires' was conceived about the year 1652. Angélique de Saint-Jean may be said to be the author of the work, for she wrote a considerable part of the various 'Relations' of which it consists, and revised those written by other nuns. The 'Mémoires' were edited by Barbeau de la Bruyère in 1742. The originals, from which Barbeau de la Bruyère printed the 'Mémoires,' were preserved in the library of Saint-Germain-des-Près at Paris. Angélique de Saint-Jean took a great part in the composition of the 'Nécrologe de Port-Royal-des-Champs,' Amsterdam, 1723, 4to., and wrote other works in defence of the monastery. (*Mémoires pour servir à l'Histoire de Port-Royal, &c.*, tom. iii., p. 498, &c.; Quéard, *La France Littéraire.*)

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARNAULD, ANTOINE, a French theological and philosophical writer of the 17th century, was born at Paris in 1612. His father, named also Antoine Arnaud, was a distinguished advocate, and a great antagonist of the Jesuits. The Jesuits met with an opponent in the younger Arnaud as determined as his father had been. Arnaud, after being ordained priest, was made Doctor of the Sorbonne in 1641. He exhibited an early disposition for theological controversy, by writing the 'Théologie Morale des Jesuits,' in which he exposed the dangerous casuistry adopted by several moralists of that order. Soon after the disputes which broke out among the French clergy, about Jansenius, bishop of Ypres, and his book 'Augustinus,' several propositions of which concerning the intricate questions of grace and free will had been condemned by the pope, gave Arnaud a fresh opportunity of exercising his polemical talent. [JANSENIUS.] Arnaud took the part of Jansenius in two letters, which were condemned by the Sorbonne, and the writer, on his refusing to retract his opinions, was expelled from that learned body. He then withdrew to Port-Royal-des-Champs, a convent of nuns, not far from Paris, of which his sister, Angélique Arnaud, was the abbess, and where Pascal, Nicole, and other learned men of that time, who were friends of Arnaud and shared his opinions, resorted for quiet and studious retirement. There they wrote various works on literature, philosophy, and religion, which bear the name of the works of M.M. de Port Royal. Arnaud wrote parts of several of these works, such as the 'Grammaire Générale Raisonnée,' 'Klémens de Géométrie,' and 'L'Art de Penser.' He also had a share in the famous letters written

by Pascal against the Jesuits, which are known by the name of 'Lettres Provinciales.' After the peace of Clement IX., which for a time allayed the Jansenist controversy, and to which Arnauld contributed by an eloquent memorial to the pontiff, he was presented to the pope's nuncio, and also to Louis XIV., who received him graciously, and invited him "to employ his golden pen in defence of religion." His next work, in which he was associated with his friend Nicole, 'De la Perpétuité de la Foi de l'Eglise Catholique touchant l'Eucharistie,' was dedicated to the pope. This occasioned a warm controversy between Arnauld and the reformed minister Claude, in the course of which Arnauld wrote 'Du Renversement de la Morale de J. C. par la Doctrine des Calvinistes touchant la Justification,' Paris, 1672. Arnauld at the same time continued his war against the Jesuits, and wrote the greater part of the work styled 'Morale Pratique des Jésuites,' 8 vols. 12mo, in which many authentic facts and documents are mixed up with party bitterness and exaggeration. That powerful and ambitious society did not bear this patiently, and they represented Arnauld as a dangerous man. Harlay, the archbishop of Paris, assisted in prejudicing the king against Arnauld, and Louis XIV. issued an order for his arrest. Arnauld concealed himself for some time at the house of the Duchess of Longueville, who esteemed him and appreciated his talents; but in 1679 he repaired to Brussels, where the Marquis of Grana, the Spanish governor of the Low Countries, assured him of his protection. There he published in 1681 his 'Apologie pour les Catholiques,' which is a defence of the English Catholics against the charges of Titus Oates's conspiracy. In this work he undertook the defence of his old antagonists the Jesuits, whom he considered as having been calumniated in those transactions. Another work, not so creditable to Arnauld's judgment, is one against the Prince of Orange, William III. of England, whom he styled a new Absalom, a new Herod, and a new Cromwell (8vo, 1689). It was published anonymously, like most of Arnauld's works, and many persons did not believe it to be his; but it seems now ascertained that he was the author.

From his retirement at Brussels, Arnauld made several excursions into Holland. His reputation had spread everywhere, and he was kindly received. About this time he entered into a controversy with his old friend Father Mallebranche, who, in his metaphysical works, had announced some peculiar doctrines on the subject of grace, predestination, and other theological problems. In refutation of Mallebranche's opinions, Arnauld wrote his 'Traité des Vraies et des Fausses Idées,' Cologne, 1683; and afterwards, 'Reflexions Philosophiques et Théologiques sur le Nouveau Système de la Nature et de la Grace du Père Mallebranche,' 1685; besides nine letters addressed to the Father on the same subject. He continued to the last, although past 80 years of age, to carry on his various controversies with the Jesuits, with Mallebranche, with the Calvinists, and with the sceptic philosophers, among whom was Bayle. His last work was 'Réflexions sur l'Eloquence des Prédicateurs,' 1694. He died in his exile at Brussels, on the 8th of August of that year, after receiving the sacrament from the curate of his parish. His works, which filled more than 100 volumes of various sizes, were collected and published at Lausanne and at Paris, in 50 volumes, 4to, 1775-83. The last volume contains the author's biography. Arnauld was one of the most learned men of his age, a sincere but enlightened Catholic, pious without superstition or hypocrisy, exemplary in his conduct, and disinterested and simple in his habits and manners. His brother, Henri Arnauld, bishop of Angers—where he died in 1694, at the age of 95—bore the character of a most benevolent and diligent pastor. Another and an elder brother, Robert Arnauld d'Andilly, filled several offices at the French court, but at the age of 55 retired to Port Royal, where he died in 1674. He wrote several religious works. Robert's son, Simon Arnauld, marquis of Pomponne, was employed in several diplomatic missions under Louis XIV., and was made Secretary of State for Foreign Affairs in 1672. He died in 1699.

ARNOLD, JOHN, was born December 2, 1555, at Ballenstedt, at the foot of the Harz Mountains. He first studied medicine, but afterwards applied himself to theology, and became a clergyman of the Lutheran Church. Being grieved at the relaxed state of morals among the Protestants of Germany, he wrote a book 'On True Christianity,' with the object of giving the study of religion a practical influence on the moral conduct of its followers. This work, first published in German, has been translated into several languages, and has been highly praised by Mosheim, Professor Frank of Halle, Dr. Spener, and other distinguished divines. John Wesley, in his 'Christian Library,' gives a copious extract from it. It has been called the Protestant à Kempis. An English translation was published in 1815 by William Jaques—'True Christianity, or the whole Economy of God towards Man, and the whole Duty of Man towards God,' 2 vols., 8vo, London. Arnd was minister at Quedlinburg, and afterwards at Brunswick. In the latter place, his success as a preacher made him enemies, and he was obliged to leave the town and to withdraw to the village of Isleb, where he remained for some years. In 1611, George, duke of Lunenburg, presented him to the church of Zell, and afterwards appointed him general superintendent of all the churches of the duchy. Arnd died at Zell in 1621. He must not be confounded with Josiah Arndt, also a Lutheran clergyman, born in 1626, who was a professor at Rostock, and who published several works on philosophy, divinity, and history;

among others, 'Lexicon Antiquitatum Ecclesiasticarum,' 4to, Griefswald, 1669. He died in 1685.

*ARNOLD, ERNST MORITZ, a distinguished German political writer, was born at Schoritz, in the Isle of Rügen, December 26, 1769. Here in the old-fashioned house of his father, who was steward to the lord of the manor, the boy was trained in the austere mode then not unusual in many of the more retired parts of Germany. After passing through the gymnasium of Strasbund, he entered as a student of theology and philosophy at Griefswald, and proceeded thence to the university of Jena. On the completion of his collegiate studies he adopted the ecclesiastical calling; and then travelled during a year and a half through Sweden, Austria, Hungary, France, and Italy. It was in accounts of his observations made during these journeys, and published at intervals from 1797 to 1804, that Arndt first appeared before the world as an author. In 1806 he was appointed a professor-extraordinary at Griefswald, where he had already delivered historical lectures. Here he wrote a history of the system of serfage which then prevailed in Pomerania and Rügen ('Geschichte der Leibeigenschaft in Pommern und Rügen'), in which he sternly denounced the excessive privileges of the nobles in those provinces. His next work was however of a far bolder character, and at once placed him high among the literary leaders of the young Germans who were burning with indignation at the state of thralldom into which Napoleon I. was fast reducing their country. It was entitled the 'Spirit of the Time' ('Geist der Zeit'), and appeared originally in 1806 in a single volume, but was subsequently expanded into four volumes (Berlin, 1813-18). The freedom with which he in this work spoke of Napoleon, and that at a time when most of the literary men of Germany had been reduced to silence, and the fervour of his appeals to German patriotism, produced a great effect in Germany, and gave so much offence to the French emperor that Arndt found it necessary to seek refuge in Stockholm. Here his anti-gallican zeal soon after involved him in a quarrel with a Swedish officer, the result of which was a duel, in which Arndt was severely wounded.

He soon after returned under an assumed name to Germany, and became one of the most active and successful literary members of that patriotic organisation of which Baron von Stein was the head, and which had for its object the uniting of the German people in a common league for the deliverance of Germany from the foreign yoke. To arouse the national feeling, Arndt wrote a large number of singularly spirited songs and short poems, pamphlets, &c., which had almost unbounded popularity, being circulated throughout Germany, and everywhere read with the greatest avidity. Among the most popular were, his famous song 'Was ist der Deutschen Vaterland,' his 'Der Rhein, Deutschlands Strom,' his 'Soldaten Katechismus,' and especially the pamphlet entitled 'Ueber Landwehr und Landsturm,' which he wrote in support of Stein's project for a general levy. After the peace, Arndt edited, at Cologne (1815-16), a journal called 'The Watchman' ('Der Wächter'). In 1818 he was appointed by the king of Prussia Professor of Modern History in the University of Bonn; but he held that office for little more than a year, having in 1819 fallen under the suspicions of the police, and been subjected to several domiciliary visits, examinations, &c., with a view to implicate him in the charge of democratic conspiracy. It was found impossible to sustain a legal accusation against Arndt; but he had inveighed with his usual plainness of speech against the breach of the royal promise to grant constitutional reforms, and he was suspended from his professorship; but, in consequence perhaps of his protests against the legality of the proceedings, he was suffered to retain his salary. It was not until twenty years had passed that the tardy justice was done of restoring him to his professorial chair, with permission to resume lecturing. These twenty years had been spent in studious retirement; and among other fruits of his industry had appeared his 'Nebenstunden, eine Beschreibung und Geschichte der Schottland, Inseln, und der Orkaden' (Leipzig, 1820); 'Christliches und Türkisches' (Stutg., 1828); 'Die Frage über die Niederlande, 1831, Belgien, und was daran hängt' (Leipzig, 1834); 'Schwedische Geschichten unter Gustav III. und Gustav IV.' (Leipzig, 1839); and his 'Mährchen und Jugenderinnerungen.'

After the revolution of 1848, the aged patriot was called once again to take an active part in public affairs, having been elected a member of the National Assembly at Frankfurt; but he withdrew from the Assembly with the rest of the Constitutional party represented by De Gagern. In 1851 he published at Leipzig a pamphlet entitled 'Anklage einer Majestätsbeleidigung des grossen dänischen Volkes aus dem Jahre 1845.' A characteristic idea of the genius, principles, and labours of Arndt may be obtained from the 'Erinnerungen aus dem äussern Leben' (Leipzig, 1840); and a biographical sketch of his life, with considerable selections from his prose and poetry, forms volume 32 of the 'Moderne Klassiker: Deutsche Literaturgeschichte der neuen Zeit,' published by Ernst Balde, at Cassel: this volume is entitled 'Ernst Moritz Arndt: Eine Biographie, von W. Neumann.'

ARNE, THOMAS AUGUSTINE, Doctor in Music, born in 1710, was the son of an upholsterer in King-street, Covent Garden, and educated at Eton, having been intended for the profession of the law; but his bias towards music was strong, and finally prevailed. He secretly practised on the spinnet, and took lessons of Michael Festing, an eminent person in his day, on the violin, and the first intimation

his father had of his musical progress was at an amateur party, in which young Arne was discovered playing the first fiddle most skillfully. His father now supplied him with the means of continuing his favourite pursuit in an advantageous manner. He soon imbued his sister with a love of the vocal art, and qualified her to appear in Lampe's opera, 'Amelia,' in which her debüt was of so promising a kind, that her brother, though then only eighteen years of age, set for her Addison's 'Rosamond,' in which she represented the heroine, and shortly after became the celebrated Mrs. Cibber. In 1738 Arne produced his 'Comus,' which established his reputation. In 1740 he married Miss Cecilia Young, a pupil of Geminiani, and a performer of eminence. In 1742 he went with her into Ireland, where both were engaged by the Dublin manager, the one to sing, the other to compose. In 1745 he acceded to the request of the proprietor of Vauxhall, who thus added Mrs. Arne to the list of his vocal performers, her husband at the same time becoming his principal composer. Subsequently, he wrote his two oratorios, 'Abel' and 'Judith,' after which the University of Oxford conferred on him the degree of Doctor in Music. His greatest work, or that which has most contributed to his fame, 'Artaxerxes,' was composed in 1762, in imitation of the Italian opera, and to prove the English language not so repugnant to recitative as many had imagined. The attempt was bold, but triumphant; the decided approbation which crowned the composer's labours, and the judgment pronounced on it by posterity, prove beyond dispute its many and great merits. The drama is a translation, by Arne himself, of Metastasio's 'Artaserse.' Dr. Arne also produced, in 1765, an entire Italian opera at the King's Theatre, Metastasio's 'Olimpiade.' The production entitled 'Love in a Village,' is a 'pasticcio,' or compilation from various composers, but many pieces in this still pleasing ballad-opera are by Arne, and among these 'Gentle youth, ah! tell me why!' can never become antiquated. Warren's collection of canons, glees, &c., contains several of Arne's compositions, of which 'Come, shepherds, we'll follow the hearse,' in Cunningham's elegy on the death of Shenstone, must charm as long as vocal harmony retains the power to please. His song and chorus, 'When Britain first at heaven's command,' or 'Rule Britannia,' need hardly be mentioned as the offspring of his genius; it may be said to have wafted his name over the greater half of the habitable world. Dr. Arne died in March, 1778, and was buried in St. Paul's Church, Covent Garden.

ARNOBIUS, according to Hieronymus ('De Viris Illustribus,' c. 79), was a rhetorician and afterwards a presbyter of Sikka in Numidia, in the reign of the Emperor Diocletian. His work 'De Rhetorica Institutione' is not extant. Lactantius, the Cicero of the Fathers, was the most distinguished disciple of Arnobius, the Varro of the ecclesiastical writers. Arnobius was as much superior in genius to this pupil as he was surpassed by Lactantius in elegance of diction. Hieronymus informs us, in his 'Chronicle,' that Arnobius was in the habit of attacking Christianity, until he had some remarkably impressive dreams, which induced him to wait upon the Bishop of Sikka, who, however, did not trust him, knowing his former enmity to the gospel. Arnobius wrote his seven books of 'Disputations against the Heathen' in order to convince the bishop that he was really converted. In the 'Disputations' Arnobius shows a thorough acquaintance with the literature of his age, and thus describes (l. i. c. 39) his change:—"Oh, blindness! A short time ago I worshipped images coming out from the furnace, and gods made with the hammer on the anvil. When I saw a smooth and anointed stone I spoke to it as to a living power, and prayed to the senseless stone for benefits; and thus unwittingly blasphemed even the false gods, by taking them for stocks, stones, and bones, or fancying that they inhabited such things. Now, I know what all those things are, since I am led by a great teacher into the ways of truth." It appears that Arnobius came to a knowledge of the truth by carefully reading the New Testament, especially the Gospels.

In his 'Disputations' he also refutes that accusation which had excited the Diocletian persecution, namely, that the public calamities of the empire were a consequence of the spread of the Gospel, which caused a general neglect of the gods. Arnobius replies to this accusation:—"If men, instead of relying upon their prudence, and following their own propensities, would try to obey the doctrines of Christ, which bring peace and salvation, the whole world would be soon changed, and the iron taken from the service of war would be employed in the works of peace." (l. iv. c. 36.)

Only one manuscript codex of Arnobius is known to exist; this is now at Paris. The first edition of the 'Disputations' of Arnobius is that by Faustus Sabæus, Rome, 1542, fol. The editor has subjoined the 'Octavius' of Minutius Felix as an eighth book, mistaking Octavius for Octavia. Numerous editions have since been published at Basle, at Paris, at Antwerp, at Rome, at Geneva, 1597, and elsewhere. The best edition of Arnobius is that published by Conrad Orelli, Leipzig, 1816, in two volumes, 8vo. The 'Disputations' of Arnobius were translated into Dutch by Joachim Oudaer, Harling, 1677, 8vo.

The works of the Semi-Pelagian Arnobius of Gaul have sometimes been erroneously ascribed to Arnobius Afer. Arnobius of Gaul wrote, about A. D. 460, a commentary on the Psalms, edited with a preface by Erasmus, at Basle, 1537; at Paris, 1539; at Basle, 1560. The 'Annotations in Locos Evangelistarum e recognitione Andrea Schotti' were printed with the preceding. He wrote also the following:

'Conflictus cum Serapione, de Deo trino et uno; de Duobus Substantiis in Unitate Personæ et de Concordia Gratia et Liberi Arbitrii, cum Notis Feuardentii, Col. Agrippinae,' 1596.

ARNOLD, BENEDICT, was born in Connecticut in North America, of parents in very humble life. Having been unsuccessful in business as a horse-dealer, when the revolutionary war broke out he took up arms, threw himself into the contest with great ardour, and raised a company of volunteers at Newhaven, in his native state. His activity, boldness, and skill, soon brought him into notice; and when in the summer of 1775 it had been determined to attempt the capture of Quebec, he and General Montgomery were fixed upon by Washington to conduct the expedition. The march of Arnold across a then unknown and pathless region at the close of the year, is one of the boldest military exploits on record. The troops, consisting of about 1100 men, set out about the middle of September from Boston for Newbury Port, at the mouth of the Merrimack; from which point they were conveyed by water to the mouth of the Kennebeck in New Hampshire, a distance of 40 leagues. On the 22nd they embarked in 200 boats on the Kennebeck at Gardener's Town, and made their way up the river in the face of great difficulties. After reaching the head of the river, they had to pass the mountainous ridge which now divides the territory of the United States from Canada. After crossing these desolate heights they reached the river Chaudière, down which they proceeded to the St. Lawrence, into which it falls. When they at length reached a house, on the 3rd of November, they had been thirty-one days without the sight of a human habitation.

Arnold distinguished himself greatly in the military operations that followed; and was severely wounded in the leg in the unsuccessful assault upon Quebec on the 31st of December, in which General Montgomery fell. On his return from this enterprise he continued in active service. In one of the actions which immediately preceded the surrender of General Burgoyne at Saratoga on the 16th of October, 1777, he was again wounded; and being thence unable for some time to take the field, he was appointed by Washington to take the command of Philadelphia, which the English had evacuated. In this situation he was guilty of such acts of rapacity and oppression, in order to support the ostentation and luxury in which he indulged, that he was brought to trial by a court-martial, and on the 20th of January 1779 was sentenced to be reprimanded by the commander-in-chief. On this dishonour Arnold threw up his commission. The embarrassment of his affairs however was so great, and the demands of his creditors became so pressing, that he soon found it necessary to attempt something to repair his broken fortunes. He resolved to make an offer to the British General, Sir Henry Clinton, of his services in betraying his country and the cause for which he had hitherto fought, and his proposals were accepted. It was arranged that he was to obtain the command of the important fort of West Point on the Hudson, and then deliver it up to the enemy. He attained the command in July 1780, by affecting a zealous patriotism, Washington generously forgetting his former delinquencies. We refer to the article ANDRÉ, for an account of the manner in which this treasonable scheme miscarried. Major André, the officer intrusted by Clinton with the active management of the negotiation with Arnold, was sent up the Hudson in a sloop of war from New York, the head-quarters of the army, and had an interview with the American general on the bank of the river, near West Point, on the morning of Friday the 22nd of September. The next day, on his return to New York by land, André was taken by two Americans when he had nearly reached the British lines, and the plot was detected by the discovery in his boots of the plans and other papers which he had received from Arnold. André found means to convey an intimation of his capture to Arnold, by whom it was received on the morning of the 25th, just in time to permit him to make his escape. Taking a hurried leave of his wife and infant child, he instantly rushed to the river, and leaping on board a barge which he had in readiness, he ordered himself to be rowed to the English sloop, which he reached in safety. He was allowed to retain in the British army the rank of brigadier-general, which he had held in that of the United States. In the beginning of the following year he was sent with an expedition into Virginia, where he committed great devastation. After this he made a still more destructive incursion into Connecticut, his native state. He served afterwards in Nova Scotia, and also in the West Indies, where he was taken prisoner by the French, from whom however he made his escape. After the conclusion of the war he took up his residence in England. In July 1792 a duel was fought near Kilburn Wells, between General Arnold and the late Earl of Lauderdale, in consequence of certain expressions which the latter had used at a public meeting, and would not retract. Arnold was attended by Lord Hawke, and Lord Lauderdale by Mr. Fox. His lordship declined to return his adversary's fire, but said, that if he was not satisfied he might fire on till he was. On this the parties separated. Arnold died in London, in 1801.

ARNOLD, JOHN, one of the greatest improvers of the marine chronometer, was born at Bodmin in Cornwall, in the year 1744. He was apprenticed to his father, who was a watchmaker in Bodmin: but, having quarrelled with him, he went to Holland, where, being found in very destitute circumstances by a person who took pity on him, and interested himself in his behalf, he obtained employment for

several years at the Hague. Arnold returned to England, and obtained a scanty living as an itinerant mechanic, by repairing watches, clocks, guns, &c. Being at St. Albans, he was recommended to a gentleman from London to put his repeater in repair. This gentleman, seeing his superior talent, induced him to remove to London, where he established him in business in Devereux-court, near the Temple, and introduced him to the notice of George III., who presented him with a sum of 100*l.* to enable him to commence experiments for the improvement of chronometers. He was subsequently assisted by several sums from the Board of Longitude for the same purpose; and he made many chronometers for the East India Company, who then used in their ships a far greater number than were required for government vessels.

The improvements introduced by Arnold are too numerous and of too technical a character to be fully described here; but those which attracted most notice were the detached escapement, which allows the vibrations of the balance, which is the real measurer of time, to be more free and equal than an ordinary timepiece, by completely detaching it, during the greater part of each vibration, from the train of wheels; and the expansion-balance, which, being formed of two metals of unequal expansibility, varies in form in such a manner with changes of temperature as to vibrate in nearly equal periods of time at any degree of heat or cold to which a chronometer can be exposed. Subsequent discoveries have proved that the principle of the expansion-balance, as used by Arnold, is radically defective when the instrument is liable to considerable changes of temperature; yet it was a great improvement upon the principle introduced by Harrison, which consisted in applying a compensation for changes of temperature to the balance-spring, on the same plan as the regulator of a common watch, excepting that the compensation apparatus was self-acting, instead of having to be altered by hand. Since the time of Arnold the compensation-balance has been used almost universally, and with scarcely any alteration from the form in which he left it. The French chronometer-maker Le Roy, appears to have invented previously, but unknown to Arnold, both the escapement-balance, and an inferior form of the compensation-balance. Two experimental watches made by Arnold, and now in the possession of the Royal Society, appear to contain his first attempts at the detached escapement.

Another very important improvement introduced by Arnold, and adopted by all his successors, was what is commonly called the cylindrical balance-spring, which is more perfect in its action than the ordinary spiral balance-spring. He appears also to have been the first to make balance-springs of gold, for the sake of avoiding corrosion; and he applied silver and platinum to the formation of balances, in order to avoid the evils which had been discovered to arise, during a thunder-storm, from the magnetism of steel. In addition to his mechanical improvements, Arnold may be considered the first manufacturer of chronometers in England, or the first who, by systematising the business of chronometer-making, reduced the price of those important machines to such an amount as to render them generally available.

In 1780 Arnold published, by permission of the Board of Longitude, 'An Account kept during Thirteen Months in the Royal Observatory at Greenwich, of the going of a Pocket Chronometer' made by him, with his newly-invented balance-spring, and his expansion-balance, in which he observes that the greatest difference from mean time shown by his chronometer in any one day had never amounted to four seconds of time, or one mile of longitude, which, he observed, enabled it to determine the longitude to as great precision as the latitude was generally determined; and during the thirteen months there were but three days on which the difference amounted to three seconds a day. The whole accumulated error of the thirteen months was not greater than the difference to which two observations of the moon on the same day were liable. He had then, he states, applied himself for nearly thirteen years to the improvement of the chronometer, and he continued to do so until his death, on the 25th of August, 1799. Though a highly ingenious man, he was not a very expert or delicate workman, and the models made by his own hand are comparatively clumsy; but Earnshaw, who was one of his assistants, and who subsequently obtained notice as a labourer in the same department of ingenuity, was well able to make up for this deficiency of mechanical dexterity.

Shortly after the death of Arnold, Earnshaw laid claims before the Board of Longitude, which Arnold's son, the late John Roger Arnold, who died on the 26th of February, 1843, thought fit to contest, in the name of his father. The decision of the board in 1805 gave an equal reward (3000*l.*) to both. In the following year the board published, in a thin 4to volume, illustrated with plates, 'Explanations of Time-Keepers constructed by Mr. Thomas Earnshaw and the late John Arnold.'

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARNOLD, SAMUEL, Doctor in Music, was born in 1740, and patronised from his birth by the princess Amelia, daughter of George II., who placed him among the choristers of the royal chapel, under Mr. Bernard Gates: he afterwards completed his musical studies under Dr. Nares. His first production was an air, 'If 'tis joy to Wound

a Lover,' which immediately spread itself far and wide, and made the author popular. At the age of twenty-three he became composer to Covent Garden theatre, and in 1766 also undertook to fill the same office at the Haymarket, then the property of the senior Colman. In the discharge of these duties he produced about forty musical pieces, the most popular of which were—'The Maid of the Mill;' 'The Son-in-Law;' 'The Castle of Andalusia,' in which are 'Flow, thou regal purple stream,' and 'The Hardy Sailor;' 'Inkle and Yarico,' &c. Of music of the graver cast, he composed Dr. Browne's sacred ode, 'The Cure of Saul,' which was allowed to be the best work of the kind since the time of Handel. This was followed by the oratorios of 'Abimelech,' 'The Resurrection,' and 'The Prodigal Son,' which were performed at the Covent Garden and Haymarket theatres for several years during Lent. The latter was chosen for performance at the installation of Lord North as Chancellor of the University of Oxford, when the composer was honoured with the degree of Doctor in Music. In 1769 he purchased Marylebone Gardens, then a place of very fashionable resort, for which he wrote many songs, &c.; but he had to abandon this speculation with the loss of 10,000*l.* In 1783 he was appointed organist and composer to the king. In 1789 he succeeded Dr. Cooke as conductor of the Academy of Ancient Music, and in 1793 became organist of Westminster Abbey. In 1786 Dr. Arnold commenced publishing an edition in score of Handel's works, encouraged by George III., who liberally supported him in his arduous undertaking, which proceeded to the extent of about forty volumes. He also printed, in four large volumes, a collection of sacred music, as a continuation of Dr. Boyce's admirable work, to which it has proved a most valuable addition. During many years he carried on the oratorios at Drury-lane theatre, and while these were in his hands he produced 'The Redemption,' a compilation from Handel's works; and 'The Triumph of Truth,' selected from various composers. Dr. Arnold died in 1802, and was interred in Westminster Abbey, with more than usual marks of respect. A simple tablet, near Purcell's monument, marks the place where lie his remains.

ARNOLD, THOMAS, D.D. The events in the life of this able man and distinguished schoolmaster are comparatively few. Thomas Arnold was born at Cowes, in the Isle of Wight, June 13, 1795. His father, William Arnold, was collector of the customs in that place, where the family, originally from Lowestoft in Suffolk, had resided for two generations. His education when a child was under the direction of his aunt. At the age of eight he was sent to Warminster, and four years afterwards to Winchester College. As a boy he was remarkably shy and indolent, a character which presented a strong contrast to the frankness and activity of his subsequent life. At school his favourite pursuits were history and poetry. Having written a play, and a long poem after the manner of Scott, he was called Poet Arnold, to distinguish him from another boy of the same name. In 1811, in his sixteenth year, he was removed to Oxford, having obtained a scholarship in Corpus Christi College. Here, stimulated by the love of the real, which was one of the prominent features of his character, he devoted his attention chiefly to the philosophers and historians of antiquity, among whom his favourite authors were Aristotle and Thucydides. He is represented by those who knew him to have been at this time fond of discussion and vehement in argument; fearless in advancing his opinions, and stiff in maintaining them; extremely liberal in his views, which he held with a firm conviction of their truth, but which often startled the Church and State Tories by whom he was surrounded. With this intellectual boldness and independence he combined no arrogance or conceit, but a disposition so generous and affectionate, that those who differed most widely from him in opinion never failed to respect and love him, many of whom continued his friends to the latest period of his life. In 1814 he took a first-class degree, and the year after was elected Fellow of Oriel College. In 1815 and 1817 he was chancellor's prizeman for the Latin and English essays. Having overcome certain scruples respecting some points in the Thirtynine Articles, with which he appears to have been harassed about the time he graduated, he was ordained deacon in 1818, and priest in 1828, when he undertook the chaplaincy of Rugby school. In 1820 he married Mary, youngest daughter of the Rev. J. Penrose, rector of Fledborough, Notts, having in the previous year settled at Laleham, near Staines, where he employed himself in the preparation of seven or eight young men for the universities. Here a great and decisive change came over his character. The indolence and restlessness by which his early years had been marked entirely disappeared, and he acquired those settled, serious, earnest views of the nature and purpose of life, which actuated him ever after. It was this "intense earnestness" which gave him so much power over his pupils, and which roused every one who came within the sphere of his influence to the consciousness that they had powers to cultivate, duties to discharge, and a mission to accomplish. The time which was not occupied with his pupils was devoted to collecting materials for his edition of 'Thucydides,' writing articles on Roman history for the 'Encyclopædia Metropolitana,' and preparing the way for his 'History of Rome,' which he did not live to finish.

In August 1828 he entered upon his duties as head master of Rugby School, to which he had recently been elected. Here his great talents for instruction and the management of young men acquired a suitable sphere for their activity. The result was soon apparent, not only in

the eminence which Rugby rapidly obtained, but in the beneficial change which, by its example, was impressed upon other institutions of a similar nature. Dr. Arnold retained the old classical basis of tuition, but gave it breadth by connecting it with other departments of learning; inspired it with life and vigour by the practical views to which he directed it; and imparted to it elevation and dignity by what had heretofore been wanting in public schools—the introduction of a high moral and Christian element: so that Rugby became in the true sense of the word the seat of an enlightened and Christian education. He treated his pupils with the affection of a friend and the courtesy due to gentlemen, as well as with the authority of a master. As he could not come into frequent personal contact with every one among them, he governed the school, and made his influence felt through the whole of it, by means of the sixth form, or highest class of boys. To add to their authority, and for the sake of maintaining order and government among the boys themselves, he kept up the system of flogging; but he stripped it of its repulsive features and invested it with a moral force, by making it the ground of a solemn responsibility on the part of those who exercised the power. His views on this subject will be found in the 'Journal of Education,' 1834-5, to which there is a Reply by Professor Long, the editor of that work.

In this occupation he spent the last fourteen years of his life: and during that period, though so diligently engaged in his own proper duties, took the deepest interest in all the public events and political questions of the time. He was one of the most decided opponents of the Oxford new school of theology. His idea of a Christian church was first given in his pamphlet on 'Church Reform,' which he was induced to publish in 1833, in consequence of the apprehensions he entertained of the danger which then threatened the establishment. His theory is much the same as Hooker's, that the church and state are identical—that a church is a Christian state. His views on this subject are again stated in his 'Fragment on the Church,' subsequently published; in which he hits the key-stone of the Tractarian heresy, in attacking what he considers to be their false notions of the Christian priesthood.

In 1835 the office of a Fellowship in the Senate of the new London University was offered to Dr. Arnold by Mr. Spring Rice, the Chancellor of the Exchequer, and the office was accepted. Dr. Arnold at first consented to join the University "without insisting on a Scriptural examination, on the alleged ground of fact, that such an examination was not practicable on account of the objections of different classes of Christians, and on the hope, which he distinctly expressed, that the Christian character of the University might be secured without it." But he subsequently became convinced that "the Scriptural examination was both practicable and all but indispensable, and he gave notice of his intention of recommending the introduction of the Scriptures as a part of the classical examination for every degree." In December 1837 he succeeded in carrying a resolution "that, as a general rule, the candidates for the degree of Bachelor of Arts shall pass an examination either in one of the Four Gospels or the Acts of the Apostles in the Original Greek, and also in Scripture History." In consequence of the remonstrances from various bodies of Dissenters and from the Council of University College, London, and partly in consequence of the strong representation of the Secretary of State (Lord John Russell), through whom an appeal had been made by the remonstrants to the law officers of the Crown, a larger meeting of the Senate of the University of London was held in February 1838, in which the former motion was overruled, and in its place it was resolved, "the examination in the Hebrew text of the Old Testament, and in the Greek text of the New, and on Scripture History, shall be instituted in this University; and that all candidates for degrees in arts may, if they think proper, undergo such examination." The Senate immediately proceeded to institute a voluntary examination, with prizes, in the texts of the Old and New Testaments and in Scripture History. Dr. Arnold finally withdrew from the Senate of the London University in November 1838, being led, "after the fullest consideration and inquiry, to the conclusion that the voluntary examination would not be satisfactory" (Letter to the Earl of Burlington, Stanley's 'Life of Arnold,' ii. p. 126), or, as he expresses himself in another passage of the same letter, would not "satisfy, either practically or in theory, those principles which appeared to him indispensable." The history of this transaction is given at length in Stanley's 'Life of Arnold' (ii. p. 10, &c.), and Dr. Arnold's views and opinions appear from various letters in the same volume (pp. 13, 83, 91, 94, 107, 126).

Dr. Arnold's mind was early directed to the social condition of the working classes of this country; and many efforts were made, and a variety of plans devised by him, not only for improving it, but for directing the attention of the public to a subject of so much importance. For this purpose he gave lectures at the Rugby Mechanics' Institute, started a newspaper in 1831 expressly for the use of the lower orders, and in the same year, and also in 1832, wrote letters in the 'Sheffield Courant' and subsequently in the 'Herts Reformer.' He was one of the first to perceive the necessity of introducing a moral element into the measures intended for the social benefit of the masses; without which the extension of the franchise would be useless, if not pernicious.

The Whigs, to which party he was more nearly assimilated in opinion

than to any other, offered him some preferment, which he did not accept. The year before his death, however, he was appointed by Lord Melbourne to the Regius-Professorship of Modern History at Oxford—an appointment which gave him the most lively satisfaction. But he lived to deliver only his introductory course of lectures. When at the very summit of his reputation as a teacher, and at the time when the odium in which, for the liberality of his religious and political opinions, his name had been held by men of his own profession was fast disappearing, and the grandeur of his character was every day becoming more manifest and more distinctly understood, he was seized with a fatal disease, which carried him off in a few hours. He died on the 12th of June, 1842, of spasm at the heart, and was buried in the chapel at Rugby. He left a widow, with five sons and four daughters. Scholarships to his honour, bearing his name, have been founded by subscription.

His correspondence is the best record of his life, and affords the most vivid representation of his character. It presents us with the progressive development of his mind and views, till the one reaches the vigour and the other the comprehensiveness for which at length they became distinguished. He combined the intellectual and the moral in a degree and with a harmony rarely found. The most strongly-marked feature of his intellect was the strength and clearness of his conceptions. It seemed like the possession of an inward light, so intense that it penetrated at the instant every subject laid before him, and enabled him to grasp it with the vividness of sense and the force of reality. Hence what was said of his religious impressions may be used to characterise his intellectual operations:—"He knew what others only believed; he saw what others only talked about." Hence also perhaps arose in a great measure the vehemence with which he opposed views and notions contrary to his own. Of his moral nature, honesty and fearlessness, earnestness, and love of truth and justice, were the prominent qualities. And though these were calculated to give an aspect of sternness to the outline of his character, yet they were tempered with an expansive benevolence, and combined with a tenderness of disposition, which rendered him an object of the most devoted attachment to all about him. It was said by one who knew him well, that "he loved his family as if he had no friends, his friends as if he had no family, and his country as if he had neither family nor friends."

His great work, and the one by which he will be remembered, are his three volumes of Roman History, comprehending the period between the origin of the state and the end of the Second Punic War; with another volume comprising his contributions to the 'Encyclopædia Metropolitana,' and carrying on the history to the time of Trajan. In the Notes and Dissertations to his edition of Thucydides, he has given a social and political as well as a critical interest to his author. History and divinity—man and man's relation to God—were his favourite studies. In both he preferred the practical to the theoretical. His five volumes of sermons demonstrate with what earnestness and devotion he laboured to bring religion into the daily concerns of men, and to invest every act of life with a Christian character.

His remaining productions are—a volume of 'Lectures on Modern History,' delivered at Oxford, and 'Miscellaneous Works,' which include many articles written for Reviews, &c., and Essays.

(Stanley, *Life and Correspondence of Dr. Arnold.*)

*ARNOTT, DR. NEIL, was born in 1788. His father was of the Arnotts of Upper Dysart, near Montrose, on the east coast of Scotland, of whom several had rank in the public service. His mother was the daughter of Maclean in Inverness-shire. His early years were passed partly at Dysart, and partly at the house of Blairs, on the Dee-side, a few miles from Aberdeen.

In 1797 he went to the Grammar School at Aberdeen, where Lord Byron happened to be then also a scholar. In 1801, having at the annual examination obtained the first prize in his class, he left the school for the University. In the competition for bursaries or scholarships there, he was also a successful candidate. He then chose as his business for life, the medical profession, and his course of study was shaped accordingly. Natural philosophy, as an important scientific foundation, was a favourite study. In 1806, having taken his degree of M.A., he went to London to complete his professional education. He there became the pupil of Sir Everard Home, Surgeon of St. George's Hospital. Through the influence of his preceptor he obtained at an unusually early age the appointment of surgeon in the naval service of the East India Company. This position afforded him not only opportunities of witnessing the influence of climates on health and disease, but also, during his residence in the many places visited, of testing and amplifying the general scientific conceptions formed at the University. Many of the striking facts and incidents in geology, astronomy, natural history, navigation, &c., presented to him during these voyages were used by him afterwards as illustrations in his work entitled 'The Elements of Physics.'

In 1811 he settled in medical practice in London. The knowledge which he had acquired of modern European languages served to widen his connection amongst strangers in London. In 1813 he gave at the then flourishing Philomathic Institution, near Tavistock-square, an elementary course of lectures on chemistry and natural philosophy. In 1815 he was appointed physician to the French embassy in London, and subsequently also to the Spanish embassy. In 1823-24 views

were promulgated by Sir David Barry, and others, on the circulation of the blood, irreconcilable with the laws of hydraulics. Dr. Arnott's opinion was requested by Dr. Armstrong, then Lecturer of Medicine at the Borough hospitals, and by others of his professional brethren. He was induced by these circumstances to deliver a course of lectures on Natural Philosophy in its application to medicine. In the year following he was requested to repeat these lectures; but not having the time to spare, he published in 1827 the substance of his course with additions under the title of 'Elements of Physics, or Natural Philosophy, General and Medical, explained in plain, or non-technical Language.' Of this work five editions, amounting to 10,000 copies were called for within six years, and the work was translated into all the European languages except Italian. The author published originally only the first half-volume; and he had become so occupied professionally that the chapters on Light and Heat were ready only with the third edition, and the two remaining chapters on Electricity and Astronomy had to wait until still further leisure. Although the profit was tempting, and the copies of the extant editions when met with were selling for more than the original price, the author did not choose to republish the work until he could complete it, and add the account of various new appliances to physical means for attaining professional objects which had occurred to him during his studies and practice—such as, for instance, the water-bed, or floating mattress, which in cases of patients confined to bed has been used with such happy results.

In 1838, however, seeing that a large part of the art of guarding the public health, or preventing disease, depended on the right management of the great physical influences, among which temperature and purity of air are the chief, he attempted to awaken public attention to these, and the prevalent misconceptions regarding them, in a short 'Essay on Warming and Ventilating,' in which new means of avoiding some common evils were described. Considerable progress has since been made in this kind of knowledge; but the history of late attempts to warm and ventilate the Houses of Parliament, shows how little opinions are yet settled on the subject.

For the inventions and novel applications of Dr. Arnott above referred to, and further modifications of these—of which the smokeless fire is one—the Council of the Royal Society awarded to him in 1854 their Rumford Medal; and for these and other novelties bearing on the treatment of disease, and the preservation of the public health, for medicine, surgery, and hygiene, the Jurors of the Class of the Universal Exposition of Paris in 1855, awarded to him the great Gold Medal, which was accompanied by the Cross of the Legion of Honour given by the Emperor.

In 1835 Dr. Arnott was placed by the Government among the members of the Senate of the University of London then created. In 1837 he was named one of the Physicians Extraordinary to the Queen. In 1838 he was elected a Fellow of the Royal Society, and has twice been member of the Council. In 1854 he was requested by the President of the General Board of Health to be one of his Medical Council. He has now retired from the more active business of his profession to complete his literary and scientific undertakings, and it is understood that the sixth edition of his 'Elements of Physics,' with the chapters on 'Electricity and Astronomy,' will soon appear.

One of the most remarkable characteristics of Dr. Arnott is the disinterestedness with which he has thrown open his inventions for the general benefit of mankind. In the case of the water-bed it could scarcely have been otherwise, with one of such practical benevolence. It was invented by Dr. Arnott upon a sudden emergency; and it saved the life of the patient who was first placed upon it, as it has saved many other lives. But if the 'Arnott Stove' and the 'Arnott Ventilator' had been patented, the inventor would have realised a large fortune by their almost universal use. He judged otherwise; and he has had something higher than a money-reward. A particular notice of Dr. Arnott's contrivances for health and domestic comfort, will be given in the division of ARTS AND SCIENCES.

AROMATARI, JOSEPH OF, a learned physician and naturalist, was born about 1586 at Assisi, a town of the duchy of Spoleto, in the Papal states. His father was a physician, and carefully trained his son for the same profession. His studies were begun at Perugia, and continued at Padua, where he studied successively logic, philosophy, and medicine. He obtained his degree of Doctor of Medicine in his eighteenth year, and immediately afterwards established himself as a physician at Venice, where, notwithstanding the most tempting offers and solicitations made to him by the Duke of Mantua, the King of England, and Pope Urban VIII., he continued to practise until his death, July 16, 1660.

During this long period he devoted himself to his profession, to the study of the mode of generation or reproduction of plants and animals, and to literature. He accumulated an immense library, extremely rich in manuscripts. His best known publication connected with polite literature was, 'Riposte alle Considerazioni di Alessandro Tassoni sopra le Rime del Petrarca,' Padua, 1611, 8vo. To which Tassoni having replied under the assumed name of Crescenzo Pepe, Aromatari answered under a fictitious name, in the following work: 'Dialoghi di Falcidio Melampodio in riposta agli Avvertimenti dati sotto nome di Crescenzo Pepe a Giuseppe degli Aromatari,' Venice, 1618, 8vo. He also under the pseudonym of Subasiano edited a col-

lection of the works of several authors, in 8 vols., 4to, Venice, 1643, entitled, 'Raccolta degli Autori del ben parlar.' His contributions to medicine and natural history consist in 'Disputatio de Rabie Contagiosa, cui preposita est Epistola de Generatione Plantarum ex Seminibus,' Venice, 1625; and Frankfurt, 1626, 4to. The 'Epistle' has been repeatedly reprinted; it appears in the 'Philosophical Transactions,' vol. xviii. p. 150, London, 1694. This 'Epistle,' addressed to Dr. Bartholomew Nant, does not occupy more than three pages, and gives only the outline, or heads of chapters, of a large work which he intended to write on generation, but which his numerous professional engagements and delicate health prevented his accomplishing. But it is remarkable inasmuch as the views, however imperfectly developed, are far more in accordance with those of the most distinguished vegetable anatomists and physiologists in the present day, than many of those generally entertained for a long period subsequent to the time in which he lived. He taught that the so-called seeds of plants were not, as a whole, the new plant, but the ova of plants, and that a very small portion of a seed (the embryo) possessed the principle of life, the rest, which he called the milk of the seed, being intended for the nourishment of this part. The development of this embryo, he says, takes place in a twofold direction, a portion of it ascending, and constituting the plumule, the other descending, and constituting the radicle. His principles respecting the generation of animals were adopted, and promulgated by Harvey in his treatise 'De Generatione.' His views respecting seeds appear to have been overlooked, except by a very few.

ARPAD, the founder of the kingdom of Hungary, succeeded his father Alom, a chief of the Magyars; according to some writers in A.D. 889, according to others in 892. It was about the former year, according to Mailath, that the Magyars, a wandering warrior tribe, crossing the Carpathian Mountains from Galicia, first entered the country, which they subsequently conquered, and which their descendants have since retained. The country they entered was then subject to many princes, mostly of Slavonic origin. Arpad sent an embassy to one of them, named Zalan, offered him twelve white horses as a present, and demanded in return all the land from his camp to the river Sajó, which Zalan, unprepared for resistance, durst not refuse. Gelo, prince of Transylvania, who returned defiance, was defeated and slain, and Transylvania became subject to the Magyars. The emperor Arnulf, instead of endeavouring to check the advance of the invaders, invited their assistance against his Slavonic enemy, Zwentibold, prince of the Marahans. The Magyars readily accepted the offer, and on their march totally defeated Zalan, who, having collected an army, attacked them at Alpar, in the hope of recovering his rash concession. They were equally successful against Zobor, the commander of Zwentibold's army, whom, after their victory, they hung. The whole country between the Theiss and the Danube was now in their power, but their career of conquest was not yet finished; Glado, another Slavonic prince, was vanquished, and his country taken possession of. Maróth, who succeeded in repulsing them on their first onset, fled on their second approach, and sent large presents, offering his daughter as the wife of Zoltan, Arpad's infant son. By the acceptance of this proposal his dominions fell as effectually under the Magyar power as if they had been taken by the strong hand. Arpad fixed his residence in an island of the Danube, called Tsepel, from which he thenceforward governed all Hungary. Some of his chieftains afterwards pressed onward into Italy and besieged Venice, but were repulsed; others broke into Bavaria, where they plundered without check, but were afterwards defeated by the margrave Luitpold. Arpad died in the year 907, leaving for his successor his son Zoltan, then a boy of thirteen. The line of Arpad continued to occupy the throne of Hungary till the death of King Andrew III. in 1301.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ARRHIDÆUS, a bastard son of Philip III. of Macedonia, who, on the death of his half-brother Alexander (B.C. 323) was elected his successor, under the name of Philip, by acclamation of the Macedonian troops (Diod. xviii. 2) and consent of Alexander's generals. His title was strengthened by marrying Eurydice, grand-daughter of Perdicas, Philip's elder brother. Being of weak intellect, he was a mere tool in the hands of others; and at length, falling into the hands of Olympias, was, with his wife Eurydice, put to death (B.C. 317). [ANTIGONUS; ANTIPATER; PERDICAS.]

ARRIANUS, FLAVIUS, a native of Nicomedia in Bithynia, was born towards the end of the first century after Christ; he probably assumed the name of Flavius Arrianus when he acquired the rights of a Roman citizen. He was governor of Cappadocia in the twentieth year of Hadrian, or A.D. 136. Arrian was a pupil of Epictetus probably during that philosopher's residence at Nicopolis. Epictetus, with other professors of philosophy, had been banished from Rome in the reign of Domitian, A.D. 89, and it does not appear that he ever returned there. Arrian first made himself known by publishing the doctrines of his master Epictetus; and to the reputation which he thus acquired, assisted probably by the friendship of the Emperor Hadrian, who had been on intimate terms with Epictetus, he owed his future promotion. He first obtained as a reward the Athenian citizenship, subsequently that of Rome with the rank of senator. According to Heliconius, who is cited by Suidas and Photius, he

attained the consulship, but his name does not appear in the *Fasti Consulares*. In A.D. 137, Cappadocia was disturbed by a native chief, Pharasmanes, whom Dion Cassius (ix. 16, Reimar's ed.) calls the leader of the Albani; but the disturbance was checked by fear of the Roman governor.

Hadrian died in A.D. 138, and we hear no more of Arrian in public life. He may have retired to his native city, where he held the priesthood of Demeter and Persephone—a post of honour, and probably of profit also. It was in the latter part of his life that he wrote those numerous works, some of which have come down to our time, and have preserved his name and reputation. He lived to an advanced age, but the date of his death is unknown. The following are the extant works of Arrian:—1. The *History of Alexander's Conquests*, entitled 'The Anabasis, or Ascent of Alexander,' that is, into Asia, in seven books, is a work of great merit, and if viewed with reference to the importance of the subject, and the want of other trustworthy authorities, one of the most valuable histories that are extant. The contemporary historians of Alexander are lost, but Arrian's 'Anabasis' supplies their place. It begins with the death of King Philip, B.C. 336, and contains the events of Alexander's life from that date to the death of Alexander at Babylon, B.C. 323. The narrative of Arrian is simple and concise, without any affectation of rhetorical ornament; the military operations are clearly described; and a tone of good sense and moderation pervades the book. Alexander, his hero, is a favourite with him, and his faults are gently touched, but they are not concealed. Our present knowledge of Asia, and more particularly of the basin of the Indus, enables us to test the accuracy of Arrian as a geographer, and in this important requisite of an historian he is not deficient. Some critics are of opinion that Arrian was a young man when he wrote this work; but this is very improbable, as well from the character of the work as the account which he gives in it of himself and of his previous employments. The first edition of the Greek text of the 'Anabasis' was by V. Trincavelli, 1535, 8vo, Venice. The most recent editions are by J. E. Ellendt, Königsberg, 1832, 2 vols. 8vo; and C. W. Krüger, Berlin, 1835, 1 vol. 8vo, which contains the text and the various readings. There are German, French, and Italian versions of the 'Anabasis.' It was translated into English by John Rooke, London, 1729, 2 vols. 8vo. 2. The little work entitled 'Indica' contains a sketch of India, of the inhabitants, their habits, and the animals and products of the country, founded on the authority of Eratosthenes and Megasthenes. It also contains an abridgment or *Journal of the Voyage of Nearchus* (c. 20, &c.), who was appointed by Alexander to conduct his fleet from the Delta of the Indus to that of the Euphrates. This work is written in the Ionic dialect. It may be considered a kind of Supplement to the 'Anabasis.' The 'Indica' is one of the most interesting monuments of antiquity; as, with the exception of the brief notices in Herodotus and the strange stories in Ctesias, it contains the first authentic account of the nations of India, and also the details of the first European navigation along that desolate coast which lies between the Indus and the entrance of the Persian Gulf. The authenticity of the *Journal of Nearchus* has been established by Vincent, in 'The Voyage of Nearchus,' London, 1807. The more exact acquaintance which we have obtained in recent times with the coast along which the fleet of Nearchus sailed, has established the veracity of the *Journal*, in a way which will satisfy the most sceptical critic. An edition of the 'Indica' by Schnieder, in 8vo, appeared at Halle in 1798. The best modern editions of the 'Indica' are those by Ellendt and Krüger. 3. 'The Periplus of the Euxine Sea' contains a brief account of Arrian's coasting voyage along the Black Sea from Trapezus (Trebizond) to Dioscurias, then called Sebastopolis. The rest of the Periplus to Byzantium is not founded on Arrian's personal knowledge, but on other authorities, as is apparent from the work. It is printed in Hudson's 'Minor Geographers,' &c., vol. 1, with Dodwell's Dissertation 'De Aetate Periplus Maris Euxini.' There is an anonymous 'Periplus of the Euxine and Maotis,' which is not by Arrian. (Dodwell, 'Dissertatio de Auctore Anonymo Periplus Euxini Maris.') 4. Of the 'Alan History' the fragment entitled 'The Order of Battle against the Alans' is probably a fragment. Photius mentions an Alan History by Arrian; and it is possible that the passage in Dion Cassius, already referred to, in which he speaks of Pharasmanes, and this fragment may refer to the same events. But the true reading in the passage of Dion Cassius appears to be 'Albani,' and not 'Alani' (Dion Cassius, ix. 15, ed. Reimar, and the note); and perhaps this work ought to be entitled 'Albanian History.' This fragment was first edited by J. Scheffer, Upsal, 1664, 8vo; and it is contained in Blancard's edition of Arrian's minor works, Amsterdam, 1683, 8vo. 5. The 'Discourse on Tactics' was written in the 20th year of Hadrian, as the author states in a passage of the 'Tactic.' What remains is apparently only part of a large work; it treats chiefly of the discipline of the cavalry. It was first edited by J. Scheffer, Upsal, 1664, 8vo; and is printed in Blancard's collection. 6. The 'Discourse on Hunting' was written by Arrian in imitation of Xenophon's treatise on the same subject, and to supply its defects. The author says that he "bears the same name (Xenophon), and belongs to the same city, and from his youth up has been busied about the same things (as the elder Xenophon), hunting, generalship, and philosophy." The Greek text was first edited by Lucas Holstenius, Rome and Paris, 1644, 4to, with a Latin version. There is an English version of the treatise, which

was published at London, 1831, with notes, and embellishments from the antique. Gellius (l. 2) says that Arrian digested the discourses of Epictetus ('Dissertationes Epicteti'), and Photius speaks of eight books of the discourses of Epictetus by Arrian. There are now extant four books of a work entitled the 'Epictetus of Arrian.' Photius also attributes to him a work in twelve books 'On the Conversations of Epictetus;' and Simplicius says that he wrote on the life and death of Epictetus, but it is uncertain whether he means to say that this was a separate work, or a part of one of the two works above enumerated. The consideration of these works, and of the 'Manual of Epictetus' belongs to the 'Life of Epictetus.' [EPICTETUS.]

Arrian was a voluminous writer. Besides his extant works he wrote a work in seventeen books, entitled 'Parthica,' on the wars of the Romans under Trajan against the Parthians; a history of the events which followed the death of Alexander, in ten books, the loss of which is much to be regretted, as there are few good materials for the history of this busy period. Photius has preserved a list of the contents of this work; the history of Timoleon's expedition against Dionysius of Syracuse, and the history of Dion of Syracuse, and his contest with the second Dionysius, are mentioned by Photius; a history of Bithynia, his native country, in eight books, from the mythical times to the death of the last king, Nicomedes, who bequeathed his kingdom to the Romans; and the Life of Tilloborus, a distinguished Asiatic robber.

The 'Periplus of the Erythrean Sea' is printed in the first volume of Hudson's 'Minor Greek Geographers,' with the dissertation of Dodwell, 'De Aetate Periplus Maris Erythraei ejusdemque Auctore.' It contains an account of the commerce which was carried on from the Red Sea and the east coast of Africa to the peninsula of India, in the first or second century of our era. The 'Periplus of the Erythrean Sea' was first published by Froben at Basle, 1533, with a Preface by the editor Gelenius. Whatever may be the authority for calling it the 'Periplus of Arrian,' it can hardly be by Arrian of Nicomedia. The author appears from the work to have been an Egyptian Greek, who sailed from Egypt, as far at least as the Bay of Cambay. The 'Periplus of the Erythrean Sea' consists of two parts: one part comprehends the coast of Africa, from Myos Hormos on the Egyptian coast of the Red Sea to Rhapta, and is elucidated in the first part of Dr. Vincent's valuable work on the 'Periplus of the Erythrean Sea,' containing an account of the Navigation of the Ancients from the Sea of Sues to the coast of Zanguebar, London, 1807, 4to. The second part also begins at Myos Hormos and follows the Arabian coast of the Red Sea and the ocean, and then, passing to Guzerat, follows the Malabar coast to Ceylon. It is elucidated in the second part of Vincent's work "containing an account of the Navigation of the Ancients from the Gulf of Elana in the Red Sea, to the Island of Ceylon." Vincent is inclined to fix the date of the composition about the tenth year of Nero's reign, and to place the alleged discovery of the Monsoons in the Indian Ocean by Hippalus, in the reign of Claudius. This 'Periplus' is a valuable record of the commerce of the Indian Ocean under the early Roman emperors.

In the fragment on the Alan War, Arrian calls himself Xenophon. Xenophon, the son of Gryllus, was the model that he proposed to himself, and the parallel between the elder and the younger Xenophon is curious. The son of Gryllus was an Athenian by birth; the Xenophon of Nicomedia was made a citizen of Athens. Xenophon recorded in his 'Memorabilia' the moral doctrines of his master Socrates; Arrian has preserved those of his teacher Epictetus. Xenophon gave to his history of the expedition of the younger Cyrus the title of the *Anabasis*; Arrian gave the same name to his history of Alexander. Xenophon wrote 'Hellenica,' or a general history of Grecian affairs, beginning from the point where the history of Thucydides ends; Arrian wrote a history of Alexander's successors. Xenophon and Arrian were both fond of field-sports, and both wrote treatises on hunting. If the parallel is not complete in all its parts, it is complete enough to show that Arrian came as near to his model as he could. He imitated the plain and simple style of Xenophon, and not unsuccessfully. He had a good share of vanity, and was courtier enough to know how to forward his interests; but he was apparently an honest man, and as an historian, geographer, and moral writer, he ranks among the distinguished names of the Greeks.

The complete edition of Arrian's works by Borheck, 3 vols. 8vo. Lemgo, is of no value. The editions of the separate works are very numerous.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARRIAZA, JUAN BAUTISTA, one of the most noted modern Spanish poets, was born at Madrid in 1770. After his first studies at the seminary of nobles in that capital he entered the military college at Segovia, and on quitting it began to serve in the navy; but owing to an incurable defect of vision he was obliged to renounce that career in 1798, previous to which he had published a small volume of poems entitled 'Las Primicias.' After quitting the navy he came to England in quality of secretary to the Spanish embassy, and here completed his 'Emilia,' a didactic poem, chiefly referring to the fine arts and their influence (published at Madrid, 1803). After spending about two years at Paris, he returned home in 1807, just before the breaking out of the revolution in Spain, when he took an active and prominent

part as a supporter of legitimate monarchy. He published his sentiments first in his 'Poesias Patrioticas,' wherein he abjured his countrymen to maintain their national independence; and next in his prose 'Discursos Politicos.' This zeal on behalf of monarchy and legitimacy did not pass unrewarded by Ferdinand VII., who bestowed on him various marks of favour, and among other appointments that of secretary of council; also a post in the ministry for foreign affairs. He died at Madrid in 1837.

As a poet, Arriaza ranks high among contemporary Spanish authors. Six editions of his poems, exclusive of a Paris one, appeared in his lifetime. Independently of their political interest, to which undoubtedly a large share of their popularity must be ascribed, they are remarkable for felicity of style and beauty of versification.

ARROWSMITH, AARON, was born in Winston, Durham, on the 14th of July, 1750, and died on the 23rd of April, 1823. His father dying while he was young, his mother married again, and the second husband, a dissipated man, wasted the children's patrimony. Aaron was thus early thrown on his own resources; and the only instruction he ever received, except in the mere elements of reading and writing, was in mathematics, from the eccentric Emerson, who had ceased teaching, but was so taken by the boy's anxiety to learn that he taught him for a winter. Arrowsmith came to London about 1769 or 1770. He soon obtained employment from Cary, for whose large county maps he made most of the pedometer measurements and drawings. Arrowsmith continued with Cary till near 1790, when he published his large map of the world on Mercator's projection. He had by miscellaneous reading, and by inquiries of naval officers and others, accumulated a stock of materials that did not appear on any map, and employed the hours he could save from his employer's task-work to construct one of his own. When the map was ready he took a small house in the neighbourhood of Leicester-square, and had it advertised as published. For some time it hung upon his hands; but the captains of whaling ships soon appreciated its value and freely purchased it; and the map, from the distinctness of its engraving and the great additional information it contained, attracted general attention. From this period his career was one of uniform progress and prosperity. In 1794 he published his great map of the world on a globular projection, with a 'Companion' of explanatory letter-press. This was followed in a short time by his map of the northern regions of America.

Arrowsmith's maps obtained a high reputation throughout Europe for their distinctness, the result of good engraving and arrangement. It has been the fashion of late to undervalue his acquirements as a geographer; but though he is inferior to Berghaus, and some other map-makers of the present day, he was superior to any one in Europe at the time when he commenced his career. Those who depreciate him owe great part of their own superior knowledge to the impulse given to geography by the untiring assiduity of Arrowsmith in collecting new information. He was not a profound mathematician or man of science, but he had a complete understanding and mastery of the theory and practice of his art, as is shown by his 'Companion to a Map of the World,' published in 1794; his 'Memoir relative to the Construction of the Map of Scotland,' published in 1807, which appeared in 1809; and his 'Geometrical Projection of Maps,' published in 1825, after his death. He lived in London, a city more than any other in Europe favourable to the collection of geographical information, and in the age of Dalrymple, Rennell, and other distinguished promoters of geography, by whom he was appreciated and employed, and who not only imparted their views to him, but freely communicated their collections, while his European reputation as a constructor of maps caused materials to flow in upon him from the travellers of every country. His 'Memoir on the Map of Scotland,' published in 1807, contains abundant proof of his diligence in collecting information, and of the modesty and good faith with which he sought the advice and assistance of men eminent in science or letters. This map is the first map of Scotland that in the slightest degree approximated to accuracy. Arrowsmith's maps exceed one hundred and thirty. The school atlases and skeleton maps for Eton College, and the manuals of geography, ancient and modern, by Aaron Arrowsmith, are the works of his son.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARSA'CES, the founder of the great Parthian monarchy, and whose name was borne by all his successors, who were thence called the Arsacidae. His descent is doubtful, but he was probably a Scythian. Justin speaks of him as being "of doubtful origin, but tried valour, used to live by robbery; who, in the belief that Seleucus (Callinicus) was conquered by the Gauls in Asia, attacked Andragoras, the governor of the Parthians, and took possession of the empire of the nation." (xli. 4.)

According to Arrian (ap. Phot. 'Bibl.' No. 58), a personal and family quarrel led him to raise the standard of revolt from the Syrian empire, B.C. 250, during the reign of Antiochus Theos, father of Seleucus, who, busied with his Egyptian wars, neglected this new source of disturbance until Arsaces had gathered a sufficient party to resist him successfully. Seleucus Callinicus made two expeditions into Parthia; the first failed, and in the second he was defeated in a great battle, taken prisoner, and died in captivity. The day of that defeat was long observed by the Parthians as the commencement of their independence. Arsaces reduced the neighbouring district of Hyrcania, and died, according to Justin, in a ripe old age.



Obverse.



Reverse.

British Museum. Silver.

The small coin which we here give must rather be considered as a specimen of the coinage of the dynasty than as one which can with certainty be referred to any individual of the Arsacidae. Eckhel ('Catalog. Mus. Cæsar. Vindob.' &c., i., p. 253) attributes this small coin to Arsaces I. or Arsaces II.; Frölich assigns it to Arsaces I. Visconti ('Iconographie Grecque') assigns the large silver medal (which is magnified to twice its linear measure) to Arsaces VII., and the small one to Arsaces II.



From Visconti.

ARSE'NIUS, the son of Michael Apostolius, a Greek man of letters, was born, probably in the island of Crete, towards the end of the 15th century. Arsenius conformed to the Latin church, and became an ecclesiastic. He lived in Rome in the pontificate of Leo X., but received no preferment from that pope. Under Paul III. he was made archbishop of Malvasia, or Monembasia, a town on the eastern coast of the Morea, not very far from the promontory of St. Angelo. He published a collection of Apophthegms of remarkable men in Greek; the apophthegms were collected by his father, and Arsenius prefixed to them a dedication in Greek to Leo X. He also published Scholia on the first seven plays of Euripides, taken partly from Moschopoulos, Lascaris, and Thomas Magister—partly from earlier sources. Venet. 1534. This work was dedicated to his friend and patron Pope Paul III. (Fabric. *Bibl. Gr.*, vol. i., p. 655-56; vol. x., p. 222 and 491, &c.; Crusius, *Turko-Grecia Libri Octo*, 146-51; Chardon de la Rochette, *Mélanges de Critique et de Philologie*, v. 1., 238; Bayle.)

ARSINOË, a daughter of Ptolemæus I., son of Lagus, king of Egypt, and of Berenice, was born about B.C. 316; and was married about B.C. 300 to Lysimachus, king of Thrace, then so far advanced in years that his eldest son, Agathocles, had already espoused Lysandra, the half-sister of Arsinoë. In order to marry Arsinoë, Lysimachus had separated from his wife Amastris, and on her death a few years afterwards he presented Arsinoë with the cities of Amastris, Dium, and Heracleia. Arsinoë desirous of securing the succession of her own children, prevailed on Lysimachus to consent to the death of Agathocles. Lysimachus found himself involved in war with Seleucus in consequence of this atrocious proceeding. He was defeated and killed on the borders of Cilicia, B.C. 281, and his kingdom of Macedonia was taken possession of by Seleucus. Seven months afterwards Seleucus was assassinated by Ptolemæus Ceraunus, the elder brother of Ptolemæus Philadelphus; who also treacherously put to death the two children of his half-sister, Arsinoë, after he had induced her under promise of marriage to admit him into the city of Cassandria in Macedonia, o

which she held possession. Arsinoë succeeded in escaping to the sacred island of Samothrace; whence she soon after went to Alexandria in Egypt, to become the second wife of her brother, Ptolemæus II. Philadelphus. This was the first example of an unnatural custom which prevailed among the Greek kings of Egypt, the origin of which it is difficult to account for. Arsinoë, who was now advanced in years, bore no children to her brother, but she was much beloved by him, and he called one of the districts of Egypt by her name. The architect Dinocrates was employed by Ptolemæus to erect a temple to her honour, and he intended it should be arched with loadstones, so that her statue, made of iron, might have the appearance of being suspended in the air. The death of the architect prevented its completion. We thus find that the Mohammedans of Medina were not the first to whom this strange idea had occurred. (Plin. xxxiv. 14.) Strabo (x. 460) attributes to this Arsinoë the founding of a city called by her own name on the banks of the Achelous in Ætolia. A statue of Arsinoë existed at Athens in the time of Pausanias (i. 8). The beautiful medal of Arsinoë, which we have given, with a cornucopia on the reverse, confirms what Athenæus says (xi. chap. 13), "that the kind of cup or drinking vessel called Ruton was first devised by Ptolemæus Philadelphus as an ornament for the statues of Arsinoë;" but the word ruton as applied to a kind of drinking cup is found much earlier.



British Museum. Gold.

ARSINOË, daughter of Ptolemæus III. Euergetes, was married to her brother, Ptolemæus IV. Philopator: she is called Eurydice by Justin, and Cleopatra by Livy. She was present at the battle of Raphia, fought between her husband and Antiochus the Great, B.C. 217, and is said to have contributed not a little to gain the victory. [ANTIOCHUS.] Ptolemæus afterwards, seduced by the charms of Agathocles, ordered Arsinoë to be put to death somewhere about B.C. 210. (Justin, xxx. 1; Polyb. xv. 33.)

ARSINOË, a daughter of Lysimachus, king of Thrace, was the wife of Ptolemæus Philadelphus, by whom she had three children, Ptolemæus, Lysimachus, and Berenice. Suspecting that she was plotting against his life, Ptolemæus banished her to Coptos, or some city of the Thebais. (Schol. Theocr. xvii. 128.) Niebuhr and some other authorities are of opinion that she escaped and fled to Cyrene, where she was married to the king, Magas, who was the half-brother of Ptolemæus Philadelphus. There is however great difficulty in identifying Arsinoë the wife of Magas with the daughter of Lysimachus. Magas, in order to put an end to the quarrel existing between Ptolemæus and himself, had betrothed his daughter Berenice to the son of Ptolemæus; but the death of Magas put an end to the negotiations, and Arsinoë gave her in marriage to Demetrius, son of Demetrius Poliorcetes, whom she summoned from Macedonia for this purpose. Demetrius, on his arrival, according to Justin, gave his affections to Arsinoë, instead of her daughter, which led to his assassination, and the marriage of Berenice and Ptolemæus III., by which the kingdoms of Cyrene and Egypt were again united. (Justin, xxvi. 3; Schlosser, Th. ii.; Abth. l.)

ARTABANUS, the last of the Parthian dynasty of the Arsacids, succeeded his brother Vologeses IV. Herodian relates that Caracalla, the son of Septimius Severus, having asked and obtained in marriage the daughter of Artabanus, entered the country with a Roman army, and in the middle of the festivities gave orders for a massacre, A.D. 216, in which numbers of the Parthians perished, and the king himself escaped with difficulty. Indignant at this gross treachery, Artabanus took the field with a numerous army. After a hard-fought and indecisive battle of two days, the Romans came to terms, by informing the Parthian king of the death of Caracalla, against whom he was chiefly incensed, and offering to restore the treasures seized by Caracalla, as well as to pay a large sum of money. But in this war Artabanus had lost a large part of his army and prisoners and booty taken at Ctesiphon. Artaxerxes, or Ardshir, took advantage of the losses sustained by the Parthians to incite the Persians to revolt. The Parthians were defeated in three great battles, in the last of which Artabanus was, after three days' hard fighting, taken, and put to death, A.D. 226. The Parthians in consequence became subject to the Persians, after having been their masters for 475 years.

ARTAXERXES, or ARTOXERXES, King of Persia, surnamed Longimanus (in Greek Macrocheir), from his right hand being larger than his left, was the second son of Xerxes I., and succeeded to the throne on the murder of his father and his elder brother Darius by Artabanus, B.C. 465. He himself narrowly escaped assassination from the same hand, but his superior strength saved him in the struggle, and Artabanus fell by a blow from his dagger. This event was fol-

lowed by the insurrection of his only remaining brother Hystaspes, who was satrap of Bactria; but the king soon succeeded in reducing the rebellious province. The Egyptians, thinking the disturbed condition of the kingdom afforded them a favourable opportunity to recover their independence, of which they had been deprived by Cambyses, rose in arms under Inaros, B.C. 460, and nearly freed their country from the yoke of the Persians. They at the same time received a numerous body of Athenian auxiliaries. Artaxerxes sent his brother Achæmenes to reduce them to obedience, but he was defeated and slain. In a second expedition which he sent under Artabazus and Megabyzus, the Athenians were obliged to evacuate the country, B.C. 455. They still however continued the war, and sent a body of troops under Cimon to take possession of Cyprus. Cimon defeated the Persians several times, and had nearly reduced the whole of the island when he was cut off by disease, B.C. 449. Peace was then concluded, according to the later Greek writers on very humiliating terms: but of these Thucydides was not aware, and they are now generally regarded as a subsequent fabrication. Soon after peace was concluded Megabyzus revolted, but was ultimately pardoned; and Artaxerxes seems to have spent the remainder of his life in peace. He died after a reign of forty years, B.C. 425, and was succeeded by his son, Xerxes II. (Thucyd. i. 104-110; Diodorus, lib. xi. xii; Ctesias, *Persica* in *Phot. Bibl.*, p. 119; or, Baehr's ed. of Ctesias, 1824.)

ARTAXERXES II., king of Persia, surnamed Mnemon from the excellence of his memory, was the eldest son of Darius II. and Parysatis, and succeeded to the throne on his father's death B.C. 405. His mother hoped to obtain the crown for her younger son, Cyrus, on the ground of his being the first born after the accession of his father. Artaxerxes suspected his brother, and would have put him to death but for the intercession of his mother, who obtained his pardon, and even his continuation in the command of the maritime provinces of Asia Minor. At Sardis Cyrus collected a large force with the intention of usurping the throne, and proceeded with these troops and a body of above 10,000 Greek mercenaries to attack the king. This is the celebrated expedition of which Xenophon has left us so interesting an account. A decisive engagement took place at Cunaxa, B.C. 401, about forty miles from Babylon, in which Cyrus gained the victory, but being himself slain in the battle, the result was the complete establishment of Artaxerxes on the throne. The Lacedæmonians were encouraged to enter Asia by the weakness of the Persian monarchy, which the expedition of the 10,000 had revealed to all Greece. Agesilaus, at the head of the Spartan troops, overran the greater part of the western provinces of Asia Minor, and would probably have reduced the whole of the peninsula, if Artaxerxes by bribery had not succeeded in exciting a Grecian war against Sparta. Agesilaus was recalled to the defence of his country, and the Persians soon afterwards gained a naval victory near Cnidus, principally by the assistance of Conon the Athenian, B.C. 394. The Spartans were at last induced to sign a treaty, B.C. 387, which gave up everything for which they had been contending. [AGESILAUS.] The only war which Artaxerxes conducted in person was an unsuccessful expedition against the Cadusii, a people inhabiting the mountains on the west and south-west side of the Caspian Sea. His efforts to reduce Egypt were fruitless. Artaxerxes was a weak and licentious man. During the early years of his reign he was under the influence of his mother, Parysatis, who governed with excessive cruelty through the agency of slaves and eunuchs. Artaxerxes had only three legitimate sons; but according to Justin he had by his concubines no less than 115 sons. He married his own daughters, Amestris and Atossa, the first example in Persian history of such an unnatural alliance. His son Darius he put to death in consequence of a conspiracy which he had formed against him. Artaxerxes died from grief on account of the bad conduct of Ochus, the youngest of his legitimate sons, B.C. 362, and was succeeded by Ochus. (Plutarch, *Life of Artaxerxes*; Diodorus, lib. xiii. xiv.; Ctesias; Xenophon, *Anabasis*.)

ARTAXERXES III., called Ochus before he ascended the throne, was the third son of Artaxerxes Mnemon. He began his reign by putting to death all those of the royal family from whom he thought himself likely to incur danger. He was cowardly as well as cruel, but by means of his Greek generals he succeeded in subduing the satrap Artabazus who had revolted, and in reducing Phœnicia and several towns of Candia and Egypt. He was at length, B.C. 339, assassinated by Bagoas, his favourite eunuch, an Egyptian by birth; who placed on the throne his youngest son, Arses. (Diodorus, lib. xvi. xvii.; Justin, x. 3; Plutarch, *Agessilaus*.)

ARTEDI, PETER, a distinguished naturalist, the second son of Olaus Artedi, was born 22nd February, 1705, at Anund in Angermanland, a province of Sweden. He was destined for the church, and in 1716 was sent to the school of Hernösand, and thence in 1724 to the University of Upsal; but he gradually abandoned theology and at length devoted himself entirely to natural history; adopting however medicine as his profession. Even when a school-boy he had spent most of his leisure hours in the study of fishes and the collection of plants; and by constant attention he had made himself so far master of the science that when Linnæus, who in 1728 went to Upsal to study medicine, on inquiries who among the students was pre-eminent, all answered Peter Artedi; on which Linnæus sought his acquaintance. At this time, according to Linnæus's description of him, he was tall,

thin, with long black hair, and a countenance resembling that of John Ray, judging by the portrait of the English naturalist. Their friendship continued through the whole period of their residence at Upsal, which was seven years. Their scientific studies were pursued in concert. Physiology, chemistry, and mineralogy they studied together. The study of fishes and the amphibia was assigned to Artdi, while Linnæus gave his attention to birds and insects. In testimony of their friendship, before the departure of Linnæus for Lapland and of Artdi for England, they mutually constituted each other heir to their papers and collections of natural history, the survivor pledging himself to publish whatever manuscripts might seem worthy of the public eye.

In September, 1734, Artdi sailed from Stockholm to London, where he met with the most courteous reception, particularly from Sir Hans Sloane, who gave him the free use of his fine museum. During his stay in London he wrote the preface to his 'Ichthyologia.' In 1735 Linnæus, after his Lapland tour, went to Leyden, where, after residing a few weeks, he was agreeably surprised to find himself joined by his friend Artdi. The means of Artdi being almost exhausted, he meditated a return to his native land; but a very different fate awaited him. Albert Seba, an old and wealthy apothecary of Amsterdam, who had collected an unrivalled museum of objects of natural history, had published two volumes descriptive of quadrupeds and serpents, and when about to publish a third volume on fishes, he requested the assistance of Linnæus; but he, too much occupied with other matters, declined the task, and recommended Artdi. Previous to this Artdi had assisted Linnæus in his great 'Systema Naturæ,' particularly in the departments of fishes, and in the umbelliferous plants. Having entered upon his new office, he drew up for the work of Seba, the descriptions, the synonymes, the genera, and species of nearly all that remained.

About this time, Linnæus, having finished his 'Fundamenta Botanica,' hastened to Amsterdam to show it to Artdi, who on his part showed Linnæus his 'Philosophia Ichthyologica,' which had been the work of several years' labour. But this friendly interchange of ideas soon experienced a melancholy interruption. Artdi, on the 21st September, 1735, when returning to his lodgings from the house of Seba, fell into one of the canals of Amsterdam, and no assistance being at hand, he was not discovered till morning. Thus, in the thirtieth year of his age, perished one whom Linnæus justly pronounced an honour and ornament to his country.

Linnæus found among the papers of Artdi the 'Philosophia Ichthyologica' alone finished; the 'Synonymologica,' a work of immense labour, complete, but confused; the 'Descriptions,' good; the 'Bibliotheca,' unfinished; and the 'Systema' nearly complete. He devoted more than a year to render these works complete, and then gave them to the world, preceded by a well-written life of the author, in 1 vol. 8vo, Leyd. 1738. Linnæus had previously availed himself of them, for the department of fishes, in his 'Systema Naturæ,' published at Leyden in 1735. The great work of Artdi was, as Cuvier observed, the first which gave a truly scientific character to the natural history of fishes, completing that which had been so well begun by Willoughby and Ray. Artdi's was a strictly natural arrangement, having founded his orders solely upon the consistence of the skeleton, upon the opercula of the gills (branchiæ), and the nature of the rays of the fins. In his botanical labours Artdi was not so successful. The researches of Sprengel, Kook, and Decandolle, have furnished an arrangement of the umbelliferous plants much superior to that of Artdi. Linnæus called a genus of umbelliferous plants after his friend, *Artdia*, of which only one species is known. *A. squamata*. Artdi's 'Ichthyologia' was reprinted and enlarged by J. Waldbaum, three volumes 4to, Lubeck, 1788, 1789, 1792.

ARTEMIDORUS, surnamed Daldianus, from Daldia, a small town of Lydia, which was the birthplace of his mother, is the author of a work in five books, entitled 'Oneirocritica,' or 'The Interpretation of Dreams.' He lived in the time of the Antonines, and collected his materials by travelling in Greece, Asia, Italy, and other countries, and registering such communications as he was favoured with by those who studied the interpretation of dreams. (Lib. I. cap. i.) The value of the work, which is written in very fair Greek, consists partly in the strange stories it tells, but more in the incidental notices of manners and usages, and in the view which it gives of the superstition about dreams in that age. It is also useful for the explanation of several mythological allusions and symbols. The first edition was by Aldus, 1513, 8vo; the last by Reiff, Leipzig, 1805, 2 vols., 8vo, one of text and the other of notes. An English translation was published in 1644, in 12mo, under the title of 'The Interpretation of Dreams, digested into five books, by that ancient philosopher Artemidorus.' Of this work a tenth edition was published in 1690. Artemidorus intimates that he wrote other works, but only the 'Oneirocritica' has come down to us.

ARTEMIDORUS of Ephesus wrote a treatise on general Geography, in eleven books, besides some other works. He wrote probably about B.C. 100. His geographical work is very often quoted by Strabo as authority, by Pliny in his 'Natural History,' by Stephanus of Byzantium in his 'Dictionary,' and by other writers. The passages thus quoted are collected in Hudson's 'Minor Greek Geographers,' vol. i. We can collect from Strabo that Artemidorus visited Spain, Rome,

and Alexandria. He was sent on an embassy from Ephesus to Rome, in order to recover two valuable salt-lakes near the mouth of the Cayster, which belonged to the temple of Diana, but had been seized by the Roman publicani (farmers of the taxes). Artemidorus was successful, and was rewarded with a golden statue placed in the temple of the goddess. (Strabo, xiv. p. 642.)

ARTEMISIA, the daughter of Lygdamis, became queen of Halicarnassus when her husband died. She was one of the most distinguished women of antiquity, if we may credit the account given by her countryman Herodotus. She attended Xerxes in his expedition against Greece, B.C. 480, and furnished five ships, which were second only to those of the Sidonians. In the council of war before the battle of Salamis, she strongly represented to Xerxes the folly of risking a naval engagement, and the event justified her opinion. In the battle she displayed such courage that Xerxes declared "the men behaved like women, and the women like men." To her Xerxes intrusted the care of his children, that they might be transported in safety to his kingdom. (Herod. vii. 99, viii. 87-103.) She was represented in the Persian portico, which was erected to commemorate the great defeat of the Persians. (Paus. iii. 11.) She is not subsequently mentioned in history; but of her death a fabulous account is given by Photius: having become enamoured of a young man named Dardanus of Mydos, and finding her passion not returned, she caused his eyes to be put out whilst he slept. This provoked the anger of the gods, and she was condemned by an oracle to go to the rock of Leucas, whence she threw herself into the sea. Other unfortunate lovers in antiquity, as will be remembered, are said to have followed her example. But most modern scholars agree in regarding the phrase of "leaping from the Leucadian rock" as merely a poetical expression, without any foundation in historical fact.

ARTEMISIA, daughter of Hecatomnus, king of Caria in Asia Minor, and wife of Mausolus, whom she succeeded on his death, B.C. 352. She reigned two years, carrying out in all respects the policy of her husband, for her attachment to whom she is indeed chiefly celebrated in history. She is said by Pliny to have mixed his ashes in her daily drink, and to have slowly pined away in grief for his loss. She proposed two prizes for the best panegyrics on her husband, one in poetry and another in oratory. The successful competitors were Theopompus and Theodectes. She caused a monument to be erected at Halicarnassus to the memory of Mausolus, which, for its grandeur and magnificence, was considered one of the seven wonders of the world. It was called 'mausoleum' from the name of her husband, and hence the name mausoleum came to be applied to such funeral monuments as are of more than usual splendour.

ARTEVELD, JACOB, a great popular leader in the early part of the 14th century, was a native of Ghent. Louis, then count of Flanders, had married a niece of Charles le Bel, king of France. On the death of his grandfather, Robert de Bethune, a dispute arose between Louis and Robert de Cassel, his uncle, about the succession, which was decided by the parliament of Paris, supported by the king of France's power, in favour of Louis. By his violent conduct Louis had made himself obnoxious to his subjects, particularly in the great commercial towns. The four principal chartered communes, or municipalities, of the county of Flanders, were Ghent, Ypres, Bruges, and the county or district of Bruges which was called Le-Franc, or 'free country.' Bruges repeatedly revolted against Count Louis, and at last took him prisoner, and kept him till the people of Ghent, who were then jealous of their neighbours of Bruges, rescued the count. Another and a more general insurrection of the Flemish was put down by Philip de Valois, who had succeeded Charles le Bel; he defeated the Flemish in a great battle at Mount Cassel in 1328, and obliged them to surrender at discretion. The leaders were put to death, and the towns were heavily taxed.

The war which broke out some years after between Philip de Valois and Edward III. of England, gave occasion to another revolt of the Flemish towns. This time Ghent took the lead, and the burghers elected for their captain Jacob Arteveld, a brewer according to Froissart, who superseded the authority of the count, and was in fact the ruler of Ghent. Jacob had the great qualities, as well as the vices, frequently found united in the character of a demagogue. He was active, eloquent, and bold; but violent, overbearing, and tyrannical. He flattered the people, proscribed the nobles, and divided their spoils among those of his own party. Edward of England having sent messengers to Flanders, for the purpose of bringing the Flemings to act with him against Philip of France, Arteveld declared for him, and induced the people of Ghent to form an alliance with the English Count Louis, who was attached to King Philip, opposed Arteveld's intrigues, and in a diet held in the town of Bruges, he caused one of the promoters of the English alliance to be seized and beheaded at Ruppelmonde. The people of Ghent, infuriated at this proceeding, marched to Bruges, and compelled its burghers to join the English alliance; and the insurgents, strengthened by the assistance of the English, defeated the count and his nobles, who were obliged to evacuate Bruges. The count withdrew to France, but returned again in 1338, and made an attempt to conciliate his refractory subjects. Having entered Ghent, he tried to persuade the popular leaders to side with him and with Philip of France; but the burghers shut the gates, made the count prisoner, and compelled him to sign a treaty of

alliance offensive and defensive with King Edward (December, 1339). Louis soon afterwards found means to escape from Ghent, and again withdrew to Paris. In 1341, a truce being agreed upon, King Edward went to Ghent to meet Count Louis, whom he tried to win over to his side, but without success. After Edward's departure from Ghent on his return to England, Count Louis, seeing his subjects wholly estranged from him, and his authority openly set at naught by Arteveld, once more withdrew to Paris. Arteveld now proposed that Edward's son, the young Prince of Wales, afterwards called the Black Prince, should be elected governor of Flanders, on the understanding that the country was to be made by Edward a sovereign duchy; but the Flemings mistrusting Arteveld's intentions, a dispute broke out at Ghent between the various trades, in which the fullers were arrayed against the weavers, and a battle was fought in the great market-place between the two factions, which lasted all day: 1500 fullers were killed, and the weavers, being victorious, abolished the corporation of the fullers, and consequently excluded them from any share in the government of the town. Arteveld had not taken an open part in the contest, but being jealous of the rising authority of Gerrard Denys, the dean of the weavers, he secretly introduced into Ghent 500 English soldiers, whom he lodged in his premises. Denys and the weavers cried out treason, attacked Arteveld, and killed him, with many of his English soldiers, in July, 1344. Arteveld's authority in Flanders lasted seven years, during which, in spite of many acts of violence and injustice, the cities prospered in their trade, and enjoyed great respect among their neighbours. (Froissart, *Chroniques de la France*; Myer, *Annales Rerum Flandricarum*; Oudegherst, *Chroniques et Annales de Flandre*.)

ARTEVELD, PHILIP VAN, the son of Jacob Arteveld, was born about 1340. Philippa, Edward III.'s queen, held him at the baptismal font, and from her he received his Christian name. His father left him wealth, and his mother, a woman of a prudent character, watched over his youth. She negotiated an early marriage for him with a lady of good family, after which Philip lived quiet and happy with his wife and mother, keeping aloof from all public affairs. But he had a name which was connected with party feelings and recollections. A fresh revolt broke out at Ghent in 1379 against Count Louis de Male, the son and successor of Count Louis I., in opposing which the count succeeded in intercepting all supplies to the insurgent city, which was reduced to great distress. Piet van der Bosch (the Pierre Dubois of the French), and the other leaders of the Ghentese, finding that the people were impatient of their assumed authority, thought of strengthening themselves by engaging Arteveld as the nominal chief of their party. They proposed him to the people, and he was elected captain by acclamation. After some desultory negotiations with the count, in the course of which two deputies of Ghent who had proposed to surrender the town, were stabbed in the market-place by Van der Bosch, Arteveld, seeing that it was impossible to hold out any longer for want of provisions, conceived the bold resolution of marching out with a chosen body of men and attacking the count, who was then at Bruges. He left Ghent on the 2nd of May, 1382, with 6000 men, determined to conquer or die, and halted in a good position, within three miles of Bruges. The next day was a great festival in that city. In the midst of the processions and rejoicings, news came of the Ghentese being at hand. The count went out to encounter them with a body of 800 knights and squires, followed by a numerous but disorderly multitude of the people of Bruges. The result was disastrous for the count and his followers. He re-entered Bruges with only forty horsemen, and the Ghentese poured in at the same time. It was now night; and before the citizens of Bruges had time to recover from their panic, the city was given up to plunder. Arteveld succeeded in stopping the indiscriminate slaughter in the morning; but the magistrates and nobles were sought after and led to execution as traitors to their country. The commerce of Bruges was annihilated for a time by this catastrophe. The count succeeded in effecting his escape.

After the capture of Bruges, the other towns of Flanders, with the exception of Oudenarde, opened their gates to Arteveld. He now assumed the state and pomp of a sovereign prince, taxed at will the country people, but took care to keep the city of Ghent well supplied with provisions at a low price. His camp abounded not only with all necessaries, but also luxuries. He began the siege of Oudenarde, in which however he was unsuccessful. Meantime the people of the neighbouring states, Hainault, Brabant, Liege, &c. showed a disposition to make common cause with the Flemings, and the spirit of revolt spread also into France, where the people were dissatisfied with the exactions and oppressions of their nobles. The duke of Burgundy, regent of France, easily induced the young king, Charles VI., to assist Count Louis in putting down the Flemish insurgents, before the English had time to join them. A large force was collected under the command of Olivier de Clisson, a skilful but merciless commander; the oriflamme was displayed, and the campaign began in November, 1382. The French advanced to Roosebeke, between Courtray and Ghent. Arteveld rashly advanced to attack them; and on the 29th of November the armies met. The Flemings, equal in numbers, but inferior in military skill, were arrayed too closely, so that the greater part of them had not room to wield their weapons. The battle lasted only an hour, yet 25,000 Flemings were killed, most of them in the

pursuit. "The body of Arteveld," says Froissart, "being found under a heap of slain, was suspended on a tree."

(Barante, *Histoire des Ducs de Bourgogne de la Maison de Valois*.)

ARTHUR, king of Britain, the famous semi-fabulous hero of the period which intervened between the departure of the Romans from England and the settlement of the Saxon kings. So much of the story of Arthur as told by the monkish chroniclers and mediæval poets and romancers, is even so absurdly fictitious, that Arthur himself has long since been regarded by many writers (by Milton among others) as a mythical personage. But there appears to be no sufficient ground for such a supposition, and the Arthur of history is still to a certain extent separable from the Arthur of romance.

Following then as well as we can the historic traces of his career, it would seem that Arthur must have been born in the last quarter of the 5th century. He is described as the son of a British prince, but the name of his father does not occur in historic records. He began his warlike career about the commencement of the 6th century. Owen and Whitaker, who have drawn largely on their imaginations in picking out a continuous biography of Arthur, make him to have been elected pendragon or chief ruler of the British; but there is no evidence of any such election, though he appears at times to have been recognised as their military chief.

The early history of Arthur is placed in the north, and there all his earlier victories were achieved; but after he became the recognised chief of the British, all his exertions were devoted to stopping the progress of the Saxons, led by the active and successful Cerdic, in the south. He was commander-in-chief at the battle of Llŷnborrh, on the authority of Llywarch Hen, a well-known Welsh bard, who fought in that battle, and composed an elegy, still extant, on the death of his friend Geraint ap Erbin, who fell in it. Llywarch mentions elsewhere another battle, in which 'Arthur did not recede,' fought on the river Llawen. The next and the most important battle is that of Badon (commonly supposed to be Bath), the twelfth victory over the Saxons in the list of Nennius, corresponding to one mentioned also by Gildas and Bede, and others, though Arthur is not named by them. This battle checked the progress of Cerdic, and compelled him to content himself with those provinces along the south coast which he had already gained. From this time we hear no more of Arthur, until the revolt of his nephew, Modred, or Medrod, which led to the fatal battle of Camlan in Cornwall, in 542. Modred was slain, and Arthur, mortally wounded, was conveyed by sea to Glastonbury, where he died and was buried. A popular traditional belief was long entertained among the Britons that he was not dead, but had been carried off to be healed of his wounds in Fairy-land, and that he would re-appear to avenge his countrymen, and reinstate them in the sovereignty of Britain.

The Arthur of romance is a very different person. He is the son of Uther Pendragon by Igherna, wife of Gorlois, duke of Cornwall, and owed his birth to a magical device, by which Uther assumed the form of the lady's husband. He succeeded to his father when 16 years old, and immediately prosecuted hostilities against the Saxons in the north of England. He defeated them on the banks of the river Douglas, and again under the walls of Lincoln, and compelled them to quit England and abandon their booty, as the price of their safety. Breaking this agreement, they sailed round the island, and landed at Totness in Devonshire. Arthur hastened by forced marches to punish this new aggression, and routed them with immense slaughter at the great battle of Mount Badon, in which he slew 470 men with his good sword Caliburn and his lance Rou. Again he hastened with all speed to Scotland, to relieve Dunbarton (Alclud), besieged by the Scots and Pihts. Having done this, and pursued those barbarians into the fastnesses of Loch Lomond, where he fitted out a fleet and obliged them to surrender, he returned southward, kept his Christmas at York, and employed himself in destroying the Pagan temples of the Saxons and restoring the Christian churches. The following summer he conquered Ireland and Iceland, and then returned to Britain, where he spent twelve years in peace, having taken a wife, Guenevere or Guanhmara, the fairest woman in the island. We need not dwell on his foreign conquests of Norway and Gaul, which occupied ten years more. He then returned to England, and held a great festival at Caerleon in Monmouthshire, where he was solemnly crowned, a multitude of tributary kings attending him. Not long after the Romans demanded tribute, on which he collected a mighty army and passed into Gaul. There he defeated the Romans, and was preparing to cross the Alps, when he received intelligence of the revolt of Modred, who had allied himself with the Saxons, Scots, and Pihts. Arthur gained two victories, one on the coast of Kent and one near Winchester, and forced Modred to fly into Cornwall, where a third engagement, fatal to both, was fought on the river Camlan.

Such in brief, and omitting the more extravagant and absurd inventions, is the story told by Geoffry of Monmouth, and much later by Buchanan ('*Historia Scotica*'), and adopted, with a great deal of additional fiction, by the romancers. The reader will see how widely it differs from the particulars above related on earlier British authorities. The famous story of the Round Table, with the tournament of the Knights, belongs wholly to the later romancers. It is remarkable that in the Armorican tales, from which Geoffry professed to derive his information, we find more mention of the Pihts, Scots,

and Irish, than of the Saxons; more traces of Arthur's presence in the north than in the south of the island, though the southern districts may be supposed to have been most familiar to the Breton bards. This is also noticeable in the romances founded on those tales, 'Merlin,' 'Morte Arthur,' 'Lancelot,' and others. The fabulous history of Arthur long retained its popularity in France, as well as in England, and was among the earliest books printed in both countries. A French version by Rusticien de Pise was printed at Rouen in 1488; and one of the Roman du Roi, entitled 'Livre du Vaillant et Preux Chevalier Arthur' appeared at Paris in 1493. The first English translation of the story printed was from the press of Caxton in 1485. A list of the principal romances about Arthur will be found in the Appendix to Sharon Turner's 'History of the Anglo-Saxons.' The work of Geoffry, and the earlier romances which relate to Arthur, are fully treated of in Warton's 'History of English Poetry,' vol. i.; Ellis's 'Specimens of Early English Metrical Romances,' and Dunlop's 'History of Fiction.' See also Whitaker, 'History of Manchester;' Owen, 'Cambrian Biography;' Ritson, 'Life of King Arthur;' and De la Villemarqué, 'Contes Populaires des Anciens Bretons.'

ARTIGAS, FERNANDO JOSÉ, descended from a respectable family, originally of Spain, was born at Monte Video, about the year 1760. He appears to have received little or no education; to have quitted his native town when very young, and to have joined the gauchos, or shepherds, for whose roving life he had conceived a very strong inclination. At the head of a band of the most resolute of these men he carried on the trade of a contrabandista, or smuggler, and every effort of the governor of Monte Video to put him down proved unavailing. At length, on the intercession of his father and family, the governor granted Artigas his pardon, and conferred on him the rank of captain in the corps of Blendingues, a kind of irregular light cavalry, which had been established with a view of checking the excesses of the gauchos.

Artigas remained faithful to his trust until the breaking out of the Revolution, when he placed himself again at the head of the gauchos, over whom his boldness, sagacity, and unrivalled skill in all athletic exercises had procured him unbounded influence. Having obtained from the revolutionists of Buenos Ayres arms and ammunition, he swept the country of the Spaniards, plundered their villages, and, uniting his forces with those of General José Rondeau, obtained several advantages over the regular troops, captured the towns of Minas, San Carlos, and Maldonado, and, in the month of May, 1811, gained a complete victory at Las Piedras over 1200 men of the army of Elio, the Spanish viceroy, with a far inferior force. In this action the general-in-chief of the Spanish forces fell into the hands of Artigas. Siege was now laid to Monte Video, but towards the end of the year the approach of the Portuguese led to a suspension of hostilities, which however recommenced in 1812. The siege of Monte Video was resumed, and Artigas, with his irregular forces, again co-operated with Rondeau. Disunion however soon took place between the two leaders. Artigas insisted upon directing the siege as chief of the provincials, Monte Video being situated in the Banda Oriental, while the general of Buenos Ayres, as commander of the auxiliaries, should act under his orders. By way of obviating this difficulty a member of the supreme government was appointed commander-in-chief. General Rondeau on his part convened an Oriental congress for the purpose of nominating deputies for a national congress, and appointing a provincial governor. Artigas could not brook this interference upon what he considered his own territory. As chief of the Banda Oriental, he commanded the electors, in the name of the general government, to receive their instructions from him at his head-quarters, and annulled the congress. The electors however assembled, the election of deputies and a governor was proclaimed with military pomp in all the encampments, and the governor began to exercise his functions. Artigas, deeply incensed, withdrew silently in the night with his men; and Posadas, the supreme director, issued a decree against him, by which he declared him infamous, deprived of his offices, and an outlaw. He further set a price upon his head of six thousand dollars. Artigas, when he left the camp before Monte Video, took with him about eight hundred men; as he advanced in the direction of the Entre Rios, the gaucho population flocked to his standard, and he soon found his forces increased to between two and three thousand. After several successes in the field, Artigas occupied Monte Video; invaded the province of Buenos Ayres; made himself master of Santa Fé; and compelled the junta to acknowledge him as independent chief of the Banda Oriental, to which dignity he added the title of Protector of Entre Rios and of Santa Fé.

In January 1815, Posadas resigned his office of supreme director, and was succeeded by Colonel Alvear, who after a succession of reverses, was deposed and banished. On the expulsion of Alvear, the proclamation against Artigas was publicly burnt by the cabildo, and overtures for a reconciliation made by the people of Buenos Ayres and Pueyrredon, the new director. They were at first well received by Artigas, but eventually proved fruitless. Towards the end of the year 1816 he was obliged to turn his attention towards the Banda Oriental, over which district he had long exercised absolute authority. The Brazilian government which had been called upon to interpose in order to put an end to the long protracted civil war, now despatched General Lecor with 10,000 men, to occupy the Banda Oriental. Artigas at

first repulsed the attack, and was on many occasions victorious; but the advantage, upon the whole, was on the side of the Brazilians, who, on the 20th of January, 1817, surprised Monte Video, and retained possession of it. In 1818 Artigas experienced still greater reverses, and was forced to treat with the general government. The news of the revolution in Spain caused a new outburst of hostilities in the La Plata provinces. The federalists turned to Artigas as their chief, and availed themselves of the excitement to gain over a great number of the officers and soldiers of Rondeau's army, who united themselves to that of Artigas, and then marched upon Buenos Ayres in order to complete the projected revolution. Pueyrredon and his party were compelled to fly, and Juan Pedro de Aguirre was named provisional governor in his place. But the centralists soon again made head, and the supreme power once more fell into the hands of the enemies of Artigas. He again took the field; but his career was now drawing to a close. Towards the end of the summer of 1820, a lieutenant named Ramirez, who was in command of a post in the Entre Rios, with 800 men, suddenly fell upon him, dispersed his troops, and seized on the government of the province. Artigas took refuge in the destroyed Misiones, with about one thousand followers; and soon after made a formal request of Francia, the Dictator of Paraguay, for an asylum for himself and his followers in that district. The request was complied with; but Francia, distrusting the men, dispersed them in various parts; while refusing an interview with Artigas, he assigned to the fallen chieftain a house with lands, with a pension, in the village of Curuguaty, eighty-five leagues north-east of Assumption. The governor of the circuit was ordered to treat him with respect, and to furnish him with whatever accommodation he might require. He cultivated his farm with his own hands—became the father of the poor of Curuguaty, distributing among them the greater part of his produce, and rendering all the assistance in his power to such as were disabled by sickness. In these acts of peace and benevolence he closed a life of violence, disorder, and political strife, in the commencement of 1826. Some writers have sought to elevate Artigas into a hero, and to attribute to him many of the qualities of a statesman as well as a general. But he was in truth just one of those bold unscrupulous semi-barbarous soldiers of fortune, who have been called into existence by the state of chronic hostility in which the Argentine provinces have for so many years unfortunately been struggling. He was perhaps one of the most skilful, and notwithstanding his original calling, one of the most honest. But he was essentially one of a class whose existence has been a constant blight on that fine but unhappy country.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ARUNDEL, THOMAS, Archbishop of Canterbury in the reigns of Richard II., Henry IV., and Henry V., was the second son of Richard Fitz-Alan, earl of Arundel, and was born at Arundel Castle in Sussex, in 1353. His high birth and powerful connections obtained for him, at a very early age, extraordinary preferments in the church. When scarcely of age he was archdeacon of Taunton; and before he had completed his twenty-second year, he was promoted to the see of Ely by the pope, who set aside the election of another bishop, whom the chapter had chosen. He was consecrated at Otford in Kent, April 6, 1375, but not installed at Ely until two years afterwards: he is believed to have been the youngest bishop ever consecrated in England. He was a liberal benefactor to the diocese of Ely, gave many rich presents to the church, and nearly rebuilt the episcopal palace in Holborn. In 1386, when Michael de la Pole, earl of Suffolk, was removed from the office of lord high chancellor by the pressing remonstrances of the Parliament, the seals were given to Arundel. In 1388 he was translated to the archbishopric of York by a papal bull. In the following year he resigned his office as chancellor, but was reappointed in 1391. In the execution of this office he incurred much unpopularity by the temporary removal of the courts of justice from London to York, on the plea of the turbulence of the inhabitants of London.

In 1396 Arundel was translated to the see of Canterbury, by the pope's provision—a proceeding at that time at variance with the statute law (of 1350). This was the first instance of a translation from the see of York to that of Canterbury. Soon after his promotion to the archiepiscopal see, Arundel accompanied King Richard to France to meet Charles VI. between Calais and Ardres; and there, on the 1st of November, 1396, he celebrated the king's marriage with Isabella, the daughter of the French king.

The king had been for a long time at variance with his uncle the Duke of Gloucester; and in 1397 he resolved to destroy him and the heads of his party. The blow fell severely upon the archbishop and upon his family. While the Duke of Gloucester was in confinement at Calais, the king seized the primate's brother, the Earl of Arundel, and sent him to Carisbrook Castle, in the Isle of Wight, whence he was removed to London, impeached of treason, and beheaded. On the 20th of September the primate himself was also impeached by the Commons of high treason. The charges preferred against him were, that he had aided the Duke of Gloucester and the earls of Arundel and Warwick, to obtain the commission of regency in 1386, and procured himself to be named one of the number; that he had advised the arrest and execution of Sir Simon Burley and Sir James Berners, contrary to the will of the king; and had committed these

crimes while he was chancellor, and bound by his oath to support the rights of the crown. He immediately rose in the House of Lords to defend himself against these charges, but was not suffered to proceed by the king, who, fearing the eloquence and weight of Arundel, pretended to desire more time to consider the matter, on account of the archbishop's dignity. Richard next persuaded him not to appear again in Parliament lest he should irritate his enemies, from whose resentment he promised to protect him. Arundel, relying upon the good faith of the king, did not attempt to vindicate himself in Parliament; and the impeachment seemed to be at rest, until the Duke of Gloucester's confession was made known, when the Commons prayed judgment against the primate. The king, so far from protecting him, now declared that he had already acknowledged his guilt, and had thrown himself upon the royal mercy; upon which sentence was pronounced, that he should be banished for life, that his temporalities should be forfeited to the crown, and that he should leave the country within forty days, on pain of death.

After a short retirement in France, Arundel proceeded to Rome, where Pope Boniface IX. entertained him with much kindness, and endeavoured, but in vain, to restore him to the king's favour. Arundel subsequently settled at Cologne; but soon left his retirement to take a leading part in the approaching revolution in his own country. Henry of Bolingbroke, duke of Lancaster, was then in banishment, and the despotic conduct of King Richard led a strong party of the nobility and people to look to Henry for their deliverance. The leaders of this party drew up a letter to Henry, and entrusted its presentation to Arundel, who secretly left his house at Cologne, and, travelling to Paris in the disguise of a friar, obtained an interview with Henry; and when Henry feigned to be scrupulous as to the lawfulness of the design, the learned churchman overpowered him with precedents of rebellion, in ancient and modern times. His exertions were soon rewarded: Henry of Bolingbroke was seated on the throne, and Arundel restored to the see of Canterbury (1399). Of the thirty-three articles preferred against King Richard, two related to his treatment of Arundel, in reference to the charges made against him in Parliament, and the promises by which the king had induced the archbishop to abandon his defence, together with the king's subsequent promises, which were likewise broken.

When Henry laid claim to the crown in the House of Peers, Arundel led him to the throne, and pronounced a discourse, exalting the merits of Henry, and contrasting them with the faults of Richard. At the coronation of Henry IV., Arundel, as archbishop of Canterbury, placed the crown upon the head of the usurper, and sat on the right hand of his throne. The munificence of the primate, and his firm defence of the interests of the clergy, made him very popular with the clergy; and early in the new reign he had two opportunities of strengthening his claims to their affection. At York in 1402 by his courage and resolution, he saved his brethren from being despoiled by the soldiery, who had plotted together to seize upon the plate, equipages, and money of the clergy who accompanied the king. In 1404 the king held a parliament at Coventry, known as the *Parliamentum Indoctum*, or *Lack-Learning Parliament*, mainly for the purpose of raising money. At this parliament the Commons expressed their opinion that the king should seize the revenues of the church and appropriate them to the public service. The archbishop warmly defended the interests of the clergy, and ultimately obtained a promise from the king that the church should not be despoiled. Satisfied with the royal support, he again addressed the Commons, and denounced their 'execrable scheme' with such force, that they at length asked the archbishop's pardon, and acknowledged the injustice of their plan.

Arundel now found the doctrines of the church and its very existence threatened from another quarter. The Lollards, or followers of Wickliffe, had been increasing in numbers, influence, and daring for the last twenty years; publicly denouncing the church and the clergy, and appealing to the passions and the rapacity, as well as to the religious feelings, of the people. In 1382 Wickliffe had presented a petition to Parliament, praying "that the wants of the nation should be supplied from the incomes of delinquent clergymen, and the superfluous revenues of the church, which were in reality the patrimony of the poor;" and in 1395, after Wickliffe's death, his followers had laid another petition before Parliament, urging the same principles, and full of severe invectives against the clergy. The archbishop became alarmed, and charged the bishops and clergy at Oxford to root out the heresies of the new sect; and in 1408 resolved upon a personal visitation of that University. The University of Oxford, a stronghold of Wickliffe's doctrines, questioned the archbishop's right of visitation; and on approaching the city he was met by the principal members of the University, who courteously declined to acknowledge his jurisdiction. The question being referred to the king, was decided by Henry in favour of the archbishop. This decision, and the strong remonstrances of a convocation of the bishops and clergy in London, against the growth of heresy at Oxford, induced the University to submit: they admitted delegates from the archbishop, and asked pardon for their former contumacy. A committee of twelve persons was then appointed to examine the writings of Wickliffe and others; whose censures of the doctrines of the new sect were confirmed by the archbishop, and eventually by the pope. Arundel next established

an inquisition at Oxford to inquire into the opinions of persons suspected of heresy, and put in force the statute *De heretico comburendo*, which had been passed at the beginning of the reign (2 Hen. IV. c. 15, Rot. Parl. iii. p. 463).

The translation of the Bible into the vulgar tongue had been one of Wickliffe's most powerful instruments of persuasion; and Arundel forbade, by synodical decree, the translation of the Scriptures into English, and the reading them when translated. The insurrection of the Lollards had in it some political as well as ecclesiastical elements, and in 1413, disturbances occurred of which the leading promoters were Lollards, headed by Sir John Oldcastle, the lord of Cobham. Oldcastle having disregarded the summons of the spiritual court to answer for his opinions, was finally seized by a military force, conducted to the Tower, and arraigned before the primate as a heretic. The conduct of the archbishop is described as being forbearing and mild, and in this respect to have contrasted favourably with that of the accused. Sir John persisted in his opinions, was pronounced an obstinate heretic, and delivered to the civil magistrate, "to be burnt on a high place before the people." After the sentence was pronounced, Arundel obtained from the king a respite of fifty days. Thus respited by the intercession of the primate, Sir John Oldcastle escaped from the Tower, and raised the rebellion which is associated with his name. Soon after the archbishop had pronounced sentence upon Oldcastle, he was attacked with an inflammation of the throat, of which he died on the 20th of February, 1413, o.s. He was buried in the cathedral of Canterbury under a monument erected by himself in his lifetime.

The character of Arundel was suited to the times in which he lived; he was bold, resolute, and active; possessed very considerable talents, was learned and virtuous enough to sustain his reputation as a churchman; and not more scrupulous or refined than a layman, in temporal affairs. He was an active politician in the midst of the intrigues and treasons of the reign of Richard, and foremost in the rebellion which cast that king from his throne. As a dignitary of the church he was liberal and princely: each see in succession held by him received ample marks of his munificence: he had scarcely rebuilt the London palace of the bishops of Ely when he commenced the building of a palace for the archbishops of York; and made several valuable offerings to the Minster. At Canterbury he built the Lanthorn Tower and part of the nave of the cathedral, and presented it with many rich gifts and endowments.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ASA, king of Judah, the third who reigned after the revolt of the ten tribes, and the fifth king of the dynasty of David, was the son and successor of Abijam or Abia. According to the chronology of Usher and Jahn, which corresponds with that given in the margin of our Bibles, Asa reigned from B.C. 955 to 914; but Hales dates his reign from B.C. 970 to 929. In the early part of his reign Asa was under the influence of his grandmother, Maacha, who encouraged the idolatrous practices which had prevailed during the reigns of his father and grandfather. But as soon as he took the government into his own hands he set about rooting out idolatry throughout the kingdom. After ten years of peace the land was invaded by Terah the Cushite, at the head of a very large army, which Asa met and utterly overthrew. In consequence of this victory, at the suggestion of the prophet Azariah, Asa and the whole of his people renewed their covenant with Jehovah. Asa was also for a long period engaged in hostilities with Baasha, king of Israel, who at length reduced him to considerable straits; but Asa having purchased the assistance of Benhadad, king of Damascus, Baasha was obliged to return to his own country, and Asa destroyed his strong fortresses of Ramah, and employed the materials in strengthening the towns of Geba and Mispheh. For seeking assistance from Benhadad he was severely rebuked by the prophet Hanani, whereupon the king seized the prophet and cast him into prison. The later years of his reign indeed appear to have been marked by many deeds of cruelty and oppression; and during these years he suffered much from disease. The history of Asa will be found in 1 Kings, xv. 9-24, and 2 Chronicles, xiv., xv., xvi.

ASCHAM, ROGER, was the third son of John and Margaret Ascham, and was born in the year 1515 at Kirby Wiske, near Northallerton, in Yorkshire, where his father resided as steward to the noble family of Scroope. His parents, who were highly esteemed in their station, after living together for forty-seven years, both died on the same day and nearly at the same hour. Their son Roger displayed from his childhood a taste for learning, and was received into the family of Sir Anthony Wingfield, who caused him to be educated with his own sons, and in the year 1530 placed him at St. John's College, Cambridge, then the most flourishing in the university. Ascham applied himself particularly to the study of Greek, to which a great impulse had recently been given by the dispersion of the learned Greeks throughout Europe in consequence of the taking of Constantinople. He made great proficiency in Greek as well as Latin, and he read Greek lectures while yet a youth to students still younger than himself. He took the degree of A. B. in February 1534, and on the 23rd of the next month was elected fellow of his college. He took the degree of A. M. in 1536, at the age of twenty-one; and began to take pupils, in whose instruction he was very successful. He also read Greek publicly in

the university, and privately in his own college. In 1544, on the resignation of Sir John Cheke, he was chosen University Orator, an office which he filled with general approbation.

In the following year (1545) appeared his 'Toxophilus, or the School of Shootinge,' a treatise on archery, which he composed with a double view: in the first place, to exhibit a specimen of English prose composition in a purer taste than then prevailed; and in the second, to attract the attention of king Henry VIII., then on the point of setting out on his Boulogne expedition, and to obtain the means of visiting Italy, which he much desired. He succeeded perfectly in the first object, and partially in the second; for the king was so well pleased that he settled on the author a pension of 10*l.* per annum, at that time a considerable sum, especially to a poor scholar. Ascham about this time acquired other great patrons. He enjoyed a pension from Archbishop Lee, acted for some time as tutor to Henry and Charles Brandon, the two sons of the Duchess of Suffolk, and attracted the friendly regards of the Chancellor Wriothesley, and other eminent men.

In 1548, on occasion of the death of William Grindal, who had been his pupil at Cambridge, Ascham was appointed instructor in the learned languages to the Lady Elizabeth, afterwards queen, a situation which he filled for some time with great credit to himself and satisfaction to his pupil. At the end of two years however, upon a disgust he felt at the conduct of some of the princess's attendants, he suddenly threw up his appointment, and retired to his college. He afterwards had reason to regret the precipitancy of his conduct, which was perhaps never entirely forgotten, though he succeeded in a great measure in regaining the favour of Elizabeth.

In 1550, while on a visit to his friends in Yorkshire, he was recalled to court by a letter informing him that he had been appointed to accompany Sir Richard Morysine on his embassy to the court of the Emperor Charles V. It was on his way to London on this occasion that he had his well-known interview with Lady Jane Grey, at her father's seat at Broadgate in Leicestershire, where, according to his beautiful relation of the scene in his 'Schole-Master,' he found her, a young lady of fifteen, reading the 'Phædon' of Plato in the original Greek, while the members of her family were hunting in the park. Ascham embarked for Germany in the following September. He accompanied Morysine as a kind of secretary, though some of his duties resembled those of a tutor. His spare hours he occupied in preparing a 'Report on the Affairs of Germany,' which was subsequently printed. During his absence abroad his friends in England procured not only the restoration of his pension, which had ceased at the death of Henry VIII., but the place of Latin secretary to Edward VI. For these favours he was indebted, as appears by a letter of Ascham preserved in the Lansdowne Manuscripts, to the interference of Sir William Cecil, the ambassador Morysine, and Sir John Cheke.

The death of king Edward in 1553 led to the immediate recall of the ambassador, with whom Ascham returned to England. By this event he lost both his recent preferments, and the accession of a Roman Catholic queen held out such dismal prospects for a zealous Protestant like Ascham, that he retired to his college almost in despair. Matters however took an unexpected turn. Sir William Paget, whose recommendation of the 'Toxophilus' to King Henry had procured his pension from that monarch, now exerted his influence in his favour with Gardiner, bishop of Winchester, who, notwithstanding Ascham's staunch Protestantism was often represented to him, proved his steady patron. The 'Toxophilus' was produced by the bishop at the council, and was considered so useful a work that the objections to the author's advancement were removed. Ascham's pension was not only restored, but doubled, and he was appointed Latin secretary to king Philip and the queen. By the influence of Gardiner he was also enabled to retain his fellowship and his post of public orator at the university.

On the death of Queen Mary in 1558 Ascham was soon distinguished by the notice of her successor. He was continued in office as Latin secretary, and made tutor in Greek to her majesty; and during the rest of his life was a constant resident at court. He spent some hours every day in reading Greek and Latin authors with the queen, and often enjoyed the more envied honour of being her partner or opponent in games of chance. He obtained from her several pieces of preferment, the principal of which was the prebend of Wetwang in the cathedral of York, which he received in 1559.

Ascham had long been subject to a hectic disorder, accompanied with want of sleep, and inability to study in the afternoon or evening; but at the end of 1568 he imprudently resumed the practice of night-study, in order to complete a poem which he intended to present to the Queen on new year's day. This brought on an attack of ague so severe as to cause his death, after only a week's illness, on the 30th of December, 1568. The news of his death caused universal regret, and Queen Elizabeth was so moved on hearing it, that she declared, most characteristically, that "she would rather have thrown ten thousand pounds into the sea than have lost her Ascham."

Ascham's greatest work, 'The Schole-Master,' did not appear until after his death, when it was published by his widow, with a dedication to Sir William Cecil. The principal object of the work, besides the reprehension of severity on the part of teachers and parents, is the introduction of a new system of teaching the Latin language—a

system which has been partially revived of late years. Ascham proposes, after teaching the rudiments of grammar, to commence a course of double translation, first from Latin into English, and shortly after from English into Latin, correcting the mistakes of the student, and leading to the formation of a classic style, by pointing out the differences between the re-translation and the original, and explaining their reasons. His whole system is built upon this principle of dispensing as much as possible with the details of grammar; and he supports his theory by a triumphant reference to its practical effects, especially as displayed in the case of Queen Elizabeth, whose well-known proficiency in Latin he declares to have been attained without any grammatical rules after the very simplest had been mastered.

Ascham was in correspondence with most of the learned men of his time, both in England and on the continent, especially with Sturmius, whose name he gave to one of his three sons. After his death a collection of his Latin letters was published by his friend Edward Grant, master of Westminster School, together with a few poems, for the benefit of Giles Ascham, who was then under Grant's tuition. To this collection was prefixed a panegyric on Ascham, which is the principal source for his life, though his letters, and numerous allusions scattered through his works, contribute to a knowledge of his personal history.

Most of Ascham's works have passed through several editions. The list includes:—1. 'Toxophilus; the Schole of Shootinge,' London, 1545, 4*to*. This edition, printed by Edward Whytechurch, is very scarce, and many bibliographers imagine a reprint by Marsh, 1571, to be the first edition. 2. 'A Report and Discourse, written by Roger Ascham, of the Affaires and State of Germany, and of the Emperor Charles his Court, during certain years while the sayd Roger was there,' London, fol., printed by John Daye. This work, which is in the form of a letter to a friend, contains many curious particulars, especially as to the personal appearance of Charles V. and his courtiers. It bears no date in the title-page, and, though written in 1552, was probably not published for some years after. 3. 'The Schole-Master; or Plain and Perfitte Way of teaching Children to Understand, Write, and Speake the Latin Tongue, but specially purposed for the private bringing up of Youth in Gentlemen and Noblemen's Houses,' London, 1571, fol. 4. 'Rogeri Aschami Familiarium Epistolarum Libri Tres,' &c., prefixed to which is Grant's 'Oratio de Vita et Obitu R.A., et ejus dictionis elegantia,' 12*mo*., London, 1576. The epistles have been several times reprinted. 5. 'Apologia pro Cœna Dominica contra Missam et ejus præstigias,' &c., 1577, 8*vo*. The English works of Ascham were reprinted in a collected form in 1 vol. 4*to*., in the year 1761, by Mr. J. Bennet, schoolmaster of Hoddesdon. A life of the author was appended, which bears in every line such strong marks of the hand of Dr. Johnson, that there can be no doubt as to its origin.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ASCLEPIADES. This name was common to a great number of persons, which has caused some confusion both in the ancient and modern accounts of Asclepiades the celebrated physician, of whom only we are going to treat.

Asclepiades was a native of Prusa in Bithynia, but the time of his birth is unknown, nor can we ascertain which of the three towns of Bithynia called Prusa claims the honour of his birth. He appears, when young, to have spent some time at Alexandria, and at Parium, on the Propontis; probably also at Athens, where, if the story told in Athenæus (iv. p. 168) refers to him, he gained his living at first by grinding at a mill during the night, in order that he might attend the lecturers on philosophy during the day. In Athens he appears to have been on terms of intimacy with Antiochus, the academician, the master of Cicero. He appears to have come to Rome about the beginning of the first century; he was there at least during the earlier part of Cicero's life, but he was probably some years older than the Roman orator. He is said to have in the first instance practised at Rome as a teacher of rhetoric, and not succeeding in that profession to have turned to the study of medicine. The date of his death is not recorded, but he is said to have lived to a great age, free from all disease, and to have died by accidentally falling down stairs.

The foundation of the healing system of Asclepiades was the doctrine of corpuscles, which he borrowed from Heraclides of Pontus. His corpuscular elements, which he called *δύκται*, differed from the atoms of Epicurus: they were without form, but still divisible, and subject to change. Disease, he argued, arose from inharmonious distribution of the corpuscles and obstructions of the pores. He seems to have been little acquainted with anatomy: he had no exact notion of the difference between the veins and arteries, he was unacquainted with the use of the nerves, and he confounded them with the ligaments. He is said to have been the first who divided diseases into acute and chronic, and to have considered them essentially different. He observed the double-tertian fever which was so common in Rome; and he distinguished very accurately between the violent or febrile droupy, and the chronic one, unaccompanied with fever.

The practice of Asclepiades was in many respects that of an empiric, but he was evidently a shrewd and observant man, and his mode of treatment was no doubt often beneficial. He trusted more to dietetic means than to the use of medicines; often recommended a change in the mode of living, in which he studiously attended to the most minute

particulars; disapproved of the frequent use of emetics and purges, but he pretty freely adopted the practice of bleeding. He ascribed great value to bathing and friction, and he rendered himself very popular with the Romans by his free use of wine in many complaints. Laughter, music, and singing he also considered as frequently efficacious in the cure of diseases. The few fragments of his writings which have come down to us have been collected and published by Gumpert in the work cited below.



ΑΣΚΛΗΠΙΑΔΗΣ.

The bust of Asclepiades is only presumed to be his on the ground of the name occurring upon it, and from the improbability of its belonging to any other less eminent person of the same name.

(Sprengel, *Versuch einer pragmatischen Geschichte der Arzneikunde*, 2nd ed., Halle, 1800, vol. ii. 6-27; and Asclepiadis Bithyni, *Fragmenta*, by Gumpert, Weimar, 1794; Chr. F. Harless, *Medicorum veterum, Asclepiades*, &c., Bonn, 1828; Bostock, *History of Medicine*.)

ASCONIUS, Q. PEDIANUS, one of the earliest commentators on Cicero, is believed to have been born at Padua about the commencement of the Christian era. From a passage in one of his commentaries ('Ad Orat. pro Scaur.', p. 176, ed. Lug. Bat.), he appears to have been employed on his work about A.D. 41, in the reign of Claudius. Philargyrius, quoted by Servius (Virg., 'Ecl.', iii. 106), states that he was in his youth the friend of Virgil; but he must have been a mere boy when the poet died, A.D. 19. He became blind in his seventy-third year, and survived the calamity twelve years. (Euseb., 'Chron. ad Olymp.' cxxiii. 3.)

Asconius was chiefly employed in the critical examination and illustration of the Roman writers. He was the author of a work which has been lost, directed against the calumniators of Virgil, and also of a life of Sallust ('Acron, ad Hor. Sat.', 1, 2); but there seems no reason to suppose that he was the author of the work 'Origo Gentis Romanæ,' usually ascribed to Aurelius Victor. The most important of his labours was his Commentary on the Orations of Cicero, which he wrote for the instruction of his sons ('Ad Orat. pro Mil.', 6). Of this work only fragments have been preserved, which, though in some of them much disfigured by the glosses of some ignorant grammarians, are still full of valuable information. We are indebted for the greater part of what we possess of Asconius to Poggio, the Florentine, who, during the Council of Constance, in 1416, happened to discover an old manuscript of it at the monastery of St. Gall, in Switzerland. It contained fragments of a commentary on nine orations:—Divin.; In Verrem, 3; Pro Corn.; In Tog. Cand.; Contra Pis.; Pro Scaur.; and Pro Mil. The general character of the commentary is, that it refers chiefly to historical, legal, and constitutional facts, and has preserved some curious information on various points, with which we should not otherwise have been acquainted. We may more particularly notice the speeches of Cæsar against Dolabella; of Brutus for Milo; of Luceius against Catiline; and of Cominius against Cornelius. The historians on whom he seems chiefly to depend for his information are Livy, Sallust, and Fenestella. The commentary on the orations against Verres is of so entirely different a character, both in style and matter, from that on the others, that it seems most probable, as Madvig conjectures, that it is the work of some later writer, who perhaps availed himself partly of the labours of Asconius. The first edition of Asconius was published, Ven., 1477; with the 'Scholia of Manutius,' Ven. 1547; by Haacke, Lugd. Bat., 1644.

(Fabric., *Bibl. Lat.*, 11, 6; Madvig, 'De Q. Asconii Pediani et aliorum veter. interp.' in *Cicer. Orat. Commentarius Disput. critic.* Havnise, 1828; Bahr., *Geschichte der Römischen Literatur*, Carlsruhe, 1832; Niebuhr, *Profat. ad Front.*, p. xxxiv., not. 4. ed. Berl.)

ASELLI (or, according to the custom formerly prevalent of Latinising the name, ASELLIUS), CASPAR, a physician who was born about 1580, at Ticino, or Cremona, and died in 1626. He became professor of anatomy at Pavia, but spent much of his time at Milan, where he effected the discovery which has preserved his name. In 1622, whilst dissecting a living dog, he for the first time observed the lacteals,

or the set of vessels which absorb or suck up the nutritious portion of the food of animals, that is, the chyle, from the upper part of the intestinal tube, in order to convey it to the heart and lungs, so that it may become incorporated in the circulating fluid or blood; distinguished them from the other vessels, and demonstrated them in his lectures; and from the white colour of the fluid they contained, named them *lacteals*. These observations were incidentally made by him in the course of dissections for other purposes; and he does not appear to have traced the lacteals accurately, but he recognised the importance of his discovery, and gave himself up during much of the remainder of his life to the elucidation of the real purpose of these vessels. The great value of the discovery was not generally admitted by the profession for half a century afterwards. Aselli drew up an account of his discovery, which was printed after his death. It is entitled 'De Lactibus; seu lacteis venis, quarto vasorum meseraicorum genere, novo invento, Dissertatio,' with figures of the vessels in three different colours, 4to, Milan, 1627, and has been several times reprinted. Aselli's death took place in 1626. He left a manuscript treatise on poisons, but it does not appear to have been published.

ASGILL, JOHN, a political and miscellaneous writer, was born about the middle of the 17th century. He was brought up to the law, and became a member of the society of Lincoln's Inn, where he recommended himself by his talents to the notice of Mr. Eyre, an eminent lawyer, and afterwards one of the judges of the Court of King's Bench, who assisted him in his studies. Asgill attained some eminence in his profession early in the reign of William III., when he began to display his humour and talents as a writer of pamphlets. Among the earliest works published by him were a pamphlet entitled 'Several Assertions proved, in order to create another Species of Money than Gold or Silver,' published in 1696, which proposes to employ securities on lands as a new circulating medium; and 'An Essay on a Registry for Titles of Lands,' which is said to have appeared first in 1688.

An Act of Parliament being passed in the year 1699 for the resumption of forfeited estates in Ireland, commissioners were appointed to settle claims, and as Asgill had become embarrassed in his circumstances, and had also become involved in difficulties as the executor of his eccentric friend Dr. Barebone, the builder of the new square in Lincoln's Inn, he determined to go to Ireland, where his merit and the favour of the commissioners procured him very extensive and lucrative practice, the whole country being engaged in law-suits, in the most important of which he was retained. He had married the daughter of Nicholas Browne, the attainted Viscount Kenmare, and he purchased of the crown, but avowedly as trustee for Lord Kenmare's infant son, his large estates in Ireland, and thereby acquired so much influence, that he obtained a seat in the Irish parliament for the borough of Enniscorthy. Prior to this time, however, he had published 'An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated from hence into that Eternal Life without passing through Death, although the humane Nature of Christ himself could not thus be translated till he had passed through Death,' 8vo, 1700; a pamphlet which, from its singular style, and the wildness of the author's ideas, occasioned an extraordinary sensation. Notwithstanding his repeated and solemn assurances of his belief in and respect for the Scriptures, the prevalent opinion occasioned by the appearance of this book was that he was an atheist, and it was alluded to by Dr. Sacheverell as one of the blasphemous writings which induced him to consider the church in danger. The clamour raised against the work was so great, that before Asgill could reach Dublin from Munster, to take his seat, the Irish House of Commons had ordered it to be burnt as a blasphemous libel, and, after he had sat four days, they expelled him on account of it. This expulsion took place on the 11th of October, 1703, yet a month later we find him petitioning the house to allow him to be heard in support of his title to the Castle Rosse estate, which had been impugned on behalf of Lord Kenmare's infant son. Asgill on this occasion successfully maintained his title, but some years later the claims of the Kenmare family were admitted. On his return to England, in 1705, Asgill was elected member of parliament for the borough of Bramber in Sussex, at which place he had obtained considerable interest as executor to Dr. Barebone. He sat in parliament until, in 1707, when, during an interval of privilege, he was arrested for debt, and committed to the Fleet, but was released by order of the House of Commons (December 16). Previous to this (November 25), his obnoxious treatise had been brought before the House, and a committee had been appointed to report upon it; and in consequence of their report, notwithstanding a spirited defence made by Asgill on resuming his place in the House, it was condemned to be burnt by the common hangman, as profane and blasphemous, and he was expelled from the House, on the 18th of December, 1707. After this event Asgill's affairs grew desperate, and he was compelled to remove to the Mint, after which he became a prisoner successively in the King's Bench and the Fleet, within the rules of one or other of which prisons he resided until his death, in November 1738, at the age of more than eighty, according to the memoir quoted in the 'Biographia Britannica,' which agrees also with the date of birth given above (which may however have been deduced from it), or about 160, according to a manuscript note in Sir W. Musgrave's 'Biographical Adver-

ria.' During this time he transacted professional business, and also published a great number of pamphlets, chiefly of a political character. Of the numerous pamphlets upon various political and theological subjects published by Asgill, many were of merely temporary interest. Several were in defence of the Hanoverian succession, and against the pretensions of the house of Stuart. Asgill also wrote some pamphlets on the public funds, and among his more miscellaneous pieces may be mentioned, 'Mr. Asgill's Defence on his Expulsion from the House of Commons of Great Britain in 1707,' 8vo, 1712, and one or two others defending his strange views on death; 'An Essay for the Press,' 1712; a pamphlet denouncing a proposed scheme for licensing and taxing the press; 'A Question upon Divorce,' 1717; 'A Short Essay on the Nature of the Kingdom of God within us,' 1718; 'The Computation of Advantages saved to the Publick by the South Sea Scheme, as published in the Moderator of Wednesday, the 26th of April, 1721, detected to be fallacious; with a Postscript,' 8vo, 1721. A list of these, with some curious particulars respecting Asgill, is given in 'Notes and Queries,' vol. vi., pp. 3 and 300. An interesting notice of Asgill, with copious extracts from his writings, will be found in Southey's 'Doctor.' The chief authority for the life of Asgill is the article by Dr. Campbell in the 'Biographia Britannica,' which is avowedly founded on 'A Manuscript by Mr. A. N.'

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ASHBURNHAM, JOHN, was the eldest son of Sir John Ashburnham, of Ashburnham, in Sussex, where the family had long been settled. Sir John died in 1620, after having run through all his estates, leaving his widow and children in a state of destitution. John, who, at his father's death was seventeen years of age, appears to have gone to court in attendance on the Duke of Buckingham, whose duchess was of the same family as Lady Ashburnham. In the year 1628, through Buckingham's influence, he was appointed groom of the bedchamber to King Charles I., to whom he was already so familiarly known that he both spoke and wrote of him as 'Jack Ashburnham.' In 1640 he was elected member of parliament for Hastings, and for some time he was an active member of the long parliament, and by his thorough support of the king, gave great offence to the majority of the House. In 1642 orders were given that he should be proceeded against for contempt of the summons of the House; on the 5th of February 1643 he was 'disabled' for being in the king's quarters; and in September of the same year an order was issued that his estate should be sequestered, which was carried into effect with so much rigour, that the petition of his wife for an allowance sufficient to educate their children was rejected. At this time Ashburnham was acting as treasurer and paymaster of the royal army. In 1644 he was one of the commissioners for the treaty of Uxbridge, and in 1645 one of the four commissioners named by the king to lay propositions for a peace before the parliament. He was employed also in many other missions of importance, and when the king determined to leave Oxford to join the Scots army before Newark, April 27, 1646, Ashburnham was his only attendant, with the exception of Dr. Hudson, whose local knowledge was indispensable for the journey. He attended Charles to Newcastle, but was compelled soon after to make a precipitate escape, in consequence of the parliament sending orders for his being arrested and carried to London. He fled to France, and joined the court of the queen; but in 1647, when a favourable turn in the king's affairs allowed him to do so, he resumed his attendance on his master. He had a principal share in the contrivance and execution of the king's escape from Hampton Court, November 11, 1647, and his surrender to Colonel Hammond, Governor of the Isle of Wight. The disastrous consequences of this measure led to much blame being thrown upon all who were concerned in it, but especially on Ashburnham, who was supposed to have suggested the surrender. He was even suspected of treachery, and a report was spread that he had received 40,000*l.* to deliver the king into the hands of his enemies. Those who did not credit this report, which indeed the whole tenor of his life belied, supposed that he had been deceived by Cromwell and Ireton, with whom he was in constant communication, as the king himself had been, during Charles's residence at Hampton Court. Ashburnham was so stung by the imputations on his honour, that in 1648 he printed 'A Letter to a Friend, concerning his deportment towards the King at Hampton Court and the Isle of Wight,' in which production he chiefly confined himself to a denial of the imputations upon his own character.

Ashburnham, who was confined by the parliament in Windsor Castle until he was released by an exchange of prisoners, remained in England after the death of the king, which led many royalists to give credence to the reports against him. He had however obtained leave of Charles II. to remain, as the only method of preserving the estates acquired by his second marriage with the dowager Lady Poulett, which took place in 1649, and he received no favour from the party in power. He was compelled to compound for his estate at the unusually high rate of half its value; was three times banished to Guernsey, and in 1654 committed to the Tower for transmitting money to the king; and was kept imprisoned until the death of Cromwell. At the Restoration he became groom of the bedchamber to the King Charles II., and received a grant of Ampthill and other parks in Bedfordshire for eighty years, as a reimbursement of various sums ex-

pended by him in the royal cause. He remained a familiar companion of Charles II. until his death, which took place in the year 1671, in his sixty-eighth year. He had repurchased the family estates which his father had dissipated, and which are still enjoyed by his descendants, now earls of Ashburnham: the first peer of the family was his grandson, who was called to the upper house by William and Mary.

Besides the 'Letter,' published in 1648, Ashburnham wrote a long justificatory narrative, which was handed about among his friends, after the Restoration, partly to counterbalance a similar paper which had been drawn up and circulated by Sir John Berkley, the other attendant on the king in his flight from Hampton Court, on whom suspicion had been thrown. Berkley's paper was printed before the close of the 17th century, but Ashburnham's, after serving its temporary purpose, remained in manuscript until the year 1830, when it was published by the late Earl of Ashburnham. It is entitled 'A Narrative, by John Ashburnham, of his attendance on King Charles I., from Oxford to the Scotch army, and from Hampton Court to the Isle of Wight, never before printed. To which is prefixed, a Vindication of his Character and Conduct from the Misrepresentations of Lord Clarendon.' The Narrative and Vindication together amply suffice to clear Ashburnham's character from the stain which had rested upon it in consequence of the doubtful manner in which Clarendon gave his opinion of his innocence.

A younger son of Sir John Ashburnham, Colonel WILLIAM ASHBURNHAM, was an active military commander for the king during the Civil Wars, and in 1644, when governor of Weymouth, defended the town for four months against the parliamentary army. He was afterwards imprisoned by Cromwell, on a charge of being concerned in a plot against his life. He died in 1679.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ASHBURTON, ALEXANDER BARING, BARON, was born October 27, 1774, and was the second son of Sir Francis Baring, Bart., an eminent merchant in the city of London. He was removed from school at a rather early age, and placed in the mercantile establishment of his father. Having here completed his commercial training he was sent to the United States, where, and in Canada, he for some years conducted the American business of the firm. Here he acquired much of that wide and varied commercial knowledge, which, later in life, gave so much authority to his opinions on all matters connected with trade and commerce. In 1798 he married the daughter of William Bingham, Esq., Senator of the United States; and on the death of his father in 1810 he became the head of the great firm of Baring, Brothers, and Co.

Mr. Baring entered Parliament in 1812 as member for Taunton, which town he continued to represent till 1820, when he was returned for Callington, and remained its representative until it was disfranchised by the Reform Act. Prior to the introduction of the Reform Bill, Mr. Baring had voted steadily with the whig party; but he warmly opposed that measure, and in future ranked among the supporters of Sir Robert Peel. When Peel accepted office in December, 1834, he acknowledged the advantage which he had derived from the adhesion of his proselyte, by introducing Mr. Baring into his Cabinet as President of the Board of Trade and Master of the Mint. The appointment was a popular one, especially in the City and with the House of Commons, where Mr. Baring had long been regarded as a high authority on all commercial subjects. But the ministry had but a short tenure of office. Peel resigned in April, 1835, and the President of the Board of Trade of course went out with him—having however first been created Baron Ashburton. When Sir Robert Peel returned to office, September 1841, the differences of the United States respecting the boundary question excited some anxiety, and Peel requested Lord Ashburton to proceed to America as special commissioner, with powers to conclude a definite treaty. Both in England and America the nomination was received with satisfaction; and Lord Ashburton conducted the negotiations in so conciliatory a spirit, that Sir Robert Peel was able at the opening of the session of 1843 to announce that a treaty had been concluded with the United States, in which "the adjustment of the boundary question was far more favourable to this country than the award of the King of the Netherlands," and that the other points under discussion between the two governments had been arranged in an equally satisfactory manner. In the House of Lords, Lord Ashburton continued to support the policy of Sir Robert Peel until that statesman brought forward his bill for the repeal of the duties on the importation of corn, when he gave to that measure a resolute opposition. After it became law he took little part in politics. He died May 13, 1848, and was succeeded in the title by his son the present peer. Lord Ashburton cannot be termed a statesman in the proper acceptation of the term. But he brought to the consideration of political questions a clear calm business-like understanding and considerable experience, and though far from an eloquent speaker, his extensive knowledge and unquestioned probity, as well as his high mercantile standing, caused him in his place as a member of either branch of the legislature to be always listened to with respect. As a public man he will be remembered in connection with the treaty which is usually called by his name. Lord Ashburton was also well known as a liberal patron of arts and artists, not neglecting while forming a valuable collection of pictures by ancient masters to employ

living painters. He held the office of trustee of both the National Gallery and British Museum.

(*Gentleman's Magazine* for 1848.)

ASHMOLE, ELIAS, an eminent antiquary and herald, was born at Lichfield, May 23rd, 1617, and was placed at an early age as a chorister in the cathedral of Lichfield. He was afterwards taken into the family of James Paget, Esq., one of the puisne barons of the Exchequer, who had married his mother's sister. At the age of 16 he commenced the study of the law; and in 1638 he married Eleanor, daughter of Peter Mainwaring, of Smallwood in Cheshire, about which time he was admitted to practice as a solicitor in Chancery. In February 1641 he was sworn an attorney of the Common Pleas. He lost his wife on the 5th of December the same year. A royalist in principle, he became in 1645 one of the gentlemen of the ordnance in the garrison at Oxford, whence he removed to Worcester, where he was first a commissioner, and afterwards receiver and registrar of the excise. He became soon after a captain in Lord Ashley's regiment, and comptroller of the ordnance. In the midst of these employments he entered himself of Brasenose College, Oxford, where he applied himself with great vigour to the study of natural philosophy, mathematics, and astronomy, and where his acquaintance with Mr. (afterwards Sir George) Wharton led him to devote himself to the mysteries of astrology.

In July 1646 Mr. Ashmole withdrew again for a few months to Cheshire; but, coming to London, he fell in with Mr. (afterwards Sir Jonas) Moore, Mr. William Lilly, and Mr. John Booker, esteemed the greatest astrologers of their time, and was by them caressed, instructed, and admitted into their fraternity. In 1649 he married his second wife, the Lady Mainwaring (widow of Sir Thomas Mainwaring, Knight, recorder of Reading), whose second son by a former husband, Mr. Humphrey Stafford, made great opposition to the match. The large fortune which he obtained with this lady (he was her fourth husband, and much her junior in years) enabled him to open his house to the learned and scientific persons, and especially to the many astrologers who flourished in that time. In 1650 he published in 12mo a treatise written by Dr. Arthur Dee upon the philosopher's stone, under the title of 'Fasciculus Chemicus; whereunto is added, the Arcanum, or Grand Secret of Hermetick Philosophy. Both made English by James Hasolle, Esq.,' in which name the letters of his own will be found transposed. He at the same time undertook to make a complete collection of the works of such English chemists as had till then remained in manuscript. He likewise employed a part of his time in acquiring certain manual arts, such as engraving seals, casting in sand, and the craft of a goldsmith. In 1652, believing that a competent knowledge of Hebrew was necessary for understanding and explaining such authors as had written on the hermetic science, he applied himself to the study of that language. At length, towards the close of 1652, his 'Theatrum Chymicum Britannicum' appeared, a quarto volume, containing many pieces of our old hermetic philosophers. This work gained him a high reputation, and among other scholars to whom it extended his acquaintance was the celebrated John Selden, with whom he lived in intimate friendship till his death. Ashmole's marriage with the Lady Mainwaring, exclusive of mere family opposition, involved him in several lawsuits, and at last in one in Chancery with the lady herself. October 8th, 1657, he says, "The cause between me and my wife was heard, when Mr. Serjeant Maynard observed to the court that there were 800 sheets of depositions on my wife's part, and not one word proved against me of using her ill, nor ever giving her a bad or provoking word." The lady's suit was dismissed, and, notwithstanding the 800 sheets of depositions, Ashmole and his wife continued thenceforward to live together with all the usual appearances of harmony.

Ashmole now devoted himself to the study of antiquity and records. This recommended him to Mr. (afterwards Sir William) Dugdale, whom he accompanied about this time when making his survey of the Fens. In 1658 he published a treatise on the philosopher's stone, entitled 'The Way to Bliss; in three books,' 4to; a work in which he took leave of his friends the astrologers and alchemists. He had throughout life been a diligent collector of rarities, and somehow induced the younger Tradescant and his wife in 1659 to make over to him, by deed of gift, the remarkable museum of curiosities at South Lambeth, which the two Tradescants, father and son, had been long accumulating. The deed remained in Mrs. Tradescant's hands, and after her husband's death Ashmole instituted a suit in Chancery to compel the widow to transfer the collection to him. Mrs. Tradescant replied to the bill, denying that such a conveyance had ever been executed, and cited her husband's will, of a later date than the alleged conveyance, in which the collection of rarities is left to her during life, with power to bequeath it to Oxford or Cambridge university. The lord chancellor (Clarendon) however gave judgment in favour of Ashmole, and the widow was of course compelled to submit.

Upon the Restoration, King Charles II. bestowed upon him (June 18, 1660) the place of Windsor herald, and a few days after appointed him to make a description of the royal collection of medals. On November 2, 1660, he was called to the bar in the Middle Temple hall; and in January, 1661, admitted F.R.S. Soon after this time he had several new preferments bestowed upon him, and amongst them, by warrant, February 9, 1661, the secretaryship of Surinam. His

second wife, Lady Mainwaring, dying in April 1668, Ashmole married in the following November Elizabeth, the daughter of his friend Sir William Dugdale. A wealthy and prosperous man, he was now courted and esteemed by the greatest persons in the kingdom; and having finished his labours upon the 'History of the Order of the Garter,' presented that work to the king, May 8, 1672, who, as a mark of approbation for his toil and research, presented him with a privy seal for 400*l.* In 1675 he resigned his office of Windsor herald; and in 1677, on Sir Edward Walker's death, might have been made garter king of arms, but waived the appointment in favour of his father-in-law, Sir William Dugdale. On the 26th of January 1679, a fire broke out in the Middle Temple, in a set of chambers next to those in which Mr. Ashmole resided, by which he lost the greater part of his library, a cabinet of ancient and modern coins, and a great collection of seals, charters, and other antiquities. His manuscripts however, and his gold medals, were fortunately preserved, by being in the house which had been Tradescant's at Lambeth.

In 1682, the University of Oxford having finished a building as a repository for curiosities near the theatre, Ashmole sent thither the collection of rarities which he had received from the Tradescants (first however carefully removing everything that was likely to connect their name with the museum), and with it the valuable additions he had himself made to the collection. He afterwards added the donation of his manuscripts and library. This is still called the Ashmolean Museum. In 1686, on the death of his father-in-law, Sir William Dugdale, he declined a second time the office of garter, which he would have obtained for his brother-in-law, John Dugdale, but was unsuccessful. He however procured for him the place of norroy king of arms. This was one of the last public acts of Ashmole's life. He died May 13, 1692, and was interred at Lambeth.

Besides the works already noticed, which were published during his life, Ashmole left large collections in manuscript. Of these the two following, which are the most important, have been published:—'The Arms, Epitaphs, Fenestral Inscriptions, with the Draughts of the Tombs, &c., in all the Churches in Berkshire,' penned in 1666, were in part published afterwards under the title of 'The Antiquities of Berkshire,' 3 vols. 8vo, 1717, 1723, and at Reading in folio, 1736; and the diary of his life, which was first published in 12mo. in 1717, under the title of 'Memoirs of the Life of the Learned Antiquary, Elias Ashmole, Esq., drawn up by himself by way of Diary, with an Appendix of Original Letters;' published by Charles Burman, Esq.; reprinted with Lilly's 'History of his Life and Times,' 8vo, London, 1774. It is from this diary, abounding in absurd and puerile memoranda, but affording equally abundant evidence of his shrewd regard to his own interests, that the dates and facts in the preceding memoir have been principally taken.

ASHMUN, JEHUDI, was born at Champlain, in the state of New York, in the year 1794. He was the third of ten children of his father, a farmer, who had settled at Champlain when the neighbourhood was a comparative wilderness. He early displayed a fondness for books, and at the age of fourteen commenced preparing for college. Four years afterwards he became a student at Middlebury College, where he supported himself by teaching a school. In the interim he had acted as clerk to an attorney, or in any capacity which afforded a subsistence for the moment. He originally destined himself for the Christian ministry, but at different times studied both law and medicine. He removed to the university of Vermont, at Burlington, where he graduated with distinction. At the age of twenty-two he became the principal of a theological seminary at Hampden, in the state of Maine, called 'The Maine Charity-School,' and subsequently acted as classical professor. He was married at New York on October 7th, 1818, to Miss Gray, but having promised marriage to another, his conduct was regarded in so unfavourable a light in Maine, that he was compelled to quit the state. He went to Baltimore, and after vainly endeavouring to establish a superior seminary for girls, set up a periodical called 'The Constellation,' which failed, leaving him deeply in debt. He then removed to Washington, and after a time obtained the editorship of 'The Repository,' a monthly magazine, established under the auspices of the clergy of the Episcopal Church, whose communion he joined on the occasion. In this work he wrote much in favour of the plan of the 'African Colonisation Society,' for founding a settlement of liberated negroes on the west coast of Africa, and for a short time his periodical was entirely devoted to the subject. In 1821 he also published a 'Life of the Rev. Samuel Bacon,' who had fallen a victim in the original attempt to set the colony on foot. This publication entailed a heavy loss on the author, already deeply involved on other accounts. The desire to set himself free by the profits of commercial speculation, determined him to undertake a voyage to the coast of Africa. He obtained also an appointment as one of their agents from the African Colonisation Society. He landed at Cape Mesurado, with a detachment of freed negroes from Baltimore, in August, 1822, and finding the other agents had previously left the coast, he assumed all the authority belonging to the sole representative of the Society. From that moment his life was devoted to one object, the prosperity of the infant colony.

At the time of his arrival, the whole population, the late arrivals included, amounted to 130 persons, of whom 35 only were capable of bearing arms. Ashmun instantly set about building and fortifying,

without at the same time forgetting to make arrangements for instructing the colonists, and even the surrounding natives, in the arts of civilisation. His progress was stopped by sickness, which attacked all but two of the recent immigrants, and carried off Mrs. Ashmun on the 15th of September. The colony was also subjected to several hostile attacks from surrounding tribes, which Ashmun was able successfully to resist, inflicting at the same time great loss upon the assailants. From that time the colony was left in peace, and Ashmun devoted himself entirely to the civil interests of the settlement. Although retarded by frequent illness, which proved so fatal to others that on seven different occasions he was the only white man left in the colony, and although harassed by a misunderstanding with his principals at home, he had the satisfaction to see it making rapid progress. By the end of 1826 he had established a complete system of law; had founded new settlements inland, as well as on the coast; had erected two churches, besides a variety of other public buildings at the capital, Monrovia; had built a colonial schooner; had set up a printing-press, and opened a public library consisting of 1200 volumes. The population had increased during his administration to upwards of a thousand, and a considerable trade had sprung up.

Ashmun's constitution, which had been impaired even in his college days by severe study and frequent preaching, was completely destroyed by the climate of Africa and his never-ceasing exertions. In the midst of his arduous duties, having still some idea of entering the legal profession, he spent four hours each day in the study of Blackstone's 'Commentaries,' besides going through a great amount of miscellaneous reading. His only relaxation consisted in a voyage to the Cape de Verd Islands, in 1823, which greatly recruited his health. His departure for his native land became at length a matter of necessity, and on the 25th of March, 1828, he left the colony, then recently named Liberia, in the brig 'Dorria.' After touching at the island of St. Bartholomew, the brig reached Newhaven, Connecticut, in July. Ashmun landed in a state of great exhaustion, revived for a few days, relapsed, and then expired on the 28th of August, 1828, in his thirty-fifth year. His remains were honoured with a public funeral. A memoir of his life, by R. R. Gurley, a fellow-labourer in the cause of Liberia, appeared at Washington in 1835, in 1 vol. 8vo, with a portrait.

(Abridged from the *Biographical Dictionary of the Useful Knowledge Society*.)

ASKEW, ANNE, or *Ascough*, the second daughter of Sir William Askew of Kelsey, in Lincolnshire, has obtained mention in most histories of England as one of those sufferers who, before the final completion of the Reformation, abjured in part the doctrines of the Romish Church. She was more highly educated than was ordinary in that day, and by study of the Scriptures became a convert to the opinions of the reformers, at which her husband, one Kyme, a violent papist, was so much displeased that he turned her out of doors. She came up to sue for a separation, and although she did not obtain a legal divorce, she refused to return to her husband, and resumed her maiden name. She was arrested in March 1545, and accused of holding heretical doctrines concerning the sacrament, and denying the corporal presence of Christ's body in the elements after consecration; and on this charge she was committed to prison. Being examined before the chancellor, the bishop of London, and others, she is said to have replied boldly to the lord mayor's question, "Whether the priests cannot make the body of Christ?" "I have read that God made man, but that man can make God I never yet read." (Strype, 'Memorials,' i. p. 387.) Bishop Bonner was anxious to persuade her to recant, but her admissions were not satisfactory, or at least not effectual, for she was soon after again examined closely as to her belief and doctrines, and committed to Newgate. While there she was again strictly questioned as to what ladies at court had shown her favour and encouragement. Not being able to extract any information on this point, she was placed on the rack and cruelly tortured; and in a narrative drawn up by herself she states that, because she did not answer, "my lord chancellor (Wriothesley) and Master Rich took pains to rack me with their own hands till I was nigh dead." But her patience and fortitude could not be shaken, nor does it appear that she had any disclosures to make. She was burnt with four others at the stake in Smithfield, July 16, 1546. (*The First Examination of Anne Askewe, lately Martyred in Smythfelde by the Romish Popes Upholders, with the Eucydacion of Johan Bale; the Lattre Examination, &c.*; Fuller, *Church History*, book iv.; Fox, *Book of Martyrs*.)

ASMONÆANS. The Asmonæan family derived their name from Asmonæus, a Levite of the class Jojarib, who has been supposed to have been contemporary with the immediate successors of Alexander the Great. The son of Asmonæus was Symeon, or Simon, whose son Johannes was the father of Mattathias, the father of the Maccabees. The name Asmonæus, or Asmonæus, had probably, like other Hebrew names, a significative meaning; the word Chahsmanim occurs only once in the Old Testament, in Psalm lxxviii. 32. It there means 'fat ones'; that is, rich noblemen, princes; hence the designation Asmonæans implies nobles or princes emphatically so called.

The Jews, while subjected to the Seleucids, or Greek kings of Syria, depended upon the priests as the organ of every interest, and the high-priest in Jerusalem was the head of the nation. The Jews had for many years been subject to the arbitrary rule and cruelty of the Syrian

kings, when Mattathias and his five heroic sons, John, Simon, Judas, Eleazar, and Jonathan, commenced their victorious resistance to the attempt of Antiochus Epiphanes to compel the Jews to exchange their ancestral monotheism for the idolatry of their Syro-Macedonian oppressors. This struggle is described in the books of the Maccabees, which are included among the books of the Apocrypha. It is also detailed in the 'Antiquities of Josephus,' from book xii, cap. 6, to the end of book xvi.

The power of the Asmonæan dynasty lasted from the year B.C. 166 to B.C. 37, but the family survived the dynasty. The first descendants of the Maccabees ruled without the title of king, but with sovereign power: they united in their persons the functions of the high-priest, the chief civil magistrate, and the chief commander of the army. The later Asmonæan monarchs adopted the title of king, but they lost, with the pious virtue of their ancestors, the love of the nation; and subsequently, by family discord, the kingdom itself.

After the death of Mattathias, Judas, at the head of those Jews who had fled into the wilderness, made war (B.C. 166) against Antiochus Epiphanes, overcame and killed Apollonius in battle, and thus became chief of his people. The next year he vanquished Lysias and Gorgias, two other generals of Antiochus; he then purified the temple, and restored the former worship. Antiochus, having heard of the defeat of his troops, swore that he would destroy the whole nation. As he was hastening to Jerusalem he died miserably, B.C. 164 or 165. Antiochus Eupator, his son, made peace with the Jews, but the war was soon renewed. Demetrius Soter, having put Antiochus to death, usurped his kingdom, B.C. 162, and conferred the high-priesthood on Alcimus. In a battle against Bacchides, one of the generals of Demetrius, Judas was killed. [JUDAS MACCABEUS.] Jonathan succeeded his brother, and after some years of commotion was made high-priest, B.C. 153.

Jonathan entered into an alliance, B.C. 150, with the usurper, Alexander-Balas, who pretended to be the son of Antiochus Epiphanes. Jonathan was afterwards killed by Tryphon, a professed supporter of the claims of Antiochus, the son of Alexander-Balas. [JONATHAN APPHUS.] Simon, B.C. 144, shook off the yoke of the kings of Syria, and took the city of Gaza and the fortress of Jerusalem. He made an alliance with Antiochus Sidetes; but it was soon after broken, and Antiochus sent Cendebeus against him. Simon, now too old to go to war, resigned the command to his sons, by whom Cendebeus was defeated. Ptolemæus, the son-in-law of Simon, aspiring to reign in his stead, invited his father and brothers-in-law to a feast, at which Simon and his sons were assassinated, B.C. 135. [SIMON MATHES.] John Hyrcanus, the third son of Simon, not being with him when he was murdered, escaped assassination. Ptolemæus now called Antiochus Sidetes to his assistance. They besieged Jerusalem, which being reduced to a state of famine, John was obliged to capitulate. John went afterwards with Antiochus in an expedition against the Parthians; and for his exploits against the Hyrcanians was surnamed Hyrcanus. [JOHN HYRCANUS.]

Aristobulus, the son of Hyrcanus, became high-priest after the death of his father. Hyrcanus bequeathed the sovereign authority to his wife, but Aristobulus caused her to be shut up; and, contrary to former custom, assumed both the diadem and regal title, B.C. 106. In an expedition against the Itureans, he was attacked by illness, and returned to Jerusalem, leaving his favourite brother Antigonus to finish the war. The wife of Aristobulus took advantage of the absence of Antigonus to weaken his influence with his brother; and she endeavoured to excite in her husband's mind the belief that Antigonus sought to obtain the royal dignity. Under her influence Aristobulus caused Antigonus to be murdered on his return from the Iturean campaign. He afterwards suffered great remorse for this deed, which aggravated his disorder, and he died at the close of the first year of his reign. Three of his brothers whom he had kept in prison were set at liberty on his death. The eldest, Alexander Jannæus, succeeded him in the royal title and office, B.C. 105. [ALEXANDER JANNÆUS.] Alexander Jannæus reigned twenty-seven years, and was succeeded by his wife Alexandra, B.C. 79. His son Hyrcanus became high-priest. Alexandra reigned nine years. Upon her death, B.C. 70, the government devolved upon Hyrcanus II, a prince of a weak character and inactive disposition, who was dispossessed of his regal authority by his brother Aristobulus, but permitted to retain the office of high-priest, with an ample revenue. Hyrcanus after some time, being assisted by Aretas, king of Arabia, attempted to resume his former rank. Aretas besieged Jerusalem, and Aristobulus was reduced to great straits; but having gained to his party Scarus, one of the lieutenants of Pompeus, Aretas was obliged to raise the siege and to return to defend his own dominions. Thus commenced the Roman power in Judæa. The authority of Aristobulus had not yet been sanctioned by the Romans; and on the appeal of Hyrcanus, Pompeus, having heard the arguments of both parties, decided in favour of Hyrcanus, whom he reinstated in the government under Roman protection. Aristobulus upon this shut himself up in Jerusalem. Pompeus besieged the city during three months; and took it at last by fixing his engines on the Sabbath. The Jews would not violate the sanctity of that day by offensive warfare, although they were ready to repel attacks: Pompeus accordingly issued strict orders that nothing having the semblance of attack should be suffered to occur, in order that the Jews might have no

pretext for disturbing his preparations. Aristobulus was carried to Rome, and made to appear in the triumphal procession which celebrated, among other victories, the Jewish conquest; but finding means to escape from Rome, he returned to Judæa, and excited fresh commotion. Gabinus, the Roman general, took him prisoner, and sent him a second time to Rome, where he died some time after from the effects of poison.

The government of Hyrcanus was disturbed by continual commotions, which he had not the ability to prevent. His minister Antipater, the Idumean, wrested from him all but the name of ruler. Antigonus, the son of Aristobulus, to revenge the death of his father, procured the assistance of the Parthians and took Hyrcanus prisoner. Hyrcanus was allowed to return to Jerusalem; but was put to death *B.C.* 30, at the age of eighty. On the death of Hyrcanus, Antigonus became king; but three years from the commencement of his reign, he was put to death by the Romans, *B.C.* 37, to make way for Herod. Herod had ingratiated himself so much with Julius Cæsar, M. Antony, and the Romans in general, that with their assistance he was enabled to supplant the Asmonæans, and to commence a new dynasty, *A.D.* 37. To confirm his authority, he married Mariamne, grand-daughter of Hyrcanus II., and made her brother Aristobulus III. high-priest, reserving to himself the regal power; but finding that Aristobulus retained many partisans, he caused him to be drowned, *B.C.* 35.

Mariamne, who was distinguished by her beauty and talents, was murdered by order of Herod on an unfounded suspicion of conspiracy and adultery. Her sons were also put to death on a charge of rebellious designs. But the Asmonæan family did not end entirely with their power, for we read in the commencement of the auto-biography of Fl. Josephus, "By my mother I am of the royal blood; for the children of Asamonæus, from whom that family was derived, had both the office of the high-priesthood and the dignity of a king for a long time together. I will accordingly set down my progenitors in order." After giving his genealogy, in order to silence some who had, he admits, denied his high descent, at length he says, "I have three sons—Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian; Justin in the seventh, and Agrippa in the ninth." These are the last traces of the Asmonæan family.

In the British Museum there is a number of Asmonæan coins, from which the following drawings are taken:—



Silver. British Museum.



Brass. British Museum.

(*The Five Books of the Maccabees, with Notes and Illustrations*, by Henry Cotton, D.C.L., Archdeacon of Cashel, Oxford, 1832. Two of these books belong to the Apocrypha, which are frequently annexed to the Old Testament. See Josephus, *Antiq.* xii. 6—xvi. end; Franc. Perez Bayer, *De Numis Hebræo-Samaritanis*, Valentis, 1781, p. 181. folio; Franc. Perez Bayer, *Vindicia Numorum Hebræo-Samaritanorum*, 1790, folio; Spanheimii *Dissertationes de Præstantia et Usu Numismatum*, London, 1706, vol. i. p. 61, &c.)

ASPASIA, a native of Miletus, and the daughter of Axiochus, celebrated for her connection with Pericles. Of her early life nothing is known. She came to reside in Athens, and there gained the affections of Pericles. Having separated from his first wife with her own consent, he attached himself to Aspasia during the rest of his life; but marriage with a foreign woman was expressly forbidden by the law of Athens. There can be little doubt that she acquired great ascendancy over Pericles, though the extent and character of it have been much exaggerated. We are told little of her beauty; much of her mental powers and cultivation. Plutarch says that Pericles esteemed her "because she was a wise woman, and had great understanding in matters of government." Her house became a sort of centre of intellectual society, and it is said, that notwithstanding the seclusion in which Athenian matrons generally lived, many of them accompanied their husbands to enjoy her conversation. Socrates sometimes visited her in company with his friends. (Xen. 'Mem.' II. vi. 36; and the 'Menæxenus' of Plato.) The 'Menæxenus' is written to introduce a funeral oration ascribed to Aspasia, though the conclu-

sion of the dialogue seems to intimate that the author did not mean that ascription to be implicitly believed. Socrates however, as one of the speakers of the dialogue, gives Aspasia the high praise of "having made many good orators, and one eminent over all the Greeks, Pericles, the son of Xanthippus."



ASPASIA.

The connection of Pericles with Aspasia was a favourite subject of invective with his enemies. The comic writers especially treated her with great severity. One of them, Hermippus, prosecuted her on the charge of not believing in the gods, and also of being instrumental in debauching free women to gratify the lust of Pericles. And Plutarch, who relates the story, adds "that nothing but the personal exertions, the tears, and entreaties of Pericles procured her acquittal" ('Pericles,' c. 24). These stories, however unfavourable alike to Pericles and Aspasia, depend on the authority of late writers, as Plutarch and Athenæus: contemporary writers contain no hint of them, with the exception of the comic writers, whose trade was scandal. After the death of Pericles, Aspasia is said to have transferred her affections to Lysicles, a man of low origin, who however by her instructions, according to Plutarch, became for a time the popular leader in Athens. By Pericles Aspasia had a son, also named Pericles, who was legitimatised by a vote of the people.

ASSAROTTI, OTTA'VIO GIOVANNI BATTISTA, to whom Italy owes the institution of schools for the deaf and dumb, was born at Genoa on the 25th of October 1753. In 1771 he entered the fraternity of the 'Scuole Pie,' a society of regular ecclesiastics devoted to the instruction of the young, to whose care he owed his own instruction. His life was thenceforth spent in duties to which his profession invited him. His talents and learning were appreciated by his superiors. He taught successively, in the schools of his order, at Voghera, Savona, Albenga, and Genoa; he was appointed by the archbishop of Genoa to be examiner of the clergy in the diocese; and about the beginning of the present century he lectured on moral and dogmatic theology to the students in the seminary of the 'Scuole Pie.'

About the year 1801, Father Assarotti's attention was drawn to the labours of the Abbé Sicard in the education of deaf-mutes. For years he laboured almost unaided and alone at the self-imposed task of instructing such poor children of this class as his means allowed him to maintain, and at the same time of instructing himself in the means of imparting information to them. It was not till the 2nd December 1812 that Assarotti, with thirty pupils, was enabled to take possession of the college-buildings assigned to them, with an endowment by Napoleon I., in the ex-monastery Della Misericordia. On the fall of the French government, in 1814, the Deaf and Dumb College lost its endowment; but it retained possession of the buildings which had been allotted to it; and, after a suspension of four months, the endowment was restored. Three or four years afterwards the king of Sardinia bestowed on Father Assarotti himself a pension of 800 lire, and provided funds for maintaining eighteen deaf-mutes gratuitously in the house. Assarotti's benevolent designs were now placed beyond the risk of failure; and, although already fallen into premature decrepitude, he continued to devote himself to his philanthropic labours during the remainder of his life. He died at Genoa on the 24th of January 1829, in the seventy-sixth year of his age, having bequeathed to his pupils the remnant of his small fortune.

Assarotti's Italian biographer enumerates a series of departments of knowledge as having been taught by Assarotti in his later years, which, as he truly observes, it could hardly be believed possible to communicate to the unfortunate pupils. The list embraces the Latin and modern languages, ancient and modern history, geography, algebra, and geometry, the elements of astronomy, metaphysics and logic, and the principles of religion, with the arts of drawing and engraving. Several of Assarotti's pupils are named as having displayed a considerable degree of intelligence and knowledge. His scholar Taddei wrote a religious book for his fellow-sufferers; Migliorini became the teacher of a deaf and dumb school in Tuscany; and Castelli obtained a com-

mission in the corps of engineers. Teachers who had been trained under Assarotti were placed at the head of the schools in Turin, Milan, Pisa, Siena, and Parma. Deaf and dumb schools, it is only right to add, are now pretty general in the chief cities of Italy.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ASSEMANI, GIUSEPPE SIMONE, a learned Maronite, native of Syria, who came to Rome towards the beginning of the 18th century, was made Archbishop in *partibus* of Tyre, and keeper of the Vatican library, by Clemens XI. He died at Rome in 1768 in his eighty-first year. He was sent by Pope Clemens on a literary mission to Egypt and Syria in the years 1715-16, and he brought back to Rome many valuable manuscripts. He then set about compiling his 'Bibliotheca Orientalis Clementina Vaticana,' four volumes folio, Rome, 1719-28, being a biographical account of the Syrian writers, divided into three classes, that is, Orthodox, Jacobites, and Nestorians, with copious extracts in the Syriac text, and a Latin version, lists of their works, and comments on the same. He intended to proceed with the Arabian, Copt, and other eastern writers, but nothing appeared in print beyond the Syriac. The fourth volume of the 'Bibliotheca' is engrossed by a learned dissertation on the Syrian Nestorians. His other more important published works are:—'S. Ephraem Syri Opera omnia quæ extant,' six volumes folio, Rome, 1732-46. This edition of the works of St. Ephraem, one of the old Syrian fathers, was begun by Ambarach, another learned Maronite living at Rome, and better known as Father Benedetti, and after his death was completed by Assemani. 'Kalendaria Ecclesiæ Universæ, in quibus tum ex vetustis marmoribus, tum ex codicibus, tabulis, parietinis, pictis, scriptis, sculptivæ Sanctorum nomina, imagines et festi per annum dies, Ecclesiarum Orientis et Occidentis, præmissis unius cujusque Ecclesiæ originibus, recensentur, describuntur, et notis illustrantur,' six volumes quarto, Rome, 1755-57. This is an elaborate and curious work, which originated out of a request of the Marquis Capponi that Assemani would describe five pictures of saints of the Russo-Greek Church in his collection. Assemani undertook the task, wrote and published six large quarto volumes, yet left his work unfinished: he had prepared six more quarto volumes, but they were destroyed in a fire which burnt a large number of his manuscripts in 1768. The first four and part of the fifth of the published volumes are taken up with a learned history of the Slavonian Church. 'Bibliotheca Juris Orientalis Canonici et Civilis,' four volumes quarto, Rome, 1762-64. Some other of his writings were published, yet Vaccolini states that, besides the large number of his manuscripts burnt in the fire already referred to, there is still in the libraries of the Propaganda and the Inquisition at Rome enough in Assemani's handwriting to fill a hundred volumes.

ASSEMANI, SIMONE, the nephew or grand-nephew of Giuseppe Simone, was born in Syria in 1752. He studied at Rome, and having taken holy orders, spent some time in travelling in the East. Of this journey he gave what Meneghilli terms a truly oriental account. On his return to Italy he was employed to draw up a catalogue of the oriental manuscripts of Jacopo Nani. He afterwards became professor of oriental languages in the academy of Padua, and in 1807 was raised by Napoleon I. to a similar professorship in the university of that city, which post he held till his death, April 7, 1821. Assemani was regarded during his life, especially in Italy, as a great authority in Oriental literature. He published several works in Italian and in Latin on Arabian literature and history. Of these perhaps the more important are:—'Saggio sull'origine, culto, letteratura e costumi degli Arabi, avanti il pseudo profeta Maometto,' 8vo, Padua, 1787; 'Catalogo dei codici MSS. Orientali nella biblioteca Naniana,' 4to, Padua, 1787-88 (to this catalogue he added extracts from some of the more remarkable works registered in it); 'Globus Cælestis, Cufico-Arabicus,' 4to, Padua, 1790, being a description of the celestial globe in the Borgia Museum at Velletri, with a dissertation on the astronomy of the Arabs. It was Simone Assemani who first exposed the forgeries of the Maltese Vella, who pretended to have found an Arabic manuscript containing a diplomatic code of the Sicilian Saracens. Vella's imposture on further inquiry being made clear, he was sentenced to imprisonment. (*Cesarotti's Opere*, vol. xviii.; *Fundgruben des Orients*, vol. i.; *Allgemeinen Literarischen Anzeigen* for 1795; Sylvestre de Sacy, *Biographie Universelle—Supplement*; Moschini, *Biografia Universale*, the latter being a new life from original sources.)

ASSEMANI, STEFANO EVODIO, nephew of Giuseppe Assemani, was born at Tripoli about 1707. He studied at Rome, and returned to Syria as a missionary of the Propaganda. He was present at the Synod of Lebanon, 1736, at which his uncle acted as legate. Subsequently he spent some months in England. Having established himself at Rome, he was employed as assistant to his uncle at the Vatican; and on his uncle's death succeeded him as upper keeper of the library. He also became Bishop of Apamea. His literary reputation is not very high. The only works of any consequence which he published are the following:—'Bibliotheca Mediceo-Laurentianæ et Palatinæ Codicum MSS. Orientalium Catalogus,' two volumes folio, 1742, with notes by Gori; 'Acta Sanctorum Martyrum Orientalium et Occidentalium,' two volumes folio, Rome, 1748. To this work, which he compiled from manuscripts in the Vatican, he added the 'Acts of St. Simon,' called 'Stylite,' in Chaldaic and Latin. He also began a general catalogue of the Vatican manuscripts, divided into three classes,

Oriental, Greek and Latin, Italian and other modern languages, of which however he published only the first volume in 1756, a fire which broke out in his chambers having destroyed his papers. Mai has continued parts of this catalogue in his 'Scriptorum Veterum nova collectio.'

ASSER, or more correctly ASHI. Ashi was the principal author of the Babylonian Talmud, so called from the place of his residence. He was born at Babylon A.D. 353 (A.M. 4113), and appears to have been distinguished very early in life by intellectual powers and acquirements. His Jewish biographers indeed relate that he was appointed head of the College of Sori, in Babylon, at the age of fourteen; but it is scarcely necessary to discuss the probability of this unparalleled instance of mental precocity. He held this post till his death in 426. Rabbi Abraham-ben-Dior asserts, in his 'Kabbalah,' p. 63, that since the days of Rabbi Jehuda-Hannasi, or Rabbenu-Hakkadosh, in no one but Ashi had been combined at once knowledge of the law, piety, humility, and magnificence. His fame attracted to his lectures many thousands of students. The expositions of the Mishna which he delivered in his lectures were collected, and form the basis of the Babylonian Talmud. The continuation was the work of his disciples and followers: it was completed seventy-three years after the death of Ashi by R. José, president of the College of Pumbedita in Babylon. (Compare the *Tsemach David*, first part, in the years 4127 and 4187; *Sepher Juchasin*, fol. 117; *Halichoth Olam*, p. 18; Wolfii, *Bibliotheca Hebræa*, tom. i., p. 224.)

ASSER, or ASSERIUS MENEVENSIS, a learned monk of St. David's, whence (the name of that place in Latin being written Menapia, or Menevia) he obtained the appellation of Menevensis. Asser was invited to the court of Alfred the Great, as is generally believed, in or about the year 880, but probably earlier, merely from the reputation of his learning. King Alfred, according to his own statement in the 'Life of Alfred,' first wished him to reside constantly at court; but as Asser would not consent to this, the king then desired that he would apportion his time between the court and his monastery, passing six months at each. It was finally arranged, in accordance with a suggestion of his brother monks, that he should reside alternate quarters at court and at St. David's. The king was at a place called Leonaford when Asser entered on his new duties. Alfred received him with every mark of distinction, and he remained at court eight months, reading with him such books as the king possessed; and henceforward he was a pretty constant attendant at court, in the manner stipulated. Alfred bestowed several preferments upon Asser, including the church of Exeter. An Asser, bishop of Sherburne, is mentioned in the Saxon Chronicle, and he is generally identified with the author of the 'Life of Alfred,' though there are some difficulties in the way of connecting the references in other authorities. It is probable that he held some other see prior to that of Sherburne. In the epistle prefixed to Alfred's translation of Gregory's 'Pastorale,' addressed to Wulfsig, bishop of London, the king calls him 'my bishop,' acknowledging the help received from him and others in that translation. He is also named by king Alfred in his will as a person in whom he had particular confidence. Those very doubtful authorities, Matthew of Westminster and William of Malmesbury, make Asser, bishop of Sherburne, to have died during the life of Alfred, in 883; but the more nearly contemporaneous and trustworthy authority, the Saxon Chronicle, assigns his death to 910; and this is the date at which the decease of Asser Menevensis is usually fixed.

The work which gives Asser his claim to an important place among the early contributors to English history is the Latin 'Life of Alfred,' or, as it is entitled in the best edition, that of Wise (Oxford, 1722, one vol. 8vo), 'Annales Rerum Gestarum Ælfredi Magni.' This is the chief authority for the life of Alfred between the years 849 and 889, and it contains much important information relative to the condition of the country during that period. The work in its present state contains much contradictory matter, and much which is not reconcilable with other authorities, as well as much which is difficult to conceive could have been written by a person in Asser's position. But these things were generally regarded as corruptions and interpolations, and the substantial value of the 'Annals' remained unquestioned till 1842, when Mr. Thomas Wright, first in the 'Archæologia,' vol. xxix., and subsequently in his 'Biographia Britannica Litteraria' (Anglo-Saxon period), article 'Asser,' altogether impeached the authenticity of the whole biography; relying chiefly on the manifest contradictions in the account which Asser gives of himself, his statements respecting certain events, and the fact of the biography breaking off some years before Alfred's death, though Asser survived that monarch eight or nine years. The doubts of the genuineness of the 'Annals' excited much discussion. Mr. Wright's views have been formally and fully met by Lingard in his 'History of the Anglo-Saxon Church,' ii. 426, and by Dr. Pauli in the introduction to his 'Life of Alfred;' and every recent writer on our Anglo-Saxon history has referred at more or less length to the subject. We think it may be fairly stated that the opinion arrived at by the most competent authorities corresponds pretty nearly to that expressed by one of the highest, Mr. Kemble, in his valuable 'Saxons in England' (vol. ii., 42), "that there is no good reason to doubt the authenticity of Asser's 'Annals,' or to attribute them to any other period than the one at which they were professedly composed."

Bale and Pitts give the titles of six works ascribed to our Asser. One is of course 'The Life of Alfred;' the others are—1, 'A Commentary on Boethius,' but the existence of such a work is very doubtful; 2, 'Annales Britannia,' only known by its having been mentioned by Brompton; 3, 'Aurearum Sententiarum Enchiridion,' no doubt the sort of commonplace book mentioned in the 'Annals' as having been compiled for Alfred's use, and termed by him his 'Manual;' 4, 'A Book of Homilies;' and 5, 'A Volume of Letters.' The existence of the 'Homilies' and 'Letters' is however unsupported by any other authority.

AST, GEORG ANTON FRIEDRICH, an eminent German scholar, was born in 1778 at Gotha, at the gymnasium of which place and subsequently at the University of Jena he was educated. In 1802 he began his career as an academic lecturer in the University of Jena; and in 1805 he was appointed professor of ancient literature in the University of Landshut, where he remained until the transfer of that institution to Munich, in 1812. He spent the remainder of his life at Munich, where he died on the 30th of December, 1841.

Ast was one of the best and most industrious of modern scholars, and a very excellent teacher. During the latter period of his life, he devoted himself almost exclusively to the study of Plato, for the elucidation of whose works he had done more than any other scholar. His numerous works may be divided into two classes, philosophical and philological. Among the former we must notice especially his 'Hau-buch der Aesthetik,' Landshut, 1807, 8vo; 'Grundlinien der Philologie,' Landshut, 1808, 8vo, an excellent introduction to the study of antiquity; 'Grundlinien der Grammatik, Hermeneutik und Kritik,' Landshut, 1808, 8vo; 'Grundlinien der Philosophie,' 2nd edit., Landshut, 1825, 8vo; 'Hauptmomente der Geschichte der Philosophie,' München, 1829, 8vo; 'Platonis Leben und Schriften,' Leipzig, 1816, 8vo, a very useful introduction to the study of that philosopher. Among his philological works the chief is a complete edition of Plato's works (Leipzig, 1819-32), in 11 vols. 8vo, with a Latin translation, and a commentary which occupies the last two volumes. This work he followed by a 'Lexicon Platonium,' Leipzig, 1834-39, 3 vols. 8vo., which is one of the best special dictionaries that we have. In a critical point of view, his edition of Plato is greatly surpassed by some of the more recent editions of that philosopher.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge: Conversations Lexicon*.)

ASTBURY, J., one of the great improvers in the manufacture of pottery in this country, was born about 1678; but we have no information as to his early history, or even as to his christian name.

Among the earliest improvers of this important branch of industry were two brothers of the name of Elers, who came to England from Nürnberg about 1690, and settled at Bradwell, near Burslem, in the Staffordshire Potteries, where they introduced a fine new red ware, and made many improvements in other branches of the art. Their operations were kept for some time strictly secret; but at length Astbury, by assuming the garb and manner of an idiot, obtained admission to the works, and employment in some mean capacity. He thus obtained free access to their machinery, and a full knowledge of their processes, and during a period of nearly two years he remained in the works, making models and memoranda during his intervals of absence. Having accomplished his purpose, he quitted the Elers' works and established himself at Shelton, in the Potteries, where he commenced the manufacture of red, white, and other wares, and introduced, for the first time, the use of Bideford pipeclay for lining culinary vessels, by which they were made very superior to those glazed with lead or salt. He likewise made numerous improvements, one of the most important of which was the use of calcined flint, which he had been accidentally led to try, from observing the ostler at an inn where he put up, burn a flint-stone till red-hot, then pulverise it, and blow the fine powder into the eyes of the horse. Astbury's attention was excited by the whiteness of the calcined flint, the ease with which it was pulverised, and the clayey nature which it assumed when moistened; and, reasoning upon these circumstances, he produced, by its employment, a very superior kind of ware. Astbury was eminently successful in his business, and succeeded in realising a considerable property by his improvements. He died in 1743, leaving a son Thomas, who also made some valuable improvements in pottery.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ASTELL, MARY, was the daughter of a merchant at Newcastle-upon-Tyne, where she was born about the year 1668. Her father gave her a good education, and an uncle, a clergyman of the Church of England, perceiving her aptitude for learning, instructed her himself in philosophy, mathematics, and logic, and to these acquisitions she afterwards added the Latin language. She removed to London about the time of the Revolution, and for the rest of her life resided either there or at Chelsea. She assiduously continued her studies, especially of the great writers of antiquity, and produced a considerable number of works, several of which attracted attention. She died on the 11th of May, 1731.

Mrs. Astell wrote a great number of religious and controversial works, of which the principal were as follows:—'A serious Proposal to the Ladies, for the advancement of their true and greatest interest,'

12mo., London, 1697. In this she proposes the establishment of a kind of college for the education of females, as well as for their retirement from the dangers of the world. The plan was highly admired by many, among others by Queen Anne, who manifested an intention of presenting 10,000*l.* towards the foundation of the college. Bishop Burnet however represented to her so strongly the great resemblance of the proposed establishment to a nunnery, that the queen gave up her intention, and the plan fell to the ground. Some of the writers in the 'Tatler' held up Mrs. Astell to derision, under the name of Madonella. 'Letters concerning the Love of God, between the Author of the Proposal to the Ladies and Mr. John Norris,' London, 1695, 8vo. Both Mrs. Astell and Mr. Norris were attacked by Lady Masham, in 'A Discourse concerning the Love of God,' for a great portion of which the authoress was said to have been indebted to the assistance of Locke. Mrs. Astell replied in 'The Christian Religion as professed by a Daughter of the Church of England,' 8vo, 1705. This is her most elaborate work, and whatever its defects, it was universally allowed that the work did great credit to the reasoning powers of the author. 'Reflections on Marriage,' 8vo., 1705. Besides these larger works, Mrs. Astell produced a number of controversial tracts.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ASTLE, THOMAS, was the son of Daniel Astle, keeper of Needwood Forest, and was born at Yoxall, in Staffordshire, in 1734. He was sent to the office of an attorney in his native town, but his taste inclining him to the study of general antiquities, he came to London; where, about the year 1763, he became known to Mr. Grenville, then First Lord of the Treasury and Chancellor of the Exchequer, and was employed by him in the arrangement of papers, and other business which required a knowledge of ancient hand-writing: in 1765 Mr. Grenville gave him the office of receiver-general on the civil list. Soon after this, Mr. Astle married the only daughter of the Reverend Philip Morant, the author of the 'History of Essex,' and by this connection he eventually inherited the property of his father-in-law, which was considerable. In 1770, on the death of Mr. Morant, who had till then superintended the printing of the Ancient Records of Parliament begun five years before, Astle was appointed by the House of Lords to take his place, and he presided over the publication till its completion in 1775. He was then made chief clerk in the Record Office in the Tower; and some years after he succeeded to the place of Keeper. He was, besides, a Fellow of the Royal and Antiquarian Societies, and, till his death, one of the Trustees of the British Museum. He died on the 1st of December, 1803. Mr. Astle is the author of a number of articles in the 'Archæologia,' and several separate antiquarian publications. But the work by which he is best known is his 'Origin and Progress of Writing,' first published in quarto in 1784, and again in 1803. Mr. Astle inherited, with the estates of Dr. Morant, his library, which he greatly extended. The printed books were purchased soon after Mr. Astle's death for 1000*l.* by the Royal Institution, of whose library they now form a very important part. His immense collection of manuscripts he left by will, in token of his gratitude to the Grenville family, to the Marquis of Buckingham, on payment of the almost nominal sum of 500*l.* Combined with the collection of ancient Irish manuscripts formed by Charles O'Connor, and others added by Mr. Grenville, they formed an assemblage of original materials for the history of the three kingdoms, unequalled in any private collection. They were announced for sale with the rest of the Stowe library in 1849, but were previously purchased by Lord Ashburnham.

ASTOLPHUS succeeded his brother Ratchis as king of the Longobards, A.D. 750, Ratchis having voluntarily abdicated, and retired into the monastery of Monte Casino. Astolphus early formed the resolution to aim at driving away the Greeks from Italy, and with this view broke the treaty made by his predecessor with the Byzantines. In 752 he took Ravenna, expelled the Exarch, and conquered the Pentapolis, which comprised part of the present March of Ancona. He then turned his arms against the duchy of Rome, which still acknowledged, at least nominally, the authority of the eastern empire. The pope, Stephen II, sent ambassadors to Astolphus with splendid gifts, and obtained a truce for forty years. Four months after however, Astolphus broke the truce, and the pope, despairing of assistance from the indolent Byzantine court, had recourse to Pepin, king of the Franks. Stephen himself repaired to Paris in 753, where he crowned Pepin, and bestowed on his two sons, Carlomann and Charles (afterwards Charlemagne), the title of Patricians of Rome. Pepin soon after marched an army into Italy, defeated Astolphus, and besieged him in the city of Pavia. A treaty was concluded, which Astolphus failed to observe, and in 755 Pepin crossed the Alps a second time, and again besieged Astolphus in Pavia. Astolphus now sued for peace; he paid a large sum to Pepin for the expenses of the war, and gave up the Exarchate, including Comacchio, as well as the Pentapolis, which were bestowed by Pepin on the see of St. Peter. Pepin sent the abbot of St. Denis, who received the keys of the various towns from Astolphus's commissioners, and deposited them with Pepin's act of donation on the altar of St. Peter at Rome. This was the origin of the temporal power of the popes, as independent sovereigns. The territory thus given up included the country of Ravenna and the province since called Romagna. The duchy of Rome was not included in it. Astolphus died in 756, owing to a fall from his horse. Astolphus,

during his quarrels with the pope, founded several monasteries, in one of which his daughters took the veil. (Muratori, *Annali d'Italia*; Sigonius, *De Regno Italiae*; Giannone; Manzoni.)

ASTLEY, PHILIP. As an inventor in his line of art, and as the founder of Astley's amphitheatre, a name known to all the sight-seers of Great Britain, and part founder of Franconi's Cirque Olympique, the equally celebrated establishment of Paris, Astley calls for a notice which would else scarcely be bestowed upon an exhibitor of equestrian feats.

Philip Astley was born at Newcastle-under-Lyne in 1742. In 1753 or 1754 he came to London with his father, who was a cabinet-maker. He worked with his father till 1759, when he enlisted in the 15th, or Elliot's Light-horse. He was already an expert horseman, having, as he says in the Preface to his 'Modern Riding-master,' from infancy made the management of horses his chief study. He was upwards of six feet in height, and possessed of extraordinary muscular power. He in consequence soon distinguished himself in the regimental riding-school, and was made one of the teachers, roughriders, and breakers to his regiment. He served on the continent during the last three or four years of the Seven Years' War, and by various serviceable deeds, exhibiting marked intelligence as well as courage and presence of mind, he attracted the favourable notice of the superior officers. For these services he was promoted to the rank of serjeant-major, and on his return to England, in 1765, having solicited his discharge, honourable mention was made of them in his certificate of service.

While in the army he had been accustomed to amuse himself and his comrades by repeating the equestrian feats which he had seen displayed by Johnson, a performer whose career was almost as remarkable as Astley's own; and after obtaining his discharge he practised them for a livelihood. General Elliot had presented him with a charger, as a testimony of the high opinion he entertained of him; and with this horse, and another which he purchased in Smithfield, Astley commenced his performances in an open field near the Half-penny-Hatch, Lambeth, receiving what gratuities casual spectators, or such as were attracted by his handbills, pleased to bestow; and eking out his scanty gains by working occasionally as a cabinet-maker and breaking horses. He also exhibited 'a learned horse,' 'ombres Chinoises,' and sleight-of-hand in the evenings, in a large room in Piccadilly. After some time he engaged part of a large timber-yard, on which he erected an unroofed wooden circus. His performances here became very popular, and before 1775 they would seem to have excited the curiosity of royalty; as in the dedication to the king, prefixed to his 'Modern Riding-master,' published in that year, he speaks of having been commanded to exhibit his 'manly feats of horsemanship' before his majesty. In 1780 he opened a larger and more substantial building, though also constructed of wood, on the site of his former one, and entitled it the 'Amphitheatre Riding-house,' in which he introduced for the first time musical pieces, dancing, and pantomimic action, as well as horsemanship; he also added a stage and scenery. Not being licensed, he was imprisoned under the Act 25th George III., but was released, and obtained a licence, through the intercession of Lord Thurlow, whose daughters he instructed in riding. In 1785 he added sleight-of-hand performances to the attractions of his amphitheatre; and in the same year he published 'Natural Magic, or Physical Amusements Revealed,' explaining some of his tricks. The name of the amphitheatre, which was from time to time increased in size, and altered in its decorations, was changed by the proprietor, first to 'The Royal Grove,' and afterwards to the 'Amphitheatre of Arts;' but the name given to it by the public, and which has survived both him and his family, was 'Astley's Amphitheatre.'

In 1794 Astley made the campaign in Holland as a volunteer. He published two works during that year:—'Remarks on the Duty and Profession of a Soldier;' and 'A Description and Historical Account of the Places near the Theatre of War in the Low Countries, by Philip Astley, Esq., of Hercules Hall, Lambeth, London.' In 1794, as in his youthful campaign, Astley distinguished himself by his courage and kindly disposition. At the siege of Valenciennes he re-took a piece of ordnance which the French had captured. The Duke of York gave him two horses as a reward for his gallantry: Astley sold them, and expended the money in providing comforts for the soldiers with whom he was acquainted. In the winter he laid out a considerable sum in providing every soldier in his own troop with a flannel waistcoat, having a shilling sewed in one of the pockets, and a packet of needles, thread, and other little articles essential to their comfort.

During his absence his amphitheatre was burned down. This happened on the 16th of August 1794. As soon as he heard of the accident he obtained leave of absence, returned home, and rebuilt his amphitheatre: he re-opened it on Easter Monday, 1795. A similar misfortune befell him in September 1803, when he was absent in Paris, and was repaired with the same energy and expedition. It was somewhat earlier than this that he had associated himself with Franconi in founding the Cirque Olympique at Paris. His last literary work was one on which he had been engaged for several years, 'Astley's System of Equestrian Education,' published in 1801. He died at Paris of gout in the stomach, on the 20th of October 1814.

It would be absurd to criticise Astley's books as literary productions; but, in addition to their high merit as manuals of equestrian

instruction, they contain a fund of garrulous anecdote, and occasional remarks indicative of an undeveloped artistical sense.

(*Biographical Dictionary of the Useful Knowledge Society; Biographie Universelle.*)

ASTRUC, JOHN, an eminent French physician, was born at Sauve, in Languedoc, March 19, 1684: he studied in the University of Montpellier, and took the degree of Doctor in Medicine in 1703. In 1706 he acted as substitute to Chirac, one of the university professors, who had been forced to attend the French army. In 1710 Astruc obtained by competition the chair of anatomy and medicine in the University of Toulouse, where he revived the study of anatomy. The reputation however which he now acquired caused him to be soon recalled to Montpellier, where he occupied a medical chair from 1715 to 1728, when he resorted to Paris; but soon after was induced, by his love of travel and a desire to extend his medical views, to accept the situation of first physician to the king of Poland and elector of Saxony. After a very short stay however he returned to Paris, and was in 1730 appointed a consulting physician to the king of France, and in 1731 professor of medicine in the College of France. He became a member of the medical faculty of Paris in 1743, and died in 1766.

Although no great discovery is attached to Astruc's name, he acquired great celebrity among his contemporaries, both as a teacher and as an author; and the integrity of his character was justly appreciated. A simple and happy method in treating the subjects which he taught, and an easy, clear, and eloquent language, recommended him as a lecturer. His writings displayed a solid and extensive acquaintance with the history of literature and science, the result of the unvaried assiduity with which from his early youth, and during the whole of his long career, he applied himself to bibliographical learning. Astruc has left a considerable number of works on medicine, on the long-standing controversy between the physicians and surgeons of Paris, on the natural history of Languedoc, his native country, on metaphysics, and even on sacred history. In 1710 he published his first work on the theory of 'Digestion,' which he endeavoured to explain according to the principles then prevalent of the philosophy of Descartes. This was followed by a long succession of others, the latest 'Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier,' on which he had spent much time, and was most anxious to complete, but left unfinished, having been published after his death by Lorry. Among the subjects on which Astruc wrote most fully, and on which he was long regarded as an authority, were the plague, and the diseases of women. But his most extensive work, and that which has chiefly served to establish his high reputation, is his 'De Morbis Veneris,' first published in one volume 4to, Paris, 1736, and afterwards enlarged to two volumes 4to, in the second edition, 1740. The first edition of this work was translated into English by William Barrowby, M.D., Lond., 1737, 2 vols. 8vo.

(A full account of Astruc's life has been given by Lorry in his posthumous edition of that author's *Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier*, Paris, 1767. See also Hazon, *Notice des Hommes Célèbres de la Fac. Méd. de Paris*, Paris, 1778, p. 256; the *Biographie Médicale*, tom. i., and the *Biographie Universelle*, in which will be found a list of his writings.)

ATAHUALPA, the last Inca of Perú, was the son of Huayna Capac, the eleventh Inca, by a princess of Quito, or Quito. His mother not being of the royal family of Perú, Atahualpa could not, on this account, succeed his father. But Huayna Capac, who loved him passionately, was desirous that Atahualpa should succeed to the throne of Quito, which kingdom had been added to his empire. The hereditary prince Huascar having been induced to assent, Atahualpa was placed on the throne of Quito during the life of his father. But on the death of the inca, which, according to Garcilaso, took place in 1523, Huascar insisted as the conditions of leaving his brother undisturbed in the possession of his kingdom, that he should not make any new conquests on his own territory, and that he should render him homage as his liege lord. Atahualpa agreed, and on pretence of visiting Cuzco to celebrate the obsequies of their deceased father, and to render homage to Huascar, he contrived to assemble at Cuzco a force of more than 30,000 veterans who had served under his father. Huascar was warned of these proceedings by some of the old governors of the province, but before he had time to prepare himself, more than 20,000 men belonging to Atahualpa had crossed the Apurimac, and were within a hundred miles of Cuzco. Huascar assembled as large a body of troops as he could muster. The armies met in a plain six miles from Cuzco. After an obstinate battle, victory was decided in favour of Atahualpa. Huascar was taken prisoner, and kept in chains. But Atahualpa had resolved to make himself Inca of Perú, and as by the laws of the country he had no claim to the throne while there were members of the family whose mothers were of the blood-royal of Perú, he determined to rid himself of all who possessed this double qualification. Accordingly he invited to Cuzco all the male descendants of the incas, more than 200 in number, and then commanded them to be seized and put to death, without distinction of age or sex. Some were beheaded, others precipitated from rocks, women and children were hung by their hair from trees, and left to die there. The servants of the household of the inca and the inhabitants of all the towns in the neighbourhood of Cuzco, are also said by the Spanish historians to have been destroyed. The date of these

atrocious proceedings is not stated, but it must have been between the death of Huayna Capac in 1533 and the arrival of Pizarro in 1532.

In the midst of these civil discords, the Spaniards arrived in Perú. Atahualpa terrified at the accounts which he received of them, and knowing that Huascar had sent secretly to entreat their assistance, despatched an embassy, accompanied by a rich present, with a view to gain the favour of the invaders. The ambassador was very civilly received by Francisco Pizarro, who on his part sent his brother Hernando to visit Atahualpa to offer him his friendship, and to demand an interview. On the following day, November 16, 1532, Atahualpa, accompanied by 8000 men unarmed, went to visit Pizarro. On his arrival, Father Valverde, in a long harangue, endeavoured to acquaint the Inca with the doctrines of the Catholic religion, and declared to him that his kingdom had been given by the pope, the vicar of God, to the mighty Emperor Carlos, and that consequently he was bound to surrender it, otherwise both he and his subjects would be destroyed with fire and sword. The Inca commenced a reply, through an interpreter, marked by a grave dignity, in which he refused to acknowledge the right of the Spaniards to his throne. But he was not permitted to finish his speech. The Spanish cavalry fell upon the unarmed multitude who had assembled, attracted by the novelty of the sight, sabring and trampling under the feet of their horses old men, women, and children. Francisco Pizarro, at the head of the infantry, attacked the guard of Atahualpa, who, at the command of their Inca, offered no resistance; and the Spaniards, after seizing Atahualpa, and loading him with chains, conducted him as a prisoner to the royal seat of the Incas at Caxamarca.

Atahualpa offered Pizarro, for his ransom, to cover the pavement of his prison with vessels full of gold and silver; and further, raising his hand as high as he could reach, and making a mark in the wall, promised to fill the room up to that height with the same precious metals. Pizarro agreed to this proposal, and the Inca gave the necessary orders for procuring the ransom. Atahualpa though imprisoned, was in communication with his generals, and ordered them to remove his brother to Jauja, and soon after, on finding that he was still seeking the interference of Pizarro, commanded him to be put to death.

Atahualpa's own death was near at hand. A Peruvian renegade, called Felipillo, who served as an interpreter to the Spaniards, and who reckoned on obtaining as the price of his treachery one of the Inca's wives, falsely accused Atahualpa of having secretly given orders to his subjects to arm against them. The Inca was accordingly brought to trial before a court appointed by Pizarro, and of which he constituted himself and Almagro the judges. Some of the Spanish officers remonstrated against the injustice of such proceedings, and represented the disgrace which would be brought on the Spanish name if this conduct was persisted in, urging that if Atahualpa was to be tried, he should be sent to Spain to be judged by the emperor. Atahualpa was eventually tried by a military commission, at which Pizarro and Almagro presided, and compelled the other members of the commission to find the unfortunate Inca guilty of various false and ridiculous charges, the chief of which were the false one above mentioned, and the murder of his brother. He was sentenced to be burned to death. On his way to the place of execution, he desired to be baptized, in consequence of which he was strangled only. It is said that he exhibited great courage and firmness in his last moments. Atahualpa is described by the Spanish historians as a man of handsome and noble presence, of a clear, quick, and penetrating mind, cunning, sagacious, and brave. In estimating the character of Atahualpa, it must be remembered that the only narratives of his conduct which we possess are those of Garcilaso de la Vega and other Spanish writers. The accounts given of his conduct from the personal observation of these writers certainly suggest the idea of a very different person to the murderer of the royal family of Perú. Of the revolting perfidy and brutality of Pizarro there can be no second opinion.

(Vega (El Inca Garcilaso), *Comentarios Reales de los Incas*, part i., book 9, chap. 2 to the end; part ii., book 10, chap. 17; Prescott, *Conquest of Perú*, vol. 1.)

ATA-MELIK, or with his complete name, ALA-EDDIN ATA-MELIK AL-JOWAINI, was born (probably 1226 or 1227) in the district of Jowain near Nishapur in Khorasan, in which country his father Boha-Eddin successively filled several offices of importance under the Mogul government. Ata-Melik received a careful education; and Argun, the governor of Khorasan, chose him for his companion on two journeys into Tartary, and in 1251 introduced him at the court of the Mogul emperor Mangu Khan, at Karakorum. Here Ata-Melik remained for a considerable time, and began to write his great work on the history of the Moguls, on account of which he undertook several excursions into Mawaralnahr, Turkistan, and the ancient country of the Uighurs. When Argun was, in 1255, again called to the court of Mangu Khan, he left his son Kerai-Melik, with Ata-Melik, in the camp of Sultan Hulaku, the brother of Mangu Khan, as governors of Khorasan, Irak, and Masenderan, during his absence. Ata-Melik soon gained the entire confidence of Hulaku, and accompanied him in his expedition against the Abasside kalif Mostasem. After the capture of Baghdad by the Moguls (1258), Ata-Melik was appointed prefect of that city, the dignity of vizir being at the same time conferred on his brother Shems-eddin. Both continued to hold

these offices under Abaka Khan, the successor of Hulaku, and the province of Baghdad, which had suffered much from the incursion of the Moguls, began to flourish again under their administration. Ata-Melik died in 1282, his death being accelerated by his having been imprisoned and stripped of all he possessed on a charge of peculation. He was indeed not only freed from this charge by Sultan Ahmed, but restored to his former dignities. Subsequently however Ahmed was defeated, and Argun, a son of Abaka Khan, having made himself master of Baghdad, Ata-Melik was so excited by dread of a renewal of the former proceedings, that he died a few days after Argun's entry into the city. His work on the history of the Moguls, entitled 'Jehan-Kushai' (that is, the conquest of the world), is by some of the most esteemed Oriental writers (for example Abulfaraj, Mirkhond, &c.) referred to as the principal authority on that subject. (There is a memoir on the life and writings of Ata-Melik, by Quatremère, in the *Mines de l'Orient*, vol. i., p. 220, &c.)

ATAULPHUS, ATAULF, or ADAULF, brother-in-law of Alaric, king of the Visigoths, assisted him in his invasion of Italy. After Alaric's death, near Cosenza, Ataulphus was elected his successor in A.D. 411. In the following year he led his bands out of Italy into Gaul, with the intention, as it would appear, of joining Jovinus, who had revolted against the empire. His aid being declined, Ataulphus attacked and defeated Jovinus, who was taken and put to death. Ataulphus married Placidia, the sister of the emperor Honorius, at Narbo (Narbonne) in southern Gaul, at the beginning of the year 414. He appeared on the occasion dressed after the Roman fashion, and presented his bride with many vases full of gold and jewels taken at the plunder of Rome in 410. Ataulphus afterwards withdrew into Spain, where he was treacherously killed at Barcelona by one of his equerries, in 417. His widow Placidia was given by her brother Honorius in marriage to the consul Constantius. (Jornandae; Zosimus; Orosius; Gibbon.)

ATHALIAH, queen of Judah, was the daughter of Ahab, king of Israel and his wife Jezebel, and the wife of Jehoram, king of Judah. When Athaliah heard that her son Ahaziah, who had succeeded his father as king of Judah, had been slain by Jehu with other members of the family of Ahab, she immediately seized the vacant throne and caused all the males of the royal family to be murdered, with the exception of Joash, who was rescued by Jehosheba, her daughter, and secreted in the temple by the high-priest Jehoiada. Her reign appears to have been an unquiet one, but she maintained her position for six years. At length Jehoiada, having informed several of the leading men of Judah of the existence of Joash and secured their co-operation, on a day already agreed on, brought the young prince publicly forward in the temple and solemnly anointed him King of Judah. Athaliah hearing the shouts rushed to the temple, but the guards seized her, and by direction of Jehoiada led her out of the temple and put her to death. According to the chronology of Usher, Athaliah reigned from B.C. 884 to 877; Hales makes her to have reigned from B.C. 895 to 889. The history of her reign will be found in 2 Kings viii. 18, 26; xi.; 2 Chronicles xxi., xxii., xxiii.

ATHANAGILDUS, a captain of the Spanish Goths, revolted against his king, Agila, and being joined by a Roman force from Gaul, sent by the emperor Justinian, defeated and killed Agila, near Seville, A.D. 554. Athanagildus was then proclaimed king of the Goths in Spain. He afterwards endeavoured, without success, to drive his Roman allies out of Spain. He reigned fourteen years over that part of the country which was occupied by the Visigoths, and his administration has been spoken of by the historians as firm and judicious. He had two daughters, one of whom, Galawinda, he gave in marriage to Chilperic, the French king of Soissons; and the other, Brunehault, married Siegbert, king of Metz, or Austrasia, and became famous in French history. [BRUNEHULT.] Athanagildus died at Tolodo in 567. (Mariana, *Historia General de España*.)

ATHANARIC, a chief or judge of the Goths who had settled themselves on the borders of the Roman empire, north of the Danube, about the middle of the 4th century. Having aided Procopius in his rebellion, the Goths were attacked and defeated by the emperor Valens in A.D. 369. They then sued for peace, and an interview took place on this occasion between Valens and Athanaric, in a boat in the middle of the Danube. Some years after, the Huns having come down from the banks of the Volga, threatening the territory of the Goths, Athanaric opposed the barbarians at the passage of the river Dniester, but he was surprised, and obliged to retire with a part of his followers into the fastnesses of the Carpathian Mountains. The rest of the Goths, under Fritigern, threw themselves on the empire for protection, and were allowed to cross the Danube and settle in Thrace. They afterwards quarrelled with the emperor Valens, whom they defeated and killed in the battle of Adrianople, in August, 378. Athanaric remained in his fastnesses until 380, when he was compelled to fly before the barbarian hordes who poured down from the north. Having obtained permission from Theodosius, he repaired to Constantinople, where he was received with great pomp, in January, 381; but having, as is said, surfeited himself at the emperor's table, or perhaps worn out with the hardships and fatigue he had previously endured, he soon after died, and was buried with great magnificence by order of Theodosius. (Gibbon, c. xxv., xxvi., and authorities there cited.)

ATHANASIUS, ST., archbishop of Alexandria, was born at Alexandria, at the close of the 3rd century; and was first the pupil, and afterwards the secretary, of the Archbishop Alexander. In 325 he attended his patron to the council of Nice; and there he acquired, by his controversial acuteness and zeal, so general a reputation, that Alexander did not hesitate to recommend him, notwithstanding his youth, as his own successor in the see of Alexandria, and on the death of that prelate in the following year he was duly elected by the clergy and people; and the act was confirmed without any opposition by the hundred bishops of Egypt. When Arius was recalled from exile, probably in 327, Athanasius, though scarcely installed in his dignity, refused (as some say) to comply with the will or wish of the Emperor Constantine, that the heretic should be restored to communion. This strife, which had commenced at Nice, Athanasius continued to prosecute on every occasion, and by every means in his power, till the end of his days. But his enemies were powerful in Syria and Asia Minor. Several serious charges were alleged against him, and he was summoned before a numerous council assembled at Tyre in 334. He appeared, and was condemned; and Constantine exiled him to Gaul. This was his first persecution; but it ended, in about two years, with the life of the emperor. Athanasius returned; but, as the decision of Tyre was yet unrepealed, and as Constantius, who after a short interval succeeded to the Eastern empire, was opposed to the Nicene faith, a council of ninety Arian bishops assembled at Antioch in 341, and confirmed the sentence of deposition. The civil authority then again interposed, and the archbishop was once more sent into banishment. His refuge on this occasion was Italy; but there he found zealous supporters among the body of the clergy, among the leading prelates, and in the orthodox Emperor Constantine. His doctrine was asserted in 347 by the council of Sardica; and Constantius was preparing to reinstate him by arms, when the Emperor of the East relented, and recalled him to his see in 349. The people of Alexandria, whose fidelity had never been shaken, received him with triumphant exultation. His authority was confirmed, and his reputation was everywhere diffused, to the most remote extremities of the Christian world. But when Constantius, at his brother's death, acquired the greater portion of the Western empire, he once more directed the whole weight of his power against Athanasius. Yet he ventured not even then to proceed by the exercise of authority to his object: he temporised. He went in person into the west; he summoned councils, first at Arles, then at Milan, and endeavoured to procure some act of ecclesiastical condemnation against his subject. By much importunity, and means the most unworthy, he succeeded; and Athanasius was denounced in 355, in that city which, only twenty years afterwards, glorified in its spiritual subjection to the orthodox rule of Ambrose. When the sentence was enforced, some tumults arose at Alexandria, and blood was shed: but the prelate, perceiving the inequality of the contest, withdrew from his capital (for the third time), and concealed himself in the deserts of Upper Egypt. There, through the fidelity of the monastic disciples of St. Antony and the reverence, almost superstitious, which he seems to have inspired, he continued for six years to elude the imperial officers, and employed his enforced leisure in composing some of his principal writings; and it would seem from his own statements that he was present at the synods of Seleucia and Rimini. On the death of Constantius in 361, he returned to his see; and though as the great adversary, not then of Arianism, but of Paganism, he was for a while again driven from his charge by Julian, and was likewise compelled, by the violence of Valens, to seek safety for a few months, as is said, in his father's tomb (and these are sometimes called his fourth and fifth persecutions), he retained his dignity in comparative repose to the end of his long life, in 373.

Athanasius was unquestionably the brightest ornament of the early church. And his prudence was not the least remarkable of his characteristics. With the most daring courage, and an unwearied devotion to his cause, and perseverance in his purpose, he combined a discreet flexibility, which allowed him to retire from the field when it could be no longer maintained with success; and to wait for new contingencies, and prepare himself for fresh exertions. If he did not passionately seek the crown of martyrdom, it was not that he loved life for itself, but for the services which its continuance might still enable him to render to the church. He was no less calm and considerate than determined; and while he shunned useless danger (see his 'Apology for his Flight'), he never admitted the slightest compromise of his doctrine, nor ever attempted to conciliate by any concession even his imperial adversaries. And it should not be forgotten that the opinion for which he suffered eventually prevailed, and has been professed by the great majority of Christians from that day to this. "In his life and conduct," says Gregory Nazianzenus, "he exhibited the model of Episcopal government—in his doctrine, the rule of orthodoxy." Again, the independent courage with which he resisted the will of successive emperors for forty-six years of alternate dignity and misfortune, introduced a new feature into the history of Rome. An obstacle was at once raised against imperial tyranny: a limit was discovered which it could not pass over. Here was a refractory subject, who could not be denounced as a rebel, nor destroyed by the naked exercise of arbitrary power; the weight of spiritual influence, in the skilful hand of Athanasius, was beginning

to balance and mitigate the temporal despotism; and the artifices to which Constantius was compelled to resort, in order to gain a verdict from the councils of Arles and Milan, proved that his absolute power had already ceased to exist. Athanasius did not, indeed, like the Gregories, establish a system of ecclesiastical policy and power—that belonged to later ages, and to another climate—but he exerted more extensive personal influence over his own age, for the advancement of the Catholic church, than any individual member of that church has ever exerted in any age, except perhaps St. Bernard. "In all his writings (says Photius) he is clear in expression, concise and simple; acute, profound, and very vehement in his disputations, with wonderful fertility of invention; and in his method of reasoning he treats no subject with baldness or puerility, but all philosophically and magnificently. He is strongly armed with Scriptural testimonies and proofs, which is chiefly apparent in his discourse against the Greeks, in that on the 'Incarnation,' and in his 'Five Books against Arius,' which are indeed a trophy of victory over heresy, but chiefly over the Arian." Others of his numerous works throw much light on the history of his times, such as his 'Disputation with Arius in the Council of Nice;' his 'Narrative, concerning the same Council;' his 'Epistle to Serapio on the Death of Arius;' his 'Epistle on the Synods of Rimini and Seleucia,' and others. There are also Catholic epistles and sermons; a long 'Letter to the Solitaries,' and a 'Life of St. Antony, the founder of their institutions; as well as controversial writings against Meletius, Paul of Samosata, and Apollinaris; 'On the Divinity of the Holy Spirit;' and 'Against every Denomination of Heresy.' The earliest edition of any part of his works appeared at Vicenza in 1482, and in Latin only; the whole, according to Hoffman, were published at Paris in 1519, also in Latin: they were next published in Greek, with the translation of Naannus, at Heidelberg, in 1601. The 'Four Orations against the Arians' were Englished by Samuel Parker, 2 vols. 8vo, Oxford, 1713. Translations of the Epistles in defence of the Nicene definition, and some other of his shorter writings, published by the Rev. J. H. Newman, Oxford, 1842, &c. The two Creeds, called the Nicene and the Athanasian, have been vulgarly considered as being, in part at least, if not entirely, the productions of Athanasius. In respect to the former, there can be no doubt that it was composed—as far as the words "I believe in the Holy Ghost," for what follows is of a later date—by the direction of the Council of Nice and probably by members of that Council; and therefore Athanasius, as one of those members, may have assisted in the composition. But there is no ground to believe that the work was peculiarly his own. In regard to the Creed called by the name of Athanasius, all reasonable writers now agree that it appeared in a later age than his, in the Western Church, and in the Latin language. It contains definitions of faith, which are obviously borrowed from the decisions of councils posterior to the death of Athanasius. And respectable writers, as Vossius, Quessel, and others, have ascribed it, with no great improbability, to one Vigilius Tapsensis, also an African bishop, who lived at the end of the 5th century. A complete list of the works of Athanasius, including the doubtful and supposititious as well as the genuine, is given in Fabricius, 'Bibl. Græc.,' ed. Hales, vol. viii., 184-215; Socrates, 'Hist. Eccles.,' l. i. c. 8, 9, 23; l. iii. c. 4, et. seq.; Sozomen, 'Hist. Eccles.,' l. ii. c. 17, 25, 30; l. iii. c. 2, 6; Theodoret, 'Hist. Eccles.,' l. i. c. 25, et seq.; l. ii. c. 6, 9, et seq.; Philostorgius, l. i. ii. iii.; Sulpicius Severus, 'Historia Sacra,' l. ii.; Gregorius Nazianzenus, 'Orat.,' 3, xxi.; Photius, 'Bibliotheca,' p. 1430, edit. Genev., and fragment in the Preface to the Paris edition (1627) of the 'Works' of Athanasius; Tillemont, 'Mémoires Eccles.' tom. viii.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

ATHANASIUS, the rhetorician, bishop of Constantinople, wrote a work entitled 'Aristotelis Propriam de Animæ Immortalitate Mentem Explicans,' Gr. et Lat. 2 libris; Paris, 1641, 4to: and also 'Antepatellarus, seu de Primatu S. Petri; Epistola de Unione Ecclesiarum ad Alexandriæ et Hierosolymorum Patriarchas; item Anticampanella, in compendium reductus,' Gr. et Lat., Paris, 1655, 4to. He died at Paris in 1663, in his 92nd year.

ATHELSTAN, one of the most illustrious of the Anglo-Saxon sovereigns of England, was the eldest son and successor of Edward the Elder, and the grandson of Alfred the Great. He was the first who called himself king of the English; his father and grandfather having been content to call themselves kings of the Anglo-Saxons, whilst Egbert and the sovereigns between him and Alfred, were only styled kings of Wessex. Athelstan was born about 895, six years before the death of Alfred. His mother appears to have been a person of lowly birth, the daughter of a Saxon husbandman.

Edward, the only son of Edward the Elder who had arrived at years of maturity except Athelstan, died a few days after his father. Athelstan was nominated in his father's will as his successor, and the voice of the people and the vote of the Wittenagemote having sanctioned Edward's nomination, Athelstan was crowned at Kingston-upon-Thames in 925. But his election had not been unopposed, and he had to defend his right to the throne against a party who espoused the cause of some of the younger children of King Edward. Edwin, one of his brothers, was lost in the English seas somewhere about 933, and the memory of Athelstan is, by some of our early historians, charged with his murder—Edwin having, it is alleged, been driven

out to sea by his orders in tempestuous weather in an open and shattered boat, with only a single companion;—but the story is beset with difficulties. As far as the events of those times have come down to us, it would seem that Athelstan contemplated making himself master of the whole island of Britain, not excepting the parts which formed the kingdom of Scotland. He did not accomplish all this, but he gained territory from the chiefs who held Cornwall, and tribute (if not territory) from Hoel, the then sovereign of Wales. The chroniclers represent him as permitting Hoel still to reign, and saying that it was more glorious to make kings than to be a king. After some successful attacks upon Sigtric, king of Northumbria, he consented to terms of peace, and gave one of his sisters in marriage to that king. Sigtric however soon died, when Athelstan seized upon his dominions, Anlaff, the son of Sigtric, and another son, being compelled to abandon the island. Neither Scotland, nor any other of the neighbouring states which still maintained a political independence, saw with satisfaction the growing power of Athelstan; and Anlaff, the exiled son of Sigtric, made every exertion to regain the sceptre which had been forcibly wrested from him. A large portion of the inhabitants of Northumbria were of the Danish race, and they yielded on that account the more reluctantly to their new master. There was a national sympathy and community of interest with the Danes and Northmen generally, of which Anlaff took advantage, and prevailed with them to send a very powerful force to assist him in re-establishing the Northumbrian sovereignty. On this occasion the Welsh, the Scots, and the Irish, all combined to assist Anlaff. Athelstan had however by that time consolidated his power by his prudent counsels and good government, and the issue of the war contributed to establish still more securely his power at home, and to extend his reputation abroad. He marched against the confederated chiefs; the armies engaged at a place called by the early chroniclers Brunenburgh, and Athelstan gained a complete victory. The victory at Brunenburgh became known as the Great Battle, and is celebrated alike in Saxon history and Saxon song, and among the Saxon poems which have come down to us is a very remarkable one devoted to the battle of Brunenburgh and the glory of Athelstan.

One effect of this victory was to extend the name and reputation of Athelstan beyond his own shores. He had from that time great influence in the affairs of neighbouring kingdoms. His sisters were given in marriage to the son of the emperor of Germany, to the princes of France and Aquitaine, and to a northern chief. Louis, afterwards Louis IV., Hucoc, afterwards king of Norway, and an expelled duke of Brittany took refuge in England, and sought Athelstan's assistance for the recovery of their dominions; and the evidence of foreign contemporary historians, as collected by Mr. Sharon Turner in his 'History of the Anglo-Saxons,' shows the high respect in which Athelstan was held by the continental sovereigns and nations. He may indeed almost be said to have held the balance of power for some years among the kings of the continent.

Athelstan died at Gloucester, October 25, 941, being only in his 47th year. He was buried under the altar of the abbey at Malmesbury. His life, as William of Malmesbury said, "was in time little, in action great;" and there cannot be a doubt that under him England was advancing in consequence as one of the powers of Europe, and in civilisation and improvement in her internal affairs. Athelstan had no family and was succeeded by Edmund, his brother.

Athelstan did not labour more to secure his throne and to extend his power and political influence than to give security and legal government to his people. Alfred had left a code of laws to which Athelstan made additions, the principle on which he proceeded being to bring all classes, the ecclesiastics as well as others, within the scope of certain great principles. There are traces in his laws of a public provision for some of the poorest and most destitute of his subjects. Himself of a studious as well as religious turn, he promoted the erection of monasteries, which was in fact at once to provide seats and centres of religious ministrations, and places for retirement and security to persons devoted to study; and he encouraged the translation of the Holy Scriptures into the vernacular tongue. Two very ancient manuscripts, which there is sufficient reason to believe once belonged to Athelstan, are preserved among the Cottonian Manuscripts in the British Museum. One of them is supposed to be the very copy of the Gospels on which the Saxon kings took the oath at their coronation.



Silver. British Museum.

On this coin the name is written 'Edelstan.'

ATHENÆUS, a native of Naucratis in the Delta of Egypt, was a contemporary of the Emperor Commodus, for he saw Commodus riding in a chariot, equipped in the style of Hercules ('Deipnosoph.', xii. 637). Athenæus went from Egypt to Rome; but of his life nothing

further is known. Besides a history of the Syrian kings (v. 211), which is lost, he wrote a work, in fifteen books, entitled *Δειπνοσοφισταί*, or 'Feast of the Wise Men,' as it is generally translated, although it would be more conformable to the analogy of the language to translate it the 'Feast-learned,' that is, the skilled in devising what is good for a feast: it has also been rendered 'Contrivers of Feasts.' The first two books and the beginning of the third are only extant in the form of an epitome; the rest of the work is complete, or nearly so. The author represents himself as describing to his friend Timocrates an entertainment at the house of Larensius, a wealthy and learned Roman, who had been promoted by the Emperor Marcus Aurelius to the superintendance of sacred things and sacrifices. Larensius, it is also said, was well acquainted with the learning of the Greeks, was the compiler of a body of law from old enactments, and he possessed an unrivalled collection of Greek books. The entertainment was not confined to eating and drinking; it was also a feast of words. Larensius collected at his banquet many distinguished men, and proposed to them various curious matters for discussion. In an introduction prefixed to the first book, the epitomist gives a list of these distinguished guests, among whom were Masurius, an expounder of law; *Emilianus* of Mauritania; *Zoilus*; *Ulpianus* of Tyre; *Galenus* of Pergamum, the author of numerous philosophical and medical treatises; *Rufinus* of Nicæa, and others. The death of *Ulpian* is mentioned in the work (xv. 689), and it is generally assumed that this *Ulpian* is the distinguished Roman jurist. *Ulpian*, the jurist, was murdered by the Prætorian soldiers in the presence of the emperor *Alexander Severus* and his mother, in A. D. 228. But there are no sufficient reasons for supposing that this *Ulpian* is the jurist; and on the supposition that he is, the chronological difficulties as to the date of the feast are considerable, for the feast would be held, according to that supposition, in A. D. 228, at the house of Larensius, a man who had received the highest honours from *Marcus Aurelius*, at least forty-eight years before; and *Athenæus* represents himself as present at the entertainment. But in fact the passage in which *Athenæus* speaks of Larensius being honoured by *Marcus*, rather implies that Larensius was then enjoying his honours under *Marcus*, which would fix the supposed date of the feast in the reign of *Aurelius*, and altogether dispose of *Ulpian* the jurist. And this passage is probably the foundation of the statement in *Suidas* that *Athenæus* lived in the time of *Marcus*. *Commodus* also was associated with his father in the empire, and *Athenæus* might therefore properly call him *Imperator* in his father's lifetime.

Athenæus dramatised his dialogue, as his epitomist says, in imitation of *Plato*. The first few lines of the first book are given in the epitome in their original form, which begins with a conversation between *Athenæus* and *Timocrates*, and is manifestly an imitation of the 'Phædon' of *Plato*. *Timocrates* asks *Athenæus* to report to him the conversation at the table of Larensius, and accordingly *Athenæus* begins. The dramatic interest of a work could not be sustained on such a plan, and in this respect the 'Deipnosophista' has no value. The speakers discourse at great length, and are continually quoting passages from the Greek writers. The object of the author was to exhibit his extensive and multifarious reading, and with this view he makes the conversation turn on all subjects. The summaries that are printed in the editions of *Schweighæuser* and *Dindorf* give as good a notion of the diversified matter of the book as any longer description. The first book begins, according to the epitome, with a list of the guests, which is followed by a panegyric on the host; it then mentions the libraries of certain persons, certain great banquets, verses adapted to different dishes, the 'Gastronomia' of *Archestratus*, writers on feasts, the gluttony of *Philoxenus* and *Apicius*, and so on. The latter part of the first book treats of various kinds of wines, and the subject is continued in the second book. This second book is curious for the long list of vegetable products which were used at the tables of the ancients. Though the pleasures of the table, and the eatables and drinks that contribute thereto, are the main matter of the work (the seventh book, for instance, is nearly all about fish), an infinite variety of anecdotes and curious facts are interspersed. But the most valuable part of the work consists in the numerous extracts from lost writers. It is said that the number of lost works which *Athenæus* mentions is fifteen hundred; and the whole number of writers that he cites is about seven hundred, many of whom would be otherwise unknown. Of the poets of the middle comedy, he says that he had read and extracted above eight hundred plays (viii. 336). Such a work as this enables us to form some estimate of the prodigious mass of Greek literature, of which we only possess a small portion.

The authors from whom he gave extracts comprise a period extending from *Homer* to the lyric poets *Alcæus* and *Sappho* and *Anacreon*; the philosophical poets *Xenophanes* of *Colophon* and *Empedocles*; the historians *Xanthus*, *Hecataeus* of *Miletus*, and *Herodotus*, down to *Herodes Atticus*, the rhetorician, who died probably about B. C. 180. *Hephaestion*, the grammarian, is also mentioned as a contemporary by *Athenæus*. Though there is much about *Alexander the Great*, *Athenæus* does not quote *Arrian*, but this involves no difficulty, for *Arrian's* work would not contain so much to his purpose as the then extant works on *Alexander's* period. The quotations from the poets, and especially the Attic comic writers, are the most numerous, but there is also a considerable amount of extract from the orators and historians. The fifteenth book contains many scolia and other small

pieces, which the 'Deipnosophists' recite; among them is the famous hymn on Hermeias, tyrant of Atarneus, by Aristotle, of which a copy is also preserved in Diogenes Laertius. (Aristotle, lib. v.) If Ælian took from Athenæus, as it is said, it will be more consistent with the probable chronology of Ælian to place Athenæus in the reign of Marcus and Commodus than of Antoninus Caracalla. [ÆLIANUS, CLAUDIUS.] If all the authors whom Athenæus cites were extant, his work would be worthless; but as so many of them are lost, this compilation has become one of the most valuable relics of antiquity, and a source of instruction and amusement to every scholar.

The first edition of Athenæus was published by the elder Aldus, Venice, 1514, folio, with the assistance of Marcus Musurus: this edition is of little value. In 1556 the first Latin translation appeared at Venice; but it is much inferior to that of Dalecampius (Jacques d'Alechamp), Lyon, 1583, folio. The edition of Casaubon, Geneva, 1597, folio, contained only the text and the Latin version of Dalecampius: the Commentary did not appear till 1600, Lyon, folio. Both were reprinted several times. The latest edition, according to Casaubon's recension, is that of 1657, Lyon, folio. Casaubon did little for the Greek text, but his commentary is useful. The edition of Schweighæuser was founded on the collation of a new manuscript, which once belonged to cardinal Bessarion, and is probably the original of all other manuscripts of Athenæus. Schweighæuser's edition, which appeared between 1801 and 1807, in 14 volumes 8vo, consists of two parts: the first part, in 5 volumes 8vo, contains the text, the revised version of Dalecampius, and the various readings; the first eight volumes of the second part contain the commentary, which comprises the best part of Casaubon's commentary, and the editor's additions. The fourteenth volume contains an index of the writers quoted by Athenæus, and of their writings; an index of the titles of all the works quoted by him; and an index of things and persons. The last edition of Athenæus is by W. Dindorf, Leipzig, 1827, 3 vols. 8vo. The text has been improved, and the various readings are given in short notes at the foot of the page. It contains also the summaries of the contents of the fifteen books, in Greek according to Aldus, and in Latin according to Schweighæuser, an Index Rerum founded on that of Schweighæuser, which in fact is founded on that in Casaubon, and an index of the writers cited by Athenæus, with the addition of all the works of each writer which are mentioned by Athenæus.

It appears that Eustathius either did not use or was unacquainted with the genuine work of Athenæus, for he has often used the epitome only. (Casaubon, 'Animadversiones,' lib. i., cap. 1.) Whether he was entirely unacquainted with the complete work may not be quite certain, but it is very evident that the archbishop of Thessalonica derived much of his learning from the storehouse of Athenæus. There is a French version of Athenæus by the Abbé de Marolles, Paris, 1680, 4to.: this book is very rare. Another French version was made by Jacques Adam, but he only revised the first two books; the rest were translated by Lefèvre de Villebrune, and the whole appeared at Paris in 1789-91. This translation has not a good character. (Fabricius, *Bibliotheca Græca*, v. 602; Schoell, *Geschichte der Griechischen Litteratur*, ii. 508, contains a brief notice of the contents of the several books of Athenæus; Hoffman, *Lexicon Bibliographicum*.)

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

ATHENÆUS, a Greek writer, probably contemporary with Archimedes. A work by him on engines of war (*Περὶ Μηχανημάτων*) is extant, and printed in the collection of Thevenot. This work is addressed to M. Marcellus, supposed to be the conqueror of Syracuse.

ATHENÆUS of Attalia (or according to Cœlius Aurelianus, of Tarsus in Cilicia), a physician who flourished in Rome about the middle of the first century, and established the Pneumatic school in medicine. Of his works, which, according to Galen, were numerous and highly valued, nothing remains except a few fragments preserved by Orbasius and Ætius, and the allusions which are made to his opinions in the writings of Galen. The theory, which originated with Athenæus, and was transmitted by him to his pupils, Agathinus and Herodotus, and adopted by several other distinguished physicians [ARÆTÆUS], derived its name from the 'pneuma,' or spirit, which they regarded as a fifth element, and held to be the cause of health and disease. This 'pneuma' formed an important principle in the physical science of the Stoic philosophers, from whom the Pneumatic physicians seemed to have derived it, adopting at the same time, not only the general philosophical tendency, but the difficult style and dialectic abstruseness of the Stoic sect. The very scanty remains of the Pneumatic doctrine, and their fondness for subtleties, render it difficult to ascertain with any degree of definiteness the nature of their doctrines. The 'pneuma' has been by many supposed to be analogous to the 'vital principle' of some modern physiologists. (Lecterc and Sprengel, *Histories of Medicine*.)

ATHENAGORAS was an Athenian philosopher, who having become a convert to Christianity, wrote an apology for the Christians to the emperor Marcus Aurelius and his son Commodus. He must have lived therefore in the latter half of the 2nd century, and he probably composed his apology about A.D. 177. The 'Apology' is a well-digested and eloquently-written treatise. Athenagoras demands toleration for the Christians, and defends their doctrine and their lives against the

then usual accusations of atheism, incest, eating of the flesh of slaughtered children, &c. The treatise of Athenagoras on the 'Resurrection of the Dead' is in some degree connected with the conclusion of his 'Petition,' as the 'Apology' is entitled. Athenagoras, in his book on the Resurrection, shows the necessity of having the mind freed from prejudice in order to arrive at truth, refutes the objections made against the resurrection, and confirms it by argument. Semler made a fruitless attempt to impugn the authenticity of the 'Petition;' but the objected quotations from the Prophets, and from heathen mythology, as well as the title of philosopher, given to the emperor, are quite appropriate in a Christian apology of the 2nd century. Philippus Sidetes, an ecclesiastical writer, who lived about A.D. 420 at Constantinople, is the only ancient writer who gives any biographical notice of Athenagoras; and he relates that Athenagoras was the first teacher of the catechetical school at Alexandria; and that Clemens of Alexandria was his disciple: but these assertions are inconsistent with ascertained facts, and the authority of Sidetes is of little value.

The older editions of his writings are specified in Fabricii 'Bibliotheca Græca,' vol. v. p. 86, et seq.; and in Oudin, 'Comment. de Script. Eccl.,' vol. i. p. 203, et seq. The best are 'Ath. Legatio pro Christ. et Ressur. Mort.,' Gr. et Lat., edited by Henry Stephens, 1557, 8vo: by Ed. Dechair, Ox., 1706-8, with notes of Gesner and others; reprinted also in Gallandi 'Bibl.,' pp. t. ii.; and in Justin Martyr's Works, by the Benedictines, 1742, fol., with a very good introduction; 'Ath. Deprecatio, vulgo Legatio, pr. Christ.,' Gr. c. ind. et (valuable) not. by Lindner, 1774-8: 'Legat. et de Resurrectione ob. Oberthür,' Gr. et Lat., 8vo, Wirreb, 1777, with Tatian, Theophilus, and Hermias: 'The most excellent Discourse of the Christian philosopher Athenagoras touching the Resurrection of the Dead;' Englished from the Greek (he should have said Latin) of Peter Nannius, by Richard Porder, 8vo, Lond. 1573: 'The Apologetics' of Athenagoras—1, 'For the Christian Religion;' 2, 'For the Truth of the Resurrection,' &c., by David Humphreys, 8vo, Lond. 1714. Several extracts of both pieces are translated in Dr. Lardner's 'Credibility of the Gospel History.'

ATHENION, a comic poet. Athenæus gives a long extract from his 'Samothracians,' lib. xxiv. c. 80.

ATHENION, a painter, born at Maronea in Thrace, and pupil of Glaucion of Corinth. Pliny gives him the extraordinary praise, that "if he had lived to maturity, no one would have been worthy to be compared to him." (*Nat. Hist.*, xxxv. 40, ed. Delph.)

ATHENION, a Sicilian slave, one of the principal actors in the second Servile war which broke out in Sicily, and lasted from the year B.C. 102 to 99. By birth he was a Cilician: he filled the station of steward or overseer to two wealthy brothers, and had himself acquired considerable wealth, which, with the skill in astrology to which he laid claim, procured for him much influence among the servile class. After the insurrection had commenced in other parts of Sicily, he began his career by gaining over the slaves under his own charge, to the number of 200. Other slaves flocked to his standard from neighbouring properties, so that within five days his followers amounted to 1000 men. He then assumed the title and state of a king; and enforced strict discipline among his followers. At the head of a force of 10,000 slaves, he laid siege to Lilybœum. In this attempt he failed; but by good management this check was made to increase his power over his followers, by verifying the powers of divination which he professed. Another slave leader, named Salvius, at the head of a force of 30,000 men, now assumed the title of king, and fixed his residence at Triocala. He summoned Athenion to serve under his command, and Athenion prudently joined Salvius, or as he now called himself Tryphon. Tryphon soon conceived a jealousy for his new associate, whom he imprisoned; but he restored him to his command, when Licinius Lucullus, with an army of 16,000 or 17,000 men, was sent by the Senate to bring the war to a conclusion. In a battle which ensued near Scirthæa the insurgents were defeated, and Athenion severely wounded. Lucullus then laid siege to Triocala, in which he met with no success. He was superseded by L. Servilius, who did no better; and both those generals were banished for their misconduct or ill-success. On the death of Tryphon, Athenion succeeded him, and, unchecked by Servilius, extended his ravages over great part of Sicily. But in B.C. 102, the consul, Manius Aquilius, took the field, and won a decisive victory over the insurgents, in which Athenion was killed. Aquilius pursued the insurgents to their strongholds, and reduced them severally to submission. Thus ended the Servile War in Sicily, in the fourth year, B.C. 99. (Diod., *Ætologæ*, lib. xxxvi. l.; Florus, iii. 19.)

ATHENION, son of a Peripatetic philosopher of the same name, by an Egyptian slave. He was manumitted; kept a school in Athens, where he was naturalised; assumed the name of Aristion, and ultimately became tyrant of Athens. He espoused the interests of Mithridates, and in concert with Archelaus, the king of Pontus's general, held out the city against Sulla, who finally put him to death. [Sulla: the early history of Athenion is given by Athenæus, V. c. 48-53.]

ATHIAS, RABBI JOSEPH, was a famous printer at Amsterdam, who lived during the latter half of the 17th century. Assisted by the most distinguished scholars of Amsterdam, he compared the old editions and manuscripts of the Hebrew Bible, and published in 1661

a new edition, for which John Leusden wrote the summaries and a preface. The second edition of this Bible, published in 1667, in two volumes octavo, received considerable corrections. The editions of the Bible published by Athias were more correct than any former editions: they nevertheless contain many inaccuracies, especially in the vowel points, and still more in the accents. The edition of Athias was bitterly attacked by Samuel Marsius, in a letter published in 1669. A reply to this letter was published under the following title: 'Cæcus de Coloribus, hoc est, Josephi Athias justa Defensio contra ineptam, absurdam, et indoctam Reprehensionem Viri celeb. D. Sam. Marsii,' &c. It has been supposed that Leusden, writing in the name of Athias, was the author of this reply. Notwithstanding its defects, the Hebrew Bible of Athias had great merit, and has been the basis of all subsequent editions. The editions of Clodius, Jablonski, Van der Hooght, Opitz, Michaëlis, Hahn, Houbigant, Simonis, Reineccius, Hurwitz, and others, may be considered as improvements upon that of Athias. The Bible of Athias was the first in which verses were marked with Arabic cyphers, all former editions having only the Jewish method of notation.

Athias printed the Bible also in Spanish, Jewish German (or that jargon mixed with Hebrew which is spoken by the Russian and Polish and some German Jews), and English. On the completion of his Hebrew Bible, the States General of Holland presented a gold chain and medal to Athias. His death took place in 1700, when he was carried off by the plague. His son Emanuel Ben Joseph Athias succeeded him in his business, and fully maintained the reputation of the establishment. The most celebrated production of his press was an elegant little edition of the Hebrew Bible, edited by Nuñez Torres, with the commentary of Rashi, 4 vols. 18mo, A.M. 5460-5463 (1700-1703.)

(Woolf, *Bibliotheca Hebraica*, tom. i. p. 552-554; Le Long, *Biblioth. Sac.*, part I. p. 116, &c.; *Einleitung in das Alte Testament*, von Eichhorn.)

ATKYNs, SIR ROBERT, a judge of the Court of Common Pleas during the reign of Charles II., and Lord Chief Baron after the revolution, was an eminent lawyer, distinguished for attachment to popular rights and for uprightness and independence of conduct during a period of judicial profligacy and subservency. He was descended from an ancient and opulent family in Gloucestershire; and it has been remarked as a singular circumstance, that for more than 300 years consecutively, some member of this family always presided in one of the superior courts of law. His father, Sir Edward Atkyns, was a judge of the Court of Common Pleas during the Commonwealth, and shared with Hale, Rolle, Wyndham, and other judges, the merit of the various improvements in the administration of the law which took place at that period. Immediately after the Restoration, Sir Edward Atkyns was named as one of the judges in the special commission for the trial of the regicides, and appointed a Baron of the Exchequer. He continued to hold the office of Baron of the Exchequer till his death, which took place in 1669, at the age of 82. Sir Robert Atkyns was born in 1621; he received the rudiments of his education at his father's house in Gloucestershire, and was afterwards entered at Balliol College, Oxford, where he spent several years. He was called to the bar in 1645 by the Society of Lincoln's Inn, of which his grandfather and father had been members. He was made a Knight of the Bath at the coronation of Charles II., and was returned to the first parliament of Charles II. for the borough of East Loos. He continued to hold his seat till he was raised to the Bench; and from the frequent mention of his name on committees, and in the general business of the House, he appears to have devoted much of his time to parliamentary duties. Long before his appointment to the Bench he had acquired extensive practice and a high reputation at the bar. In 1661 he was chosen recorder of Bristol; and in the early part of the year 1672 he was made a judge of the Court of Common Pleas, having been for some time before Solicitor-General to the Queen. In his judicial station he maintained his general character for learning and independence, though, from his language and conduct on the trials of the Jesuit priests and other persons charged with the Popish Plot in 1679, he appears to have partaken of the delusion which pervaded the country respecting that transaction.

In 1680 however the conduct of the court party, who were then preparing the way by the corruption of the judges for the introduction of arbitrary measures, drove him from the bench: but whether he was dismissed or resigned voluntarily is unknown. In 1682 he resigned the recordership of Bristol. Having taken part in a civic election there, the proceedings of which were alleged to be irregular, the virulence of party-spirit led the mayor and corporation, who were violent opponents of Sir Robert Atkyns, to indict him, with two other persons, for a riot and conspiracy. He was tried at the Bristol assizes and found guilty; but on moving the case into the court of King's Bench, judgment was arrested upon a technical error in the indictment. But the party object was effected, for Sir Robert immediately resigned his recordership.

On leaving the bench, Sir Robert Atkyns withdrew from all public occupation to his seat in Gloucestershire, where he lived for some years in great seclusion. It is clear however from his writings, that during his retirement he viewed with deep interest the political tran-

sactions of the time; and he cannot be supposed to have been indifferent to the desperate course which the government were pursuing. In 1683, when the memorable trial of Lord William Russel took place, Sir Robert Atkyns furnished the accused with a detailed note of such points of law and fact as he might legally and prudently insist upon on his trial. After the revolution he published two pamphlets, entitled 'A Defence of Lord Russel's Innocency,' in which he argues against the sufficiency of the indictment and the evidence, and justifies the reversal of the attainder, with great force of language and solidity of reasoning. In 1689 he published a tract, entitled 'The Power, Jurisdiction, and Privilege of Parliament, and the Antiquity of the House of Commons, asserted.' The occasion of this tract was the prosecution of Sir William Williams by the attorney-general, for having, as speaker of the House of Commons, and by express order of the House, directed Dangerfield's 'Narrative' to be printed. The object of Atkyns's argument, which displays much research and great legal and historical learning, was to show that this was entirely a question of parliamentary jurisdiction, of which the Court of King's Bench ought not to take cognisance. The statement of Howell ('State Trial,' xiii. p. 1380), that Sir Robert Atkyns personally argued the case for the defendant, is undoubtedly a mistake.

In the reign of James II. he composed another legal argument, the subject of which was the king's power to dispense with penal statutes, and which was suggested by the well-known case of Sir Edward Hales. In this treatise, he considers at large the doctrine of the king's dispensing power. It is clearly and candidly written, and the truth of the reasoning against the royal prerogative contended for by the judges in Hales's case will hardly be denied at the present day. Sir Robert Atkyns was returned to the only parliament called by James II., as representative of the county of Gloucester; but he does not appear to have taken any active part in the debates.

After the revolution, Sir Robert Atkyns received numerous marks of distinction. In 1689 he was appointed Chief Baron of the Exchequer, and later in the same year, he was chosen speaker of the House of Lords. During the long vacation in 1694, Sir Robert Atkyns, being then in his 74th year, retired from public life and took up his abode at his seat, Saperton Hall, near Cirencester, in Gloucestershire. He died early in the year 1709. In 1784 his published writings were collected into one volume, under the title of 'Parliamentary and Political Tracts.' By his second wife Anne, daughter of Sir Thomas Daeres, of Cheshunt, in Hertfordshire, he had a son, Robert, who was knighted upon a visit of Charles II. to Bristol soon after the Restoration, and who was the author of the 'History of Gloucestershire.' He died in 1711, aged 65.

ATTALUS, emperor of the West for one year, was born in Ionia, and brought up a pagan, but received baptism from an Arian bishop. He was a senator of Rome, under the reign of Honorius, and was sent by the Romans to that emperor at Ravenna, to represent to him the difficult situation of the capital, threatened at that time by Alaric, and to advise him to fulfil the conditions of a treaty which he had concluded with that Gothic chief. Honorius refused, and Alaric being joined by his brother-in-law, Ataulphus, laid siege to Rome, of which Attalus was then prefect. Alaric proclaimed Attalus emperor instead of Honorius, and required the Romans to swear allegiance to him, A.D. 409. On his coins he is called Flavius Priscus Attalus. After assuming the title he went with an army of Romans and Goths to besiege Honorius in Ravenna, when the emperor sent him messengers offering to associate him in the empire, but Attalus refused to listen to the proposals. Attalus however having opposed Alaric in some of his views, was immediately deposed by the Gothic chief. After this, Alaric again besieged Rome, took it, and gave it up to pillage in August, 410. Upon Alaric's death, Attalus accompanied his successor, Ataulphus, into Gaul. When, in 414, Ataulphus married Placidia, the sister of Honorius, in the town of Narbo, Attalus sang an epithalamium which he had composed for the occasion. Ataulphus seeing Honorius persisting in his hostility to him, proclaimed Attalus emperor once more; but his restored dignity was merely nominal. After the death of Ataulphus, his successor, Vallia, concluded peace with Honorius; and Attalus endeavoured to escape the emperor's vengeance, but was taken at sea in 416, and, by Honorius's order, banished to the island of Lipari, after having had the thumb and forefinger of his right hand cut off—a punishment with which he had threatened Honorius. (Zosimus; Orosius; Gibbon.)

ATTALUS I., king of a small but wealthy and populous country in the north-western part of Asia Minor, of which Pergamus (properly Pergamum) was the capital. The name of Asia was specially applied by the Romans to this country. Attalus was the son of Attalus, youngest brother of Philetærus, and cousin to Eumenes I., whom he succeeded A.C. 241. His mother's name was Antiochia, daughter of Achæus (Strab., 624). Before B.C. 226 he had extended his authority over the whole of Asia Minor, west of Mount Taurus (Polyb. iv. 48).

He first assumed the regal title after a victory over the Gauls, who had taken possession of that part of the country called after them Galatia (Liv.; Polyb.; Strabo). At the time when the Rhodians and inhabitants of Byzantium were preparing to make war on each other, in consequence of the Byzantines having imposed a tax on all vessels entering the Euxine (about B.C. 221), Attalus espoused the cause of the Byzantines, though he could be of no essential service, as he had

been defeated a little before by Achæus, and confined within the limits of Pergamus. Attalus still however continued the war with Achæus; and having taken into pay a body of the Gauls called Tectosages, he recovered several of the cities of Æolis, but was stopped in the midst of his victorious career by an eclipse of the sun (B.C. 218), which so alarmed the superstitious Gauls that they refused to advance any further. He left them on the Hellespont, and returned with his army to Pergamus. (Polyb. v. 77, 78.) We find him in alliance (B.C. 216) with Antiochus the Great, king of Syria, who was equally anxious with himself to get rid of Achæus (v. 107). In B.C. 208, he took part with the Ætoliæ against Philip of Macedon, and was appointed joint prætor of the Ætoliæ with their general Pyrrhus. He sent some auxiliaries, and towards the end of autumn made his appearance at Ægina with his fleet. Here he passed the winter; but as soon as the season permitted, he landed on the continent; and having taken the city Opus, the capital of the Locri Opuntii, with the consent of the Romans, who were also in alliance with the Ætoliæ, allowed it to be sacked by his soldiers. While he was employed here in collecting tribute from the surrounding chiefs, he was surprised by Philip, and only escaped by a hasty flight. Hearing that Prusias, king of Bithynia, had passed the frontiers of his kingdom, he left the Ætoliæ to their own resources, and returned to Asia. (Liv. xxvii. 30, 33; xxviii. 7.) Peace was soon afterwards concluded between the Ætoliæ and Philip, which was also acceded to by Attalus. When the Romans were ordered (B.C. 205), by an oracle from Delphi, to bring the Idæan Mother Cybele from Pessinus to Rome, it was to the king of Pergamus that an embassy was sent, and through his means the black stone representing the goddess was procured and conveyed to Rome (xxix. 11, 12). Peace however did not continue; for we find the Rhodians leagued with Attalus (B.C. 201) against Philip in the sea-fight of Chios. Attalus behaved with great bravery on this occasion; but having pursued a Macedonian vessel too far, he was forced to abandon his ship and escape by land. Philip afterwards besieged Attalus in Pergamus, but was forced to retire; and Attalus passed over to Athens (B.C. 200), where he was received with great honour, and renewed his alliance with that people. He joined the Romans with a considerable body of troops; and the confederates laid siege to Oreum, a strong city of Eubœa, which they took after an obstinate resistance. Attalus continued to assist the Romans against Philip, and (B.C. 197) he appeared in the assembly of the Bœotians, with a view of detaching them from the cause of Philip. In the midst of an eloquent harangue, which he was pronouncing with great force, he was seized with apoplexy; and though he lingered long enough to enable him to be conveyed to Pergamus, he died within a few weeks, in the seventy-second year of his age, having reigned forty-four years. (Liv. xxxi. 14, 46; xxxii. 8; xxxiii. 2, 21.) He left, by his wife Apollonia, four sons, Eumenes, who succeeded him; Attalus, who succeeded his brother Eumenes; Philætarus; and Athenæus.



Silver. British Museum.

ATTALUS II., named *Philadelphus*, was the second son of Attalus I. He was born B.C. 220, and succeeded to the throne of Pergamus on the death of his brother Eumenes (B.C. 159), as the son of that prince, also called Attalus, was of too tender an age to hold the reins of government. His first act was to restore Ariarathes to his kingdom of Cappadocia. (Polyb. xxxii. 23.) He pursued faithfully the policy of his family, in maintaining an intimate alliance with the Romans; and he was treated by them at all times with respect and confidence. Prusias, king of Bithynia, made an attack on the territory of Attalus (B.C. 156), and laid siege to Pergamus; but he was compelled by the threats of the Romans to desist, and to indemnify Attalus for the loss he had sustained. This war was however carried on for several years; the leading facts may be found in Appian's 'Mithridatic War' (c. 3-7; also Polyb. xxxii. 25, 26, xxxiii. 1, 6, 10, 11). Five years afterwards (B.C. 149) we find Attalus assisting Nicomedes against his father Prusias (Strab. xiii. 624). He lived to be eighty-two years of age, and during his latter years was so much under the influence of his minister Philopœmen, that the Romans used in jest to inquire from those returning from Asia whether Attalus was still the chief favourite of Philopœmen. (Plutarch, 'Mor.' p. 792.) He was the founder of Philadelphia in Lydia (Steph. Byz.), and of Attaleia in Pamphylia (Strab. xiv. 667), and a liberal patron of the arts: a kind of embroidered hanging or tapestry was invented by Attalus. (Plin. viii. 48.)

ATTALUS III., named *Philometor*, was the son of Eumenes II.

He succeeded (B.C. 138) to the throne of Pergamus on the death of his uncle, Attalus II.; but he is little known to us, except for the madness and extravagance of his conduct. After having murdered many of his friends and relations, he was seized with remorse, and inflicted on himself every sort of penance which the most gloomy superstition could invent. He finally gave up all care of public business, and devoted his time to sculpture and to gardening, with which he became so well acquainted, that he wrote a work on the subject, which is recommended by Pliny (xvii. 4), Varro ('R. R.' lib. i. 1), and Columella ('R. R.' lib. i. 1). Having engaged with great eagerness in the erection of a sepulchral monument to his mother Stratonice, daughter of Ariarathes, king of Cappadocia, he exposed himself to the violence of the sun's rays, was in consequence seized by a fever, and died, after a reign of five years, B.C. 133. In his will was the expression "bonorum meorum Populus Romanus hæres esto," thereby making the Romans the heir of his moveable property; but they insisted that it meant the kingdom of Pergamus. (Justin. xxxvi. 4; Diodor. Sic. xxxiv., vol. x. p. 122, ed. Bip.; Plin. xxxiii. 11.) The kingdom was claimed by Aristonicus, an illegitimate son of Eumenes II., and he bravely maintained the contest for some time; but at last, being defeated and taken prisoner, he was carried to Rome, and strangled in prison, B.C. 129. The kingdom of Pergamus thus became the Roman province of Asia. (Clinton, 'Fasti Hellenici,' vol. ii.)

ATTERBURY, FRANCIS, bishop of Rochester in the reigns of Queen Anne and George I., was born on the 6th of March, 1662, at Milton, near Newport Pagnel, in Buckinghamshire, of which parish his father was rector. He was educated at Westminster, and elected student of Christ Church, Oxford, in 1680. In the year 1687 he appeared as a controversial writer in an answer to 'Considerations on the Spirit of Martin Luther, and the Original of the Reformation;' a tract published under the name of Abraham Woodhead, an eminent Roman Catholic, but really written by Obadiah Walker, master of University College. Bishop Burnet, in his 'History of his own Times,' ranks this vindication amongst the most able defences of the Protestant religion. Atterbury himself, on his trial, appealed to this book to exculpate himself from the suspicion of a secret leaning towards popery. After taking his degree of B.A. in 1684 and M.A. in 1687, he bore some office in the university, and was tutor to Charles Boyle, afterwards Earl of Orrery, but complained of the narrowness of his sphere of action. In 1690 he married Catherine Osborn, a near relative of the Duke of Leeds. Having taken orders, Atterbury, in 1691, was elected lecturer of St. Bride's; in 1693 he was elected minister of Bridewell. His pulpit eloquence attracted general attention, and he was soon after appointed chaplain in ordinary to their majesties. His sermons on the 'Power of Charity to Cover Sin,' and 'The Scornor Incapable of True Wisdom,' involved him in controversies with Bishop Hoadley and others. In 1693 he became preacher at the Rolls chapel. In the same year appeared Mr. Boyle's 'Examination of Dr. Bentley's Dissertations on the Epistles of Phalaris and the Fables of Æsop.' Though this work was published under Boyle's name, it is shown by Bishop Monk ('Life of Bentley') that Atterbury had the chief share in the undertaking, and in fact wrote more than half the book. Whatever credit we may give Atterbury for ingenuity and humour, this work proves that he had not much learning.

In the year 1700 Atterbury engaged in a long controversy with Dr. Wake, afterwards archbishop of Canterbury, and others, concerning the rights, powers, and privileges of convocations, Atterbury denying the authority of the civil power over ecclesiastical synods. His style was acrimonious, and his wit and satire perhaps too freely indulged, but his zeal for the interests of his order procured him the thanks of the Lower House of Convocation, and the degree of Doctor in Divinity, without exercise or fees, from the University of Oxford.

On the accession of Queen Anne, in 1702, Atterbury was appointed one of her chaplains in ordinary, and in 1704 advanced to the deanery of Carlisle. His characteristic impatience broke out remarkably on this occasion. He took out his instruments before his predecessor had resigned. Dr. Nicholson, compiler of the 'Historical Library,' who was then Bishop of Carlisle, required the preceding dean's resignation to be produced. When produced, it was found to be dated a month subsequent to Atterbury's collation, which was therefore void. Atterbury attempted in vain to obtain a clandestine alteration of dates, but was at length admitted to his deanery without this error of date being rectified.

In 1706 Atterbury was engaged in a dispute with Hoadley concerning the advantages of virtue with regard to the present life. In a funeral sermon he had asserted, that if the benefits resulting from Christianity were confined to our present state, Christians would be of the whole human race, the most miserable. Hoadley on the contrary, maintained, in a printed letter to Atterbury, that it was a point of the utmost importance to the Gospel itself, to vindicate the tendency of virtue to the temporal happiness of man. In 1707 Atterbury was made canon in the cathedral of Exeter. In the same year he was involved in a fresh controversy with Hoadley, concerning passive obedience. In 1710 Dr. Sacheverell's trial took place; and it is stated in Boyer's 'History of the Life and Reign of Queen Anne,' that the defence was generally thought to have been drawn up

by Dr. Atterbury, in conjunction with Dr. Smalridge and Mr. Freind. In the same year Dr. Atterbury was chosen prolocutor to the lower house of convocation. In 1712 he was made dean of Christ Church, Oxford; but owing to his imperious temper, discord soon broke out in the college, and his removal was thought necessary for the restoration of peace. In 1713, on Lord Oxford's recommendation, he was promoted to the bishopric of Rochester, and the deanery of Westminster. It has been generally thought that he aspired to the primacy, and that he probably would have attained it had a vacancy occurred during the queen's lifetime. Immediately on her death it is asserted that he proposed to Bolingbroke to attempt to proclaim James at Charing Cross; and offered himself to head the procession in his lawn sleeves. On the other hand it is said that he attempted to gain the good graces of George I.; but that his overtures were rejected with marks of personal dislike. Certain it is, that from this time he assumed a position of hostility to the House of Hanover, and that all his energies were directed to bring about the restoration of the Stuart dynasty. At the breaking out of the rebellion in 1715 the other prelates published a declaration of abhorrence of it, but Atterbury on the plea of its containing certain reflections on the High Church party, refused his signature. In the House of Lords, he drew up some of the most violent protests against the measures of the court and ministry. Thus far his opposition was not unconstitutional; but he soon after incurred the suspicion of being deeply concerned in a succession of plots for the restoration of the ejected family. The report of a secret committee of the House of Commons charged him with a treasonable correspondence, for the purpose of raising insurrection in the kingdom, and procuring invasion from abroad. The evidence against him was decisive, but the ministry hesitated for three months before issuing their warrant (August 24, 1722) for his committal to the Tower. On his appearance before the council he behaved with calmness and self-possession. The imprisonment of a bishop caused much excitement, which was no doubt greatly increased by the unnecessary harshness with which he was treated in the Tower. In the course of the ensuing March, a bill of pains and penalties against him was brought into the House of Commons. Atterbury raised a difficulty about appearing either in person or by counsel; and this point of privilege was warmly debated in the Upper House, but to his vexation it was decided that the bishop being not a peer of the realm, but only a lord of parliament, might make his defence before the Commons without any detriment to the honour of the peerage. He however acquainted the Speaker by a letter, that he would give the Commons no trouble, but make his defence in another house, of which he had the honour to be a member. The bill passed the Commons without a division. On the first reading in the Lords, the bishop on his passage to Westminster was insulted by the mob; but a guard was appointed for his future protection, and for the remainder of the week, through which the preceding lasted, the populace was softened into pity. His speech in his own defence was both argumentative and eloquent; his demeanour was firm and collected. After a long and warm debate, the bill was passed by a majority of 83 to 43. It received the royal assent on the 27th of the same month, May. This affair at the time excited the vehemence of party, but the dispassionate view of the case seems to be, that the bishop was really guilty of the political offence laid to his charge, but that proofs neither sufficiently strong nor strictly legal could be adduced, and that the proceeding was in its nature dangerous and unconstitutional. A strong protest was entered on the Journals of the Lords. ('Historical Register,' and 'Debates of the House of Lords.')

The bill condemned him to deprivation from all his ecclesiastical preferments, incapacitated him from performing any spiritual functions or holding any civil appointment, and sentenced him to perpetual exile. Accordingly in June 1723 he quitted England for Calais, accompanied by his daughter, Mrs. Morrice, who was allowed to attend him on his travels; and, through the hands of her husband, he was permitted to maintain an intercourse by correspondence with his native country. After a short stay at Brussels he settled finally at Paris, where he resided till his death, softening the severity of his banishment by study, conversation, and correspondence with his old friends Swift and Pope, and other eminent and learned men. In a collection of the bishop's original letters, furnished by M. Thiriot, there is much able criticism on several French authors. His avowed wish now was to live to himself and a few friends, but he in fact, for three or four years, was the real though covert manager of the Pretender's business. He was consequently deeply implicated in the schemes for raising another rebellion in the Highlands of Scotland, and other equally abortive measures. But Atterbury was too plain-speaking a man, and too conscientious a Protestant, for James; and the incapable favourites of that weak and bigoted prince found little difficulty in undermining his influence. A letter, dated June 16, 1727, is extant in which the bishop, with a grave and sorrowful dignity, refers to his loss of favour, and requests permission to "retire from that share of business with which it has been hitherto thought not improper to intrust me." The death of George I. however led to his deferring his resignation to the following year, when he removed to Montpellier. Subsequently James seems to have become aware of the error he had committed in alienating from his service the most able man of his party, and he in 1730 succeeded in inducing him to return to Paris. But Atterbury's spirits

had been broken by the death of his daughter, who had gone to France to see him, October 1729; and if he had retained more of his old vigour, the state of European politics would probably have prevented him rendering any effectual services to the Pretender's cause. His feelings of desolation and hopelessness are strikingly shown in a letter to James, dated November 12, 1731. Atterbury died at Paris on the 15th of February, 1732. He was buried privately at Westminster Abbey; and no little public outcry was caused by the government having caused his coffin to be opened and searched for Jacobite papers which they asserted they had reason to believe were concealed in it.

Atterbury has been somewhat absurdly charged, on the strength of an improbable anecdote which Dr. Maty says Lord Chesterfield related to him, with having been, at least in early life, a sceptic; but the whole tenor of his conduct, and every reference in his private as well as public writings, contradict such a supposition. He was a worldly-minded and ambitious man, but that he firmly believed the religious truths which he so eloquently defended there can be no reasonable doubt. His chief purpose was plainly to raise himself to a high position in the Church, but it was as plainly for the sake of the Church (considered as an ecclesiastical corporation), of which he was ever the ardent and untiring advocate and resolute champion. The conduct of Atterbury with reference to the Stuart dynasty is the great blot on his public career, and though perhaps illegally convicted, he was undoubtedly guilty of the treason for which he was condemned. But he was sincerely devoted to the Stuart dynasty, and it was for no selfish ends he adhered to its desperate fortunes. Nor was his conduct wholly inconsistent with his position as a prelate of the English Church. The plan on which he had fixed his hope of securing the restoration of the Stuarts was that of inducing James to educate his son in the Protestant faith: an absurd expectation undoubtedly, but it was characteristic of Atterbury to overlook obstacles when he had set his heart on accomplishing a great purpose. In private life the haughtiness and asperity of the politician and controversialist wholly disappeared, and no man ever succeeded in winning a more affectionate attachment from friends as well as relations. As a preacher, a speaker, and a writer, he had few rivals; and Lord Mahon ('Hist. of Eng.,' c. xii.) hardly exaggerates his literary merits when he says that "few men have attained a more complete mastery of the English language than Atterbury; and all his compositions are marked with peculiar force, elegance, and dignity of style."

ATTICUS, T. POMPONIUS, was descended from a very ancient family, which formed one of the chief ornaments of the equestrian order. He was born on the 9th of March, B.C. 109, being three years before Cicero and Pompey, and nine years before Cæsar. He is sometimes called Q. Cæcilius (Cic., 'Ad Att.,' iii. 20), a name which he derived, B.C. 58, from his maternal uncle Cæcilius, who left him a considerable estate. His early years were spent under the direction of his father, whose taste for literature induced him to give his son the best education which Rome could supply. He lived during the most stormy period of Roman history, but he early came to the determination to sue for no public honours, and to take no side in party or political strife. He thus contrived to retain the friendship of the various parties which in succession directed public affairs. He was on good terms with Sulla, and with the younger Marius, with Cæsar, Pompey, M. Brutus, Cassius, Antony, and Augustus; but his most intimate friend was Cicero, with whom he seems to have kept up a constant correspondence from the year B.C. 68 down to Cicero's death. We still possess the letters of Cicero to Atticus, in sixteen books, one of the most valuable records of that important period. Atticus spent a considerable portion of his life at Athens (from B.C. 85 to 65), having withdrawn from Rome that he might not be forced to take any part in the first civil war: it is probable that he derived the name of Atticus from his residence at Athens. Atticus had also an estate in Epirus, near Buthrotum, where he appears to have spent a considerable part of his time. He returned to Rome B.C. 65; and there, as at Athens and Buthrotum, his days were spent in the delights of literary retirement. He married at a late period (Feb. 12, B.C. 56) Pilia, of whom we know nothing more than the name (Cic., 'Ad Att.,' iv. 4), and that her health appears not to have been very good. His daughter Pomponia (called by Cicero also Cæcilia and Attica) married M. Vipsanius Agrippa, the intimate friend and able minister of Augustus; and his grand-daughter by this marriage, Vipsania Agrippina, was married to Tiberius Claudius Nero, afterwards emperor, by whom she had Drusus. After Vipsania was divorced from Tiberius she married Asinius Gallus, by whom she became the mother of a numerous family. Pomponia, the sister of Atticus, was married to Cicero's brother Quintus, but the marriage was not a happy one.

Atticus died March 31, B.C. 32, at the age of 77, of voluntary starvation, after he found that a disease with which he was seized was incurable. None of his works have been preserved. He wrote annals which included a period of seven centuries; and though they referred principally to the history of Rome, he gave in them an abridged account of several of the more celebrated nations of antiquity. He was particularly happy in the composition of short epigrammatic inscriptions to be placed under the busts of illustrious men. He wrote also a history of the Consulate of Cicero in the Greek language, in a plain unadorned style. (Cic., 'Ad Att.,' ii. 1.) In his philoso-

phical opinions Atticus belonged to the Epicurean sect, as we see from various passages in Cicero's 'Letters;' and, conformably to the views of this sect, he avoided the troubles and the cares of public life. He inherited from his father great wealth, and he knew well how to increase it. His equestrian rank enabled him to hold a share in one or more of those lucrative societies which farmed the public revenues. He engaged also in mercantile pursuits, and he had a great number of well-educated slaves, who served him as amanuenses and transcribers of books, which he sold to the public.

(Held, *Prolegom. ad Vitam Attici quæ vulgo Corn. Nepoti adscribitur*, Vratislav., 1826; *T. Pomp. Atticus, Eine Apologie*, Eisenach, 1784; Hisely, *De Fontibus Corn. Nepotis*, Drumann, Rom. v. V.)

A'TTILA. This formidable conqueror was the son of Mundzukun, and nephew of Roas, a king or leader of the Huns, who at the beginning of the 6th century was established with his hordes in Pannonia, on the south bank of the Danube. Attila and his brother Bleda succeeded Roas about A.D. 430. The first act of their reign was to conclude a peace with the Emperor Theodosius II., on terms disgraceful to the majesty of the Roman empire. Being thus at liberty to pursue their conquests in the north, Attila and Bleda extended their dominions from the Danube eastward to the Volga, and northward even to the Baltic. violation of existing treaties, to cross the Danube; and they led an irresistible force through Mœsia into Thrace and Macedonia, on their way a doubtful provocation, or an unscrupulous ambition, urged them, in defeating on three occasions the forces of the Eastern empire. The whole coast of the Archipelago, from Thermopylæ to Constantinople, was exposed to their ravages; and Theodosius in alarm retired into Asia. In 445 Attila procured the assassination of his brother and coadjutor Bleda, and in 446 Theodosius was forced to consent to terms of peace still more humiliating than before, ceding the tract along the banks of the Danube extending to the breadth of 15 days' journey, and consenting to the payment of an increased tribute. In 448 the historian Priscus accompanied ambassadors sent to apologise to Attila for the non-fulfilment of some articles of this treaty; and we derive from him some account of the domestic manners of the Huns. The palace of Attila, which was situated in the plains of Upper Hungary, was entirely of wood: the houses of the Huns were of the same or some meaner material, and the only stone building was a set of baths erected by the king's favourite Onegesius. But the wood was fashioned into columns, carved and polished; and the ambassadors could discover some evidence of taste in the workmanship, as well as barbarous magnificence in the display of the rich spoils of more civilised nations. Around the palace a large village had grown up. The ambassadors were invited to a sumptuous entertainment, at which the guests were all served in silver and gold: but a dish of plain meat on a wooden trencher was set before the king, of which he partook very sparingly. His beverage was equally simple and frugal. The rest of the company were excited into loud and frequent laughter by the fantastic extravagances of two buffoons; but Attila preserved his usual inflexible gravity. A secret agent in this embassy was charged with the disgraceful task of procuring the assassination of this formidable enemy. Attila was acquainted with the real object of the mission; but he dismissed the culprit, as well as his innocent companions, uninjured. The emperor Theodosius was compelled however to atone for his base attempt by a second embassy, loaded with magnificent presents, which the king of the Huns was prevailed on to accept, and he even made some concessions in return. Theodosius died not long after (July 450) and was succeeded by the more virtuous and able Marcian.

Attila at this time was collecting an enormous army, and threatened both divisions of the Roman world. To each emperor he sent the haughty message, "Attila, my lord and thy lord, commands thee to prepare a palace for his immediate reception." To this insult was added a demand upon Marcian for the arrears of tribute due from the late emperor Theodosius. Marcian's reply was in the same laconic style, "I have gold for my friends, and steel for my enemies." Attila determined to make war first on the emperor Valentinian. The pretext for hostility was this. Valentinian's sister Honoria, who was confined in Constantinople in consequence of some youthful errors, had maintained a secret correspondence with Attila, and sent him a ring in token of her affection. It now suited him to demand her hand, with half the western empire as her dowry. The demand was refused, and Attila professed to be satisfied by the reasons assigned: but he did not the less turn his arms against Gaul. Beginning by craft what was to be carried on by violence and terror, he agreed to give assistance to the son of Genseric, king of the Vandals, in attacking Theodoric, king of the Goths. Assuring Valentinian that his warlike preparations were levelled against Theodoric only, he at the same time exhorted Theodoric to join him against the Romans, as their common foe. Meanwhile, he marched through Germany without halting till he reached the Rhine, where he defeated the Franks, cut down whole forests to build boats, and passing the river entered Gaul, several cities of which opened their gates to him, on his professions of friendship to the Romans. He soon threw off the mask. The calamities attendant on this invasion have been described in frightful colours by Sidonius, a contemporary, afterwards bishop of Clermont, and by the historians of France. The approach of the Romans and the Goths, under the command of Ætius and Theodoric, compelled him to make

a hasty retreat from the siege of Orleans. The combined army came up with him in the extensive plains surrounding Châlons-sur-Marne, a country well adapted to the cavalry of the Huns. There took place the last great battle ever fought by the Romans, and one of the most sanguinary contests recorded in history. Theodoric was slain. Attila was defeated and forced to retreat; he moved slowly to the Rhine without molestation, and retired into Pannonia in 451.

After having reinforced his army, he returned to repeat his demand of the princess Honoria in the plains of Italy. He mastered the unguarded passes of the Alps, and advanced at once to Aquileia, the metropolis of the province of Venetia, which he invested, and utterly destroyed after a siege of three months. Verona, Mantua, Cremona, Brescia, and Bergamo underwent the same fate. It has been conjectured that Venice owed its origin to the inhabitants of the mainland taking refuge from his ravages on the islands in the Delta of the Po. Milan and Pavia, Attila treated with unusual clemency: he neither fired the buildings nor massacred the inhabitants. From Milan he proposed to advance upon Rome: but as he lay encamped on the banks of Lake Benacus, he was approached by a supplicatory embassy, led by Avienus and Pope Leo I. [AVIENUS.] He received them with kindness and respect, and consented to a truce with Rome, the duration of which was to depend either on the fulfilment of his claims on the princess Honoria, or the payment of a proportionate ransom. Attila's troops, inured to the rigours of a northern climate, and the rude simplicity of a pastoral life, began to melt away in the luxurious plains of Italy: and the great Ætius, unable to oppose his progress, still hung on his march with a constant hostility. In these circumstances he deemed it prudent, on the signature of the treaty with Rome, to retire beyond the Danube.

The death of Attila took place in 453. The commonly received account is that given by Jornandes, that he died by the bursting of a blood-vessel on the night of his marriage with a beautiful maiden, whom he added to his many other wives; some, with a natural suspicion, impute it to the hand of his bride. Priscus observes, that no one ever subdued so many countries in so short a time. The vanity of the Romans refused to honour Attila with the title of king; they only styled him general of their armies, disguising an annual tribute under the specious name of military pay. His portrait, given by Jornandes, presents the genuine features of the Mongolian race: he was low in stature, broad-chested, and of powerful frame—dark-complexioned, with a few straggling hairs in the place of beard—with a large head, flat nose, and small eyes. His carriage was fierce and haughty; and no one could behold him without concluding that he was sent into the world to disturb it. It was a saying of his own, that the grass never grew on a spot where his horse had trod. His empire was overthrown and disjoined immediately upon his death, by the disputes and dissensions of his sons and chieftains—the fate of most unwieldy empires hastily erected by violence.

(Jornandes, *De Rebus Geticis*, and Priscus, *Excerpta de Legationibus*, furnish the best ancient materials for the history of Attila. For modern compilations, see Buat, *Histoire des Peuples de l'Europe*, and De Guignes, *Hist. des Huns*: Gibbon, cc. xxxiv. and xxxv.)

ATTIRET, JEAN DENYS, called *Frère Attiret*, a French painter attached to the Jesuit mission at Peking, in the middle of the 18th century. He was born at Dôle, in the Franche-Comté, July 31, 1702, and was first instructed by his father, an obscure painter of Dôle. He completed his studies at Rome, whither he was sent by the Marquis de Broissia. After practising a short time at Lyon, he settled in Avignon, and became a lay-brother of the Jesuits of that place; and when, in 1737, the French Jesuits of Peking requested their brothers at home to send them a painter, Attiret undertook to go. In China, Attiret soon obtained the favour of the emperor Kéen-Loong, by presenting him with a picture of the Adoration of the Kings, which he ordered to be placed in one of his own apartments; he however expressed a dislike to the gloss of oils, and employed Attiret only as a water-colour painter. Attiret became an object of envy to his Chinese rivals from an order he received from the emperor to restore a painting in one of the inner apartments of the palace. This commission from the extreme inconvenience of the ceremonial etiquette, which clogged his every movement, was as disagreeable as it was honourable to the French painter. Attiret met also with many vexations from the Chinese court painters until he employed them to execute the secondary portions of his works, and conformed himself in some degree to the Chinese taste. Between 1753 and 1760 the emperor Kéen-Loong was at war with the Tartars on the north-western confines of his empire, and he commanded Attiret to join him, and prepare some designs to illustrate his triumphs. Attiret arrived at the seat of war in 1754, and made many accurate drawings of triumphs, processions, festivals, &c., from which he afterwards painted pictures, some of which were preserved in the palace, and shown only by special permission of the emperor. Attiret painted the emperor's portrait, and introduced into his drawings a great many portraits of Chinese officers, many of whom had to journey as much as 800 leagues merely for the purpose of being painted. Sixteen of these drawings were engraved in France, by various artists, on a large scale, and both prints and plates were sent back to China, a few impressions only being reserved for the royal family of France and for the Parisian library. They are defective in design, and it is

evident that Attiret and his coadjutors, the Jesuits, Castiglione and Sikelbar, paid too much deference to the taste of the Chinese to satisfy that of the Europeans. The emperor created Attiret a mandarin, but by his position as a Jesuit it was impossible for him to assume the distinction. He died at Peking, December, 17, 1768, aged 66, and the emperor gave 200 ounces of silver towards the expense of his burial. ("Extrait d'une Lettre du Père Amiot, du 1 Mars, 1769, de Peking, contenant l'éloge du Frère Attiret," &c., inserted in the 'Journal des Sçavans,' for June, 1771.)

ATTWOOD, THOMAS, an eminent musical composer, equally distinguished by his productions for the church, the chamber, and the theatre, was born in 1765, and commenced his professional education as one of the 'children of the Chapel Royal,' under Dr. Nares, and his successor Dr. Ayrton. On the change of his voice, and consequent retirement from the king's service, he was sent abroad by and at the expense of his patron, the Prince of Wales, for the purpose of completing his studies in the schools of Italy. At Naples he continued two years, and afterwards proceeded to Vienna, where he became a pupil of Mozart, with whom he formed an intimacy which led to a daily intercourse, and to the imparting not only the usual information, but also a knowledge of those deeper recesses of the art which seldom, if ever, is, or can be, communicated in the course of ordinary lessons. This happy result is manifest in all Attwood's secular compositions, and was recognised by the great master, who said—according to the report of Michael Kelly, the singer—"Attwood partakes more of my style than any pupil I ever had." (Kelly's 'Reminiscences'.)

Soon after his return to his native country, Attwood's royal patron made him one of his chamber musicians, an appointment however which he soon relinquished. On the arrival of the Duchess of York in this country, he became her 'musical preceptor;' and on the ill-fated marriage of the Prince of Wales (afterwards George IV.) he gave almost daily lessons in music to the princess. His conscientious performance of this duty subsequent to the public estrangement, gave offence to his patron, who for several years after made his resentment felt.

In 1795 he was elected organist of St. Paul's cathedral, and in the following year, on the death of Dr. Dupuis, he was appointed composer to the Chapel Royal. For the solemnity of the coronation of George IV., he was required officially to compose an anthem, when he produced 'The King shall Rejoice,' a grand work, which has since been heard and admired in all parts of the kingdom. This restored him to the favour of his early protector, who appointed him organist of his private chapel at Brighton. For the coronation of William IV., Mr. Attwood composed the anthem, 'O Lord, grant the King a long life,' another great work, and in all respects equal to the former. In 1837 he was, without solicitation, appointed by the Bishop of London to succeed Mr. Stafford Smith in the office of organist of the Chapel Royal. In March of the following year he died, and his remains were deposited in St. Paul's cathedral, under his own organ, with every honour that the church to which he belonged, the choirs of the Royal Chapel and Westminster Abbey, and the most distinguished members of his profession, could confer.

Mr. Attwood's compositions are numerous and of great merit. His glee and songs were, and many still are, very popular; and his cathedral works unite the elegance of the modern school with the becoming sobriety of English church music.

AUBENTON, D'. [D'AUBENTON.]

AUBER, DANIEL FRANÇOIS ESPRIT, was born at Caen on the 19th of January, 1784. He was educated with a view to his taking in due time the management of his father's business, that of a print-seller, at Paris. At the age of twenty he was sent to London for the purpose of acquiring commercial knowledge, but returned to Paris on the rupture of the treaty of Amiens. By this time he had conceived a strong dislike to commercial pursuits, but he did not relinquish them until his father's death, which occurred some fourteen years later. His leisure hours were however devoted chiefly to the study of music, his associates including a large number of eminent professional and amateur musicians. He soon became known in private circles by the composition of various short pieces for the violin, violoncello, and piano-forte. He is said by M. Denne-Baron to have composed about this period for his friend Lamare, the celebrated violoncello player, all the pieces which appeared under the name of Lamare. A concerto for the violin excited a strong sensation at the Conservatoire de Musique, where it was played by Mazas. Stimulated by the applause of his friends, M. Auber at length essayed the composition of an opera, which was played with success at the private theatre of the Prince de Chimay. But he had now become aware that his studies had been too superficial, and he placed himself under the tutelage of Cherubini with great advantage to his future style.

He made his first appeal to the public judgment in 1813 in a comic opera, in one act, entitled 'Le Séjour Militaire,' which was played at the Theatre Feydeau, but received so coldly that Auber did not again appear as a composer for several years. But the death of his father and severe reverses of fortune led him to adopt music as a profession, giving lessons on the piano whilst he set about the composition of another one-act opera for the Opera Comique. This was 'Le Testament et les Billets-Doix,' produced in 1819, and with no more success

than the former. But Auber could not now afford to refrain from composition out of ill-humour with the public; he therefore speedily made another venture in a three-act opera entitled 'La Bergère Châtelaine,' which was produced at the Opera Comique in 1820 with entire success. From this time every year at least one, often two, and sometimes three operas—varying in length from one to five acts—appeared from the pen of this prolific composer, and in almost every instance commanded a fair share of public applause. Several of his operas, as is well known, have ranked among the most popular of his time; and some, as the 'Muette de Portici' (Masaniello), 'Fra Diavolo,' and one or two others, have taken their place as stock pieces in the chief opera-houses of Europe.

From nearly the period of M. Auber's regularly devoting himself to his art, his works have been marked by a decided originality and brilliancy which have won for them general favour, except of course with those musical partisans who can only tolerate a particular school of composition. The culminating point of his genius perhaps, as regards sustained power, elevation, brilliancy, and breadth of style and effect, was attained in his 'Muette de Portici,' which was produced for the first time at the Grand Opera, Paris, in 1828. The works in which he has most successfully aimed to sustain his reputation as a composer of the higher order are—'Fra Diavolo' (1830), 'Gustavus III.' (1833), 'Lestocq' (1834), 'Le Domino Noir' (1837), and 'Haydee' (1847). But in the long list of works which followed the 'Muette de Portici' none perhaps have appeared which have not displayed the hand of a master, however unequal they may have been in conception, originality of thought, and artistic finish; and some are regarded by eminent musicians as even more decidedly works of genius, or more masterly in execution, than either 'Fra Diavolo' or 'La Muette'.

Auber has received a fair share of honorary as well as more substantial rewards. Besides those decorations which commonly fall to the lot of the more eminent savants and artists of the continent, he was elected in 1829 a member of the Institute, section of the Fine Arts; in 1842 he succeeded Cherubini as director of the Conservatoire de Musique; and during the reign of Louis Philippe he was director of the court concert.

(*Nouvelle Biographie Universelle*, where is a complete list of his works; Fetis, *Biographie des Musiciens*.)

AUBIGNÉ, MERLE D'. [D'AUBIGNÉ.]

AUBIGNÉ, THEODORE AGRIPPA D', the Huguenot historian of his time, was born on February 8, 1550, at St. Maury, in the province of Saintonge. The utmost care was bestowed upon D'Aubigné's education, and some very absurd stories are told by himself and others of his early proficiency in the Latin, Greek, and Hebrew languages. His father was a bold and turbulent Huguenot, and had been engaged in the conspiracy of Amboise. While conducting his son to Paris they passed through this town. Perceiving the heads of his brother conspirators still exposed over the gates, the elder D'Aubigné adjured his son "never to spare his head, in order to avenge those noble victims;" an exhortation which was not lost upon the son. After some time spent in the colleges of the capital, young D'Aubigné was obliged to fly from persecution. He succeeded in escaping to Orleans, where, in the ensuing siege, his father received a wound, of which he died. He was then placed for two years under the superintendance of De Beze at Geneva. Here, and afterwards at Lyons, he pursued a singular course of study, consisting of the Rabbins, Pindar, mathematics, and magic, the latter with the resolve of never making use of it. At the breaking out of the third civil war he engaged from his guardian, who had endeavoured to detain him, and joined the Huguenot bands, which, in 1567, had assembled in the south of France, and with whom he remained through 1568, enduring many dangers, resulting in fever which had nearly proved fatal.

When peace returned, love put poetry into his head, and awakened his scribbling propensities, but these again were put to flight by the massacre of St. Bartholomew. Soon afterwards he entered the service of the king of Navarre, the future Henry the Fourth. Thus installed at court, D'Aubigné rendered himself remarkable for his boldness, talent, oddity, and impertinence. He abounded in repartee—his hands were full of quarrels. He wrote a tragedy called 'Circe,' and seems to have excited some admiration but little friendship. As a partisan however, D'Aubigné was valuable, and as such Henry of Navarre both prized and used him. When war broke out D'Aubigné accompanied the armies, and even shared in the personal adventures of the prince. The king of Navarre had little wherewith to reward such service, and D'Aubigné took advantage of his familiarity with the prince to push his frankness to insolence: he vented his discontent in sarcasms, and at last wore out the patience of the best-natured of kings and companions. He quitted the service of Henry in 1577. Soon after he fell in love with Mademoiselle de Lezay, married her, and rejoined the king of Navarre, but the influence of his former enemies again drove him from court. In order to be avenged, he determined to turn Catholic if possible—a resolve that he ingeniously avows; and he betook himself to the perusal of the controversial writers of that party, among whom Bellarmin made most impression on him. The result of his efforts and studies was however to render him a firmer protestant than before. In 1587 we find D'Aubigné again in the service of Henry, and engaged at the battle of Contras. In the following year he was rewarded with the government of Mail-

lezaïs. He was however in a little time again at variance with Henry, embracing the party of the Huguenots, and openly preferring their interests to court favour. Nevertheless, when it was necessary to confide the cardinal of Bourbon to a trusty guardian, Henry selected D'Aubigné, notwithstanding the expostulation of his counsellors, adding, that D'Aubigné's word was a sufficient guarantee for his faith.

From the period of Henry's desertion of Protestantism, D'Aubigné was one of the firmest supports of the Huguenot interests. He asserts that the ruin of the Huguenots and the downfall of their cause were owing to the corruption of their chiefs; nor does he exempt Sully himself from this charge. As to D'Aubigné himself, one thing is certain, that he might have been rich, like his comrades, and that he was almost the only one who remained poor. His voice was always raised for Huguenot independence against the insidious proposals of the court. It was during his residence at Maillezaïs that he wrote his chief work, 'The History of his Own Times,' a valuable document for the Huguenots of France. It is a lively picture of passing events, feats of war, and intrigues of court, in which the characters of the personages concerned are sketched by a satiric but lively pen. The last volume was printed at Maillezaïs in 1619, and in the following year it was condemned by the Parlement of Paris to be burned. The publication increased the hatred of the queen to D'Aubigné. The ministry had made frequent overtures to purchase the possession of his fortress; and when at last he found it no longer tenable, he gave it up, not to the court, but to the chief noble of the Huguenot party, the Duke de Rohan. D'Aubigné then retired to Geneva, where he arrived in September 1620, and was most honourably received. He lived in exile ten years, during which he employed his time in study, in writing, and in directing the fortifications raised at that time around Berne and Basle, and other Swiss towns, as bulwarks of the Protestant interest. The French court ceased not to disturb and persecute him: according to his own statement they procured in all four judgments of death to be recorded against him; but he seems to have heeded them very little, and they were probably rather intended to prevent his return to Paris than to affect his life. His last years were embittered by the scandalous conduct of his son Constant, afterwards the father of the celebrated Mad. de Maintenon. D'Aubigné died in 1630, and lies buried in the church of St. René at Geneva: over him is a Latin epitaph written by himself.

The works of D'Aubigné are numerous and various. They consist of poems, dramas, controversial tracts, his great history, memoirs of himself, and various satirical writings against his contemporaries. Of these the principal are the 'Histoire Universelle depuis 1550 jusque à l'an 1601,' published in Paris 1616; the 'Histoire Secrète,' mentioned above; the 'Confession Catholique de Sieur De Sancy,' which is chiefly directed against De Sancy, finance minister, and Cardinal du Perron; and 'Les Aventures du Baron de Fœnesté.'

AUBREY, JOHN, born at Easton Piers, in Wiltshire, on March 12, 1625-6. He was the eldest son of Richard, only son of John Aubrey of Burleton, in Herefordshire. He received his education in the grammar-school at Malmesbury, under Mr. Robert Latymer, who had also been preceptor to Thomas Hobbes, with whom afterwards, notwithstanding disparity of years, Mr. Aubrey formed a lasting friendship. In 1642 he was entered a gentleman commoner of Trinity College, Oxford. Here he formed an acquaintance with Anthony à Wood, to whose collections for the history of the university and its writers he became a contributor ('Life of Wood,' prefixed to Bliss's edit. of the 'Athenæ Oxon.,' p. lx.), as well as to the 'Monasticon Anglicanum,' then recently undertaken by Dodsworth and Dugdale. By the death of his father, in 1652, he succeeded to several estates in the counties of Wilts, Surrey, Hereford, Brecknock, and Monmouth; and in his 'Miscellanies,' he acquaints us that he had also an estate in Kent. In 1656 he became one of the club of commonwealth-men, formed on the principles of Harrington's 'Oceana,' printed in that year. (Wood, 'Athen. Oxon.,' edit. Bliss, vol. iii. col. 1119.) The club however was broken up in 1659. In 1660 Mr. Aubrey went into Ireland, and upon his return, in the month of September that year, he narrowly escaped shipwreck near Holyhead. His notes inform us that he afterwards suffered another sort of shipwreck. He says, "On November 1, 1661, I made my first addresses in an ill hour to Joan Sommer." When he married is uncertain; but from this remark we gather that in that state he enjoyed no great felicity. In 1662 he became a Fellow of the Royal Society. In 1664 he was in France. His estates, between lawsuits and mismanagement—and perhaps, as Wood intimates, his own expensive habits—now became encumbered, and about 1666 he seems to have disposed of several. In the space of four years he was reduced not only to straits, but to indigence. Yet his spirit remained unbroken. "From 1670," he says, "I thank God I have enjoyed a happy delitescency." This obscurity, which he calls happy, consisted in following up the bent of his genius, while he owed his subsistence to the kindness of his friends; and in labouring to inform that world in which he knew not how to live. His chief benefactress was the then Lady Long, of Draycot, in Wiltshire, in whose house he had an apartment, and by whom he was generously supported as long as he lived. Dr. Rawlinson says ('Mem.,' p. xii.), "that he was on his return from London to Lady Long's house, when his journey and life were concluded at Oxford, where it is presumed

he was buried, though neither the time of his obit nor his place of burial can be yet discovered." The date of his death is variously stated at 1697 and 1700.

Anthony à Wood gives a peevish character of Aubrey, and says, "he was a shiftless person, roving and magotie-headed, and sometimes little better than crazed; and being exceedingly credulous, would stuff his many letters sent to A. W. with follies and misinformations which sometimes would guide him into the paths of error." ('Ath. Oxon.,' Bliss's edit. 'Life,' p. lx.) Hearne informed Baker, the Cambridge antiquary, that it was Aubrey who gave Wood that account of the lord chancellor Hyde, which chiefly occasioned the prosecution against him. Wood used to keep his vouchers. ('Ath. Oxon.,' iii. 644.) Aubrey was doubtless both credulous and superstitious; but he was honest and diligent, and if his anecdotes require to be read with critical distrust, there can be little doubt that he faithfully recorded what he heard, and his very credulity has caused him to preserve much which, if of no great value in itself, is curious as characteristic of the age, and often not devoid of interest on its own account. He was, it is said, regarded as one of the best naturalists of the day, but much of his natural history reads very oddly now; and he was for the time a not unskilful antiquary. His collections have proved of much service to antiquaries and literary commentaries.

Aubrey's published works are—I, 'Miscellanies,' 8vo, London, 1696; reprinted with additions, 8vo, London, 1721; and 8vo, London, 1784. II, 'A Perambulation of the County of Surrey,' begun 1673—ended 1692. Published by Dr. Richard Rawlinson, under the title of 'The Natural History and Antiquities of the County of Surrey,' begun in the year 1673, by John Aubrey, Esq. F.R.S., and continued to the present time, 5 vols., 8vo, London, 1719.

Dr. Bliss, in a note to Wood's Life prefixed to the 'Athenæ,' p. lx., gives a detail of the manuscripts which Aubrey deposited in the museum at Oxford. Most of the letters addressed to Anthony à Wood have been printed in 'Letters transcribed from the Originals in the Bodleian Library and Ashmolean Museum,' 2 vols., 8vo, Oxford, 1813. Appendix, No. iv.

(*Biographia Britannica*; Chalmers, *Biog. Dict.*; Gough, *Brit. Topog.*; Mauning, *Hist. of Surrey*; Britton, *Memoir of John Aubrey*, printed for the Wiltshire Topographical Society.)

AUBUSSON, PIERRE D', grand master of the order of St. John of Jerusalem, was born in 1423 of a noble French family, descended from the old viscounts of La-Marche. He served while yet very young in the imperial army in Hungary against the Turks, and from that time the prevailing idea of his mind seems to have been that of fighting the Mussulmans, who then threatened to overpower Christian Europe. D'Aubusson, having returned to France, was presented at court by his cousin Jean d'Aubusson, chamberlain of Charles VII., and became a favourite of the dauphin, afterwards Louis XI., whom he accompanied in his expedition to Switzerland in 1444, and was present at the battle of St. Jacob, near Basle. After some years he proceeded to Rhodes, when he entered the order of St. John of Jerusalem. He obtained a commandery, was afterwards made grand prior, and in 1476, on the death of the grand master Orsini, D'Aubusson was elected to succeed him. In May, 1480, a large Turkish army, said to be 100,000 strong, commanded by a Greek renegade of the family of Palæologi, landed on the island, and soon after invested the town, the fortifications of which D'Aubusson had previously strengthened in every practicable way. The greatest bravery was displayed on both sides. The Turks made the first assault on the 9th of June, but were repulsed. A second and general assault was made on the 27th of July, after the greater part of the fortifications had been levelled by a previous cannonade. Seven Turkish standards were already planted on the ramparts, and the Turks were pouring into the town, when D'Aubusson, attended by a chosen band of French knights, rushed to the spot, and after a desperate contest, in which he received five wounds, the Turks were driven out of the breach, and were pursued by the knights and the Rhodians towards their camp. The invaders soon after sailed away from the island. This, which was the first siege of Rhodes, lasted 89 days; the Turks lost 9000 killed, and carried away, it is said, 15,000 wounded. Mahomet II., greatly irritated at the failure of the expedition, was preparing to renew the attack in person, when he died at Nicomedia, in May, 1481. The Turkish succession was disputed between his two sons, Bajazet and Zizim; and the latter being worsted in fight, took refuge at Rhodes, where D'Aubusson received him with great honour, and afterwards sent him for safety to Bourgneuf, a commandery of the order in France. Bajazet made peace with the knights, and agreed to pay a yearly sum for his brother's maintenance. Pope Innocent VIII. demanded that Zizim should be intrusted to his guardianship; and D'Aubusson being obliged to comply, though unwillingly, the Turkish prince went to Rome in 1483, where he was treated with all attention. D'Aubusson, in reward for his compliance, was made a cardinal. It had been a long cherished object of D'Aubusson's to bring about a general league of the Christian princes against the Sultan, and the project seemed to be on the eve of accomplishment—D'Aubusson himself, despite his great age, having been appointed commander of the forces—when the mutual jealousies and discordant ambitions of the princes caused the frustration of the design. An ill-concerted attack on Mitylene failed. Other objects of vexation, both abroad and at

home, followed in succession, and D'Aubusson's last years were spent in a deep melancholy. He died at Rhodes, in July 1503, aged 80. There is a narrative in Latin of the siege of Rhodes, which is attributed to D'Aubusson, in the collection 'De Scriptoribus Germanis,' Frankfurt, 1602. Gulielmus Caorsinus has written also an account of the siege, printed at Ulm, 1496. Father Bouhours has written a life of Pierre D'Aubusson.

AUCHMUTY, GENERAL SIR SAMUEL, was the son of the Rev. Samuel Auchmuty, D.D., of New York, a minister of the Church of England, and was born in 1756. In 1776 Samuel entered the British army as a volunteer, in which capacity he served three campaigns under Sir William Howe, and was present at several actions, particularly those at White Plains and Brooklyn. He obtained an ensigncy in 1778. From 1783 to 1796 he was in India, and at the latter date had risen to the rank of lieutenant-colonel. He came to England in 1797, and in 1800 he was sent, with the rank of colonel, to take command of a force to be despatched from the Cape of Good Hope to attack the French posts at Kosseir and Suez, on the Red Sea. On arriving at Jidda, his command merged in that of General Baird, whom he found there at the head of the Indian army; but he was appointed adjutant-general, at first to that army, and afterwards to the whole British forces in Egypt. He remained in Egypt during 1801 and 1802, and in 1803, on his return to England, was honoured with the Grand Cross of the Bath. In 1806 Sir Samuel Auchmuty was ordered to take command of the British troops in South America, with the rank of brigadier-general. On his arrival he found affairs in a critical position, the main body of the troops already on the spot being shut up in Buenos Ayres, on account of the recapture of that city by the Spaniards. He landed on the 5th of January, 1807, on the island of Maldonado, of which possession was still kept by the remnant of the British forces. Seeing the necessity of instant action, he determined on the attack of Monte Video, a city so well fortified that it was often called 'the Gibraltar of America.' The whole of his force, amounting to 4800 men, was accordingly landed near the city on the 18th of January, and on the 20th it sustained an attack from a well-appointed Spanish force of 6000 men, which was repulsed with great loss to the Spaniards. Regular siege was then laid to Monte Video, and a breach effected, notwithstanding the great strength of the works, which mounted 160 pieces of cannon. Intelligence arriving that 4000 men and 24 pieces of cannon were approaching for the relief of the place, the general determined on an immediate assault, which, on the morning of the 3rd of October, was made with complete success. The British loss amounted to 600; on the side of the Spaniards there were 800 killed, 500 wounded, and 2000 taken prisoners. After this brilliant action little more was done by Sir Samuel Auchmuty until he was superseded, on the 9th of May, by General Whitelocke, whose incapacity caused the loss of the advantages which his predecessor had gained. For the taking of Monte Video, Sir Samuel received the thanks of both houses of parliament.

In 1810 Sir Samuel Auchmuty sailed again for India as commander-in-chief in the presidency of Fort St. George, and in 1811 he commanded the troops at the reduction of the island of Java. For this service also Sir Samuel received the thanks of both houses. In 1813 he returned to England, and was made lieutenant-general in the army, but he was not afterwards engaged in active service. He died suddenly, in the Phoenix Park, Dublin, on the 11th of August, 1823, in his sixty-sixth year. At the time of his death he was commander of the forces in Ireland.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AUDEBERT, JEAN BAPTISTE, was born in 1759, at Rochefort, in France. His father was a dealer in provisions for the supply of the shipping. Young Audibert, when seventeen years of age, went to Paris to study the arts of design and painting, and soon excelled as a miniature-painter, supporting himself honourably by his labours. In 1759, M. Gigot d'Orcy, receiver-general of taxes, who was distinguished by his taste for natural history, having had an opportunity of judging of the talents of Audibert, employed him to paint the most rare objects in his magnificent collection, and afterwards sent him to England and Holland, whence he brought back a great many drawings, which were used in Olivier's 'Histoire des Insectes.' These occupations gave a bias to Audibert in favour of natural history, which soon amounted to an ardent passion. He now undertook on his own account various important works, of which the first was 'Histoire Naturelle des Singes, des Makis, et des Galeopithecques,' 1 vol. large folio, with sixty-two plates, the figures coloured, Paris, 1800. The appearance of this work caused a great sensation among naturalists, for Audibert united in his own person the characters of painter, engraver, and author. The method he adopted of colouring the engravings of objects of natural history was also far superior to any former method. He may indeed be said to have invented a new mode, and to have carried it to the highest degree of perfection. He placed all the colours on one plate at once, instead of using as many plates as there were colours. He used oil instead of water colours, and also succeeded in printing with gold, varying his colours in such a manner as to imitate the most brilliant hues of the originals. In his 'Histoire des Colibris, des Oiseaux-Mouches, des Jacamars, et des Promerops,' 1 vol. large folio, Paris, the expression and position of

the birds are so perfect as to make them appear animated; and the descriptions, of which he is likewise the writer, are worthy of such a work. Two hundred copies only were printed in folio, in which the name at the foot of each figure is printed in gold; one hundred copies in large quarto; and only fifteen copies in folio, of which the whole text is printed in gold.

Scarcely were these works commenced before Audibert began to plan others—the history of Birds, of the Mammifera, and lastly that of Man. He had thus embarked out for himself work enough to occupy a long life; but in 1800 death carried him off in the forty-second year of his age. He had begun the 'Histoire des Grimpeurs et des Oiseaux de Paradis,' &c., 1 vol., and the publisher, M. Desray, who was in possession of his materials and the processes which he had discovered and employed, completed these two works in as perfect a manner as those which had been finished by the author himself. The text was edited by M. Vieillot, a naturalist, and friend of Audibert. These two works are united under the common title of 'Oiseaux Dorés ou à reflets Métalliques,' 2 vols. in large folio and large quarto, Paris, 1802. Upon the same plan, and by the adoption of the same processes, M. Vieillot published 'l'Histoire des Oiseaux de l'Amérique Septentrionale.' The Birds of Africa ('Les Oiseaux d'Afrique') of Le Vaillant are indebted for their excellence to Audibert, who superintended the printing of the plates as far as the thirteenth part. Other branches of natural history, and especially botany, were enriched by the discoveries of Audibert, as may be seen in the splendid works 'Le Jardin de Malmaison,' by Ventenat, and the 'Liliacées' of Redouté. (*Biog. Universelle*.)

AUDLEY, or AUDELEY, SIR JAMES, one of the original knights or founders of the Order of the Garter, appears to have been the son of a Sir James Audeley, or de Audele, who served in the expedition to Gascony in 1324, and in that to Scotland in 1327. He accompanied Edward, the Black Prince, to France in 1346. Various incidental notices in Froissart and other contemporary authorities, show that Audley was frequently in personal attendance upon the Black Prince, at various times between the above date and that of the battle of Poitiers, in which his gallant conduct was eminently conspicuous. In recording the preparations for that great battle, Froissart relates that Sir James Audley so soon as he saw that the armies must certainly engage, requested permission to quit the prince, in order that he might, in fulfilment of a vow which he had formerly made, stand foremost in the attack, and either prove himself the best combatant in the English army, or die in the attempt. His request being granted, he, with his four squires, performed prodigies of valour throughout the battle, and he received numerous severe wounds in the course of the day. Towards the close of the engagement his squires led him out of the fight, and laid him under a hedge to dress his wounds; and when it was over, he was, by the prince's request, borne in a litter to the prince, who immediately, as a reward for his gallant bearing retained him as his own knight, giving him an annual revenue of 600 marks, and declaring him the bravest knight on his side of the battle. On returning to his tent, with chivalric disinterestedness, Audley resigned his annuity to his attendant squires; but when this act of generosity was made known to the prince, he sent for Audley, and bestowed upon him a further annual sum of 600 marks, for his own use.

On the renewal of warlike proceedings in 1359, Audley was again engaged in various sieges and other military operations. During the expedition of the Black Prince into Spain, Audley was appointed governor of Aquitaine; and in 1369 he filled the high office of seneschal of Poitou. Among other engagements of that year, he took part in the capture of La-Roche-sur-Yon, in Poitou, after which he retired to his residence at Fontenay-le-Comte, where he died before the close of the year. His funeral obsequies were performed with great ceremony at Poitiers, the prince himself attending on the occasion. On the formation of the Order of the Garter, about the year 1344, Audley was appointed one of the knights.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AUDLEY, THOMAS, LORD AUDLEY OF WALDEN, Lord Chancellor of England during the reign of Henry VIII. This nobleman is said to have been born at Earl's Colne, in Essex, but of his parentage or the events of his early life, we have little positive information. He is said to have received a university education, but whether at Oxford or Cambridge is uncertain; and the first circumstance which Dugdale could discover concerning him was, that in the eighteenth year of Henry VIII., about the year 1526, he became the Autumn-reader in the Inner Temple. Lloyd intimates that he gained reputation in this office by his reading on the Statute of Privileges, which, he says, commended him to the king's service. About three years later he was made Speaker of the House of Commons in that Long Parliament which, continuing by prorogation until the twenty-seventh year of the reign, effected the dissolution of all the smaller religious houses the revenues of which did not exceed 200*l.* per annum. In the twenty-second of Henry VIII., about 1530, he became attorney for the Duchy of Lancaster, an appointment which appears to have been given to him on the recommendation of the Duke of Suffolk, to whom he was steward or chancellor; and about the same time he was advanced to the dignity of a sergeant-at-law, and speedily

appointed king's sergeant. In 1532, upon the resignation of Sir Thomas More, he was knighted and made lord-keeper of the great seal; and on the 26th of January, 1533, he was made Lord Chancellor of England, an office which he held until within a few days of his death, when he resigned the seals. Audley presided at the trial of Sir Thomas More, was the Speaker of the Black Parliament, and was on all occasions the ready instrument of the arbitrary measures of Henry VIII. Respecting the rewards which he received for his servile and unscrupulous compliance with the king's will, Fuller quaintly remarks that "In the feast of abbey lands, King Henry VIII. carved unto him the first cut, and that, I assure you," he observes, "was a dainty morsel." It was the priory of canons of the Holy Trinity, commonly called Christ Church, near Aldgate, in the city of London, the site and precincts of which, together with all the plate and lands belonging to the establishment, were, shortly after his appointment to the chancellorship, bestowed upon Audley, who converted the priory into a residence for himself. Among other prizes he succeeded in securing for himself the great abbey of Walden, in Essex, after pleading "that he had in this world sustained great damage and infamy in serving the king, which the grant of that should recompense;" and having gained possession of this noble estate, he was created, by letters patent bearing date the 29th of November, in the thirtieth year of Henry VIII., 1538, Baron Audley, of Walden. He was also invested, in 1540, with the Order of the Garter. He died at his residence at Christ Church, and in 1544, according to the directions given in his will he was buried at Walden.

Audley is the reputed founder of Magdalen College, Cambridge, the patronage of which is vested in his representatives; but the college which bears that name was originally founded by Edward Stafford, duke of Buckingham, about the year 1519, under the name of Buckingham College. The institution was yet incomplete when, in 1521, it came into possession of the crown upon the attainder of Buckingham. In the 34th year of Henry VIII. (1542), Lord Audley entered into articles of agreement with the king, by virtue of which the college was regularly incorporated under the name of St. Mary Magdalen. Audley assigned certain lands and tenements formerly belonging to the priory of the Holy Trinity towards the support of the re-established college. Audley died without male issue, and consequently the barony became extinct. His daughter married, first, a younger son of the Duke of Northumberland, and subsequently Thomas, duke of Norfolk, by whom she had a son Thomas, who was summoned to parliament as Baron Howard of Walden, and who founded at Walden, upon the ruins of the abbey, the stately mansion of Audley-End.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AUDOUIN, JEAN VICTOR, was born at Paris on the 27th of April, 1797. His early education was intended to fit him for the law, but his inclinations were towards the study of organic nature, and he accordingly gave up the law for the study of medicine. His mind was early directed to the study of the natural history of insects. The first paper which he published was a description of an animal belonging to the class *Insecta*, in 1818, and from this date to the time of his death, his labours in this branch of study were incessant. The results of most of his investigations were published in the form of contributions to the various journals or in the *Transactions of societies*. These papers were numerous, and they are all valuable.

His early papers on the anatomy of the *Insecta*, and especially those on the *Annelida*, introduced him to the notice of Cuvier, Geoffroy St. Hilaire, and Latreille, with whom he lived on terms of intimacy, and from whose instruction he obtained those enlarged views of the relations of the animal kingdom which are so conspicuous in all his writings. In 1826 he became connected with M. Milne-Edwards in researches upon the *Crustacea* and *Annelida*, which resulted in a great addition to existing knowledge on the subject of the minute anatomy and functions of these animals. In the same year he became assistant to Lamarck and Latreille in the *Jardin des Plantes*, and on the death of the latter he was appointed professor of entomology in the museum attached to that institution. In his lectures here he paid particular attention to those insects which were injurious to vegetation. His investigation of the economy of insects was very extensive, and only a small portion of the matter he had collected was published before his death. He left behind him fourteen quarto volumes of manuscript on this subject, with numerous drawings. Audouin, at the request of the government of France, prepared and published a work, entitled '*Histoire des Insectes nuisibles à la vigne, et particulièrement de la Pyrale qui dévaste les vignettes des départements de la Côte-d'Or, de Saône-et-Loire, du Rhône, de l'Herault, des Pyrénées-Orientales, de la Haute-Garonne, de la Charente-Inférieure, de la Maine, et de Seine-et-Oise*.' It came out in six parts quarto. The first part appeared in 1840, but the last did not appear till some time after the author's death, in 1843. The work treats not only of the natural history of these insects, but also of the means of preventing their increase and of destroying them. It is illustrated with beautiful plates, after drawings by the author, and, whether regarded as an example of careful observation, and the application of science to a practical subject, or for the beauty of its illustrations, is probably one of the most valuable ever contributed to entomology.

Audouin fell an early victim to the pursuit of his favourite science.

In the summer of 1841 he visited the south of France, for the purpose of investigating the habits of the insects which injure the olive-plantations. Here he exposed himself to wet and cold, which brought on an attack of apoplexy, of which he died on the 9th of November, 1841. On the day of his funeral orations were delivered at his tomb by M. Serres, president of the Academy of Sciences; M. Chevrel, director of the Museum of Natural History; by M. Milne-Edwards, and M. Blanchard. Audouin had collected a fine museum, not only of individual insects, but of specimens illustrating their economy. These were exhibited after his death at the museum of the *Jardin des Plantes*. His library was large, and when sold by public auction at his decease realised 20,000 francs.

It would be unjust to regard him as a mere entomologist. He was a comparative anatomist and naturalist, whose power of acute observation peculiarly adapted him for the study of the habits and the structure of insects. In all his more important papers on entomology, it is evident that he did not regard insects as the end of his inquiries, but that he looked upon them as a great class of phenomena, illustrating the general laws that were deducible from the study of the whole animal kingdom. With him external forms were only regarded as dependent on an internal structure, which in its development, and the functions it performed, stood closely related to the whole animal kingdom. It was thus that he was led to investigate the annulose subkingdom of animals, and succeeded in adding to science so many important facts which assist in indicating the true relation of these animals to one or the other division of the animal kingdom.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AUDRAN, GIRARD, an eminent engraver, was born at Lyon, August 2, 1640. He learned the principles of design and engraving from his father Claude, who was one of a family of artists. At an early age he went to Paris, where his talents soon obtained notice, and procured him eventually the patronage of Le Brun, the king's painter, who employed him to engrave the *Battle of Constantine*, and the *Triumph of that emperor*. He subsequently resided two years at Rome, and improved himself in design in the school of Carlo Maratti. Among many fine plates which he executed at this period, a portrait of Pope Clement IX. excited particular admiration; and M. Colbert, a great patron of the arts, conceived so high an opinion of Audran's talents, that he persuaded Louis XIV. to recall him to France. On his return he was appointed engraver to the king, and in the year 1681 was nominated councillor of the Royal Academy. He died at Paris in 1703, aged 63 years.

Girard Audran was unquestionably one of the greatest historical engravers that has ever existed. His reputation perhaps rests chiefly on the celebrated series of plates after Le Brun's *Battles of Alexander*, respecting which the painter himself confessed that his expectations had been surpassed. It is indeed impossible to contemplate without the highest admiration the skill, intelligence, and extraordinary facility exhibited by his burin throughout those immense and intricate compositions. His style is composed of a bold mixture of free hatchings and dots, placed together apparently without order, but rendering, with admirable effect, not merely the contours, but the mind and feeling of the painter; and his style is so entirely free from manner, that on looking at his prints we lose sight of the engraver, and are reminded only of the master whom he is transcribing. In the above-mentioned *Battles of Alexander*, after Le Brun; the *Preservation of the young Pyrrhus*, after Nicholas Poussin; the *Plague*, after Mignard; and the *Martyrdom of St. Lawrence*, after Le Sueur, the respective style of each painter is rendered with the most distinct yet delicate discrimination. Girard Audran owed his extraordinary excellence not only to his consummate skill in design, but in a great measure to his frequent habit of painting from nature; and several subjects which he engraved from his own designs attest the extent and versatility of his powers.

He is also the author of a work on the proportions of the human figure, published in folio, under the following title, at Paris, in 1683: '*Les Proportions du Corps humain, mesurées sur les plus belles Statues de l'Antiquité*.' There is an English copy of it, which has gone through many editions; it contains a preface and twenty-seven plates of ancient statues, with the relative proportions of all the parts marked upon them.

AUDUBON, JOHN JAMES, an eminent American naturalist, was born in Louisiana, in the United States, on the 4th of May, 1780. Both his parents were French. His father, who was an ardent admirer of the beauties of external nature, endeavoured from his earliest years to foster in him a similar taste, and especially directed his attention to the many tribes of birds which inhabited that part of the state in which they resided. The boy's passion for the study of birds and everything connected with them, soon outran his father's promptings. While still a child he obtained possession of several of the splendid plumaged specimens of American birds, and cherished them as his choicest treasures. At this period, when any of his birds died, his chief regret was that he could no longer either himself retain what had been so bright, or convey to others a notion of the departed brilliance. His father having placed under his eyes a book of ornithological illustrations, the boy determined to become a draughtman himself.

Feeling his deficiency in the elements of drawing, he applied him-

which he exchanged in 1807 for that of theology. The popularity of his lectures, and the many valuable works which he published during his residence at Jena, not only induced the Duke of Saxe-Weimar to make him a member of his consistory, but other German universities made great efforts to draw him from Jena. In 1811 he accepted the chair of theology in the university of Breslau, to which he was invited by the Prussian government, and in addition to which he was honoured with a seat in the consistory of the province of Silesia. Augusti had now ample opportunities for displaying the practical character of his mind. His influence upon the university of Breslau, and upon all the educational establishments of Silesia, was very great. At the time when the French marched into Russia, Augusti was rector of the university; and it was owing to his intrepidity and patriotic spirit that the property of the university was saved. The Prussian government acknowledged its gratitude to him by various honourable distinctions. In 1819 Augusti was appointed chief professor of theology in the newly-established university of Bonn, and received the title of Councillor of the Consistory at Cologne. In 1833 he was placed at the head of the ecclesiastical affairs of the Rhenish province of Prussia by being appointed director of the consistory of Coblenz. Notwithstanding the numerous duties which this office devolved upon him, he still continued his lectures in the university until his death on the 23rd of April, 1841.

Augusti was one of the most voluminous theological writers of Germany. He was originally led by the influence of Griesbach to join the critical or philosophical school of theology, but this did not suit his natural bias, which was more inclined to maintain things as they are than to speculative investigations; and during the last forty years of his life he was a zealous, although not a bigoted, advocate of the established form of religion. In doctrine he may be considered an orthodox Lutheran. His writings, most of which are of an historical or archeological nature, are useful as works of reference; but they are deficient in elegance and simplicity of form, and contain more evidence of learning and industry than of the true spirit of an historian. The most important of all his works is the 'Denkwürdigkeiten aus der Christlichen Archæologie,' 12 vols. 8vo, Leipzig, 1817-31, which he subsequently condensed into a 'Manual of Christian Archæology.'

(*Jenaische Allgemeine Literatur-Zeitung* for June, 1841; *Intelligenzblatt*; *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*; *Conversations Lexikon*.)

AUGUSTINE, ST., also called *Aurelius Augustinus*, Bishop of Hippo, and the most illustrious of the Latin fathers of the Church, was born at Tagaste, now called Tajelt, a small town in the inland part of Numidia, on November 13, A.D. 354. His father Patricius was originally a heathen, but embraced Christianity late in life; his mother Monica was a woman distinguished for her piety, who anxiously endeavoured to instil religious knowledge and habits into the mind of her son. At the beginning of his treatise, 'De Beatâ Vitâ,' Augustine speaks of his son, named Adeodatus, and of his brother Navigius; and in his 109th epistle, of a sister who died an abbess. He prosecuted his studies in his earlier years first at Tagaste, then at Madaura, and lastly at Carthage, where his morals became corrupted, and his illegitimate son Adeodatus was born in 371. The perusal of Cicero's 'Hortensius,' about the year 373, first detached him from his immoral habits; and about the same time he became not only a proselyte to the sect of the Manichæans, but for a short period a zealous and able defender of their opinions. In the meantime he acquired fame as a rhetorician, and taught eloquence successively at Tagaste, Carthage, Rome, and Milan. At Rome he left the Manichæans, and joined for a short time, as he himself informs us, the sect of the Academici. ('De Beatâ Vitâ,' tom. i. 212.) He arrived at Milan in 384, where St. Ambrose was at that time bishop, whose sermons, added to the tears and entreaties of his mother Monica, about 386, entirely removed the scepticism into which he had fallen, and effected Augustine's conversion. He was accordingly baptised by St. Ambrose in April 387, and his son Adeodatus, of whose remarkable genius he speaks with enthusiasm, was baptised along with him. Soon after this Monica, his mother, died at Ostia Tiberina. ('Confess.,' lib. ix., c. 10.) He now renounced his rhetorical pursuits, and devoted himself to the study of the Gospel, going first to Rome, but afterwards spent three years in seclusion at Tagaste, where he wrote several of his works.

Being at Hippo, Valerius, then bishop of that diocese, ordained him a priest early in 391; and at a council held there in 393 he displayed such learning and eloquence in defence of the faith, that the bishops who composed it were unanimously of opinion that he should be chosen one of their number. In 395 he became coadjutor to Valerius, and in 396 succeeded him in the sole rule of the bishopric of Hippo. He appears to have established about this time a kind of clerical community within his episcopal residence; and was still active in his opposition, not only to the heresies of the Manichæans, but to those of the Donatists and Pelagians. His great work, 'De Civitate Dei,' is believed to have been begun in 413, and finished about 426. In 418, after the general council held at Carthage, he produced his two works against the Pelagians, 'De Gratia Christi' and 'De Peccato Originali,' from the former of which he received the appellation of the 'Doctor of Grace.' His labours were continued both personally and by his pen to the close of life. One of his latest works was his 'Confessions,' which contains his admirably written autobiography.

In the latter part of his career Augustine had other enemies to contend with besides those of the Church. The Vandals had entirely overrun Africa, and passed even into Spain, and Augustine had now for his opponents the enemies of the empire. Carthage and Hippo made resistance for a considerable time; and St. Augustine, though pressed by his associates, refused to quit his flock and escape by flight. Still he saw the imminent danger to which Hippo was exposed; and, dreading that it would fall into the hands of the enemy, prayed to God that before that calamity happened he might be taken away. His prayer, it would appear, was answered, as he died during the third month of the siege, of fever, August 28th, 430, at the age of 76. The Vandals, who took Hippo in the year following, showed respect to his library, his works, and his body. Victor Vitensis ('Hist. Persec. Vandalicæ,' p. 6) says his library contained at that time 252 separate books or treatises on theological subjects, besides an exposition of the Psalter and the Gospels, and an innumerable quantity of homilies and epistles. The Catholic bishops of Africa carried his body to the island of Sardinia, the place to which they were driven by Thrasmond, king of the Vandals, in 500; and Luitprand, king of Lombardy, caused it to be conveyed, about or soon after 721, from Sardinia to Pavia. (Baronii 'Annales,' fol. Luca, 1738-56, tom. xii. p. 320.)

St. Augustine's works were numerous, and have been printed in a collected form repeatedly: at Paris, in 10 vols., folio, 1532; by Erasmus, from Frobenius's press, 10 vols., folio, 1540-3; by the divines of Louvain, 10 tom., folio, Lugl., 1586; and by the Benedictines of the congregation of St. Maur, 10 vols., folio, Paris, 1679-1700; 12 vols., folio, Paris, 1688-1703; and 12 vols., folio, Antwerp, 1700-3.

The commanding power which Augustine possessed over the minds of his contemporaries may be ascribed to some rare combinations which distinguished his own mind. With strong passion, he united mildness and humanity; with authority, much deference to the feelings of those over whom it was exercised; with a large expanse of intellect, perfect logical strictness. The same is the character of his writings. In the same work—often in the same page—we find him sublime and almost puerile, giving loose to the full stream of a rapid imagination and deep piety, and then arguing with African subtlety, or canvassing some minute scruple. He remained to the end of his life almost ignorant of Greek, and entirely so of Hebrew; and his theological acquirements were not profound. But his oral eloquence was of the most effective description, for it embodied the heat and earnestness of religious feeling, together with great rhetorical talents cultivated by a rhetorical education. His habits were simple and frugal, but without any affectation of austerity.

(*Acta Sanctorum*, vol. vi.; *Mémoires pour servir à l'Histoire Ecclésiastique*, by M. Lenoire Tillemont, 4to, Paris, 1702, the 13th volume of which is devoted to an elaborate account of his life and controversies; Lardner, *Credibility of the Gospel History*, part i. vol. vi. pp. 58 and 59, and vol. x. pp. 198-303; Neander, *Geschichte der Christlichen Religion und Kirche*.)

AUGUSTINE, ST., first archbishop of Canterbury, also by contraction called ST. AUSTIN, was prior of the Benedictine monastery of St. Andrew at Rome, where he had been educated under Gregory, afterwards Pope Gregory I. and St. Gregory. He is usually called the Apostle of the English, because he was sent, with about forty other monks, Italians and Gauls, to convert the Anglo-Saxons to the Christian religion. This mission was undertaken in the year 596, under St. Gregory's immediate direction, who had himself projected and undertaken the conversion of the Anglo-Saxons, previous to his advancement to the papedom. Augustine and his company soon felt disposed to return rather than take so long a journey to a country, with the manners and language of which they were unacquainted. Augustine was accordingly despatched back to Rome to obtain the Pope's leave for their return; but Gregory disregarded his remonstrances, and, providing him with new letters of protection, commanded him to proceed.

Augustine and his companions having passed through France, embarked for Britain, and landed late in 596 in the Isle of Thanet, whence they sent messengers to Ethelbert, king of Kent, to inform him of their arrival and of the object of their mission. Ethelbert's queen, Bertha, daughter of Cherebert, king of the Parisii, was a Christian; and by the articles of her marriage (as early as 570) had the free exercise of her religion allowed her. She had also a French bishop of the name of Luichard in her suite as chaplain, and had the use of the small church of St. Martin without the walls of Canterbury. Ethelbert ordered the missionaries at first to continue in the Isle of Thanet; but some time after came to them and invited them to an audience in the open air. Although he refused at first to abandon the gods of his fathers for a new worship, he allowed them to preach without molestation, and assigned them a residence in Canterbury, then called Dorobernia, which they entered in procession, singing hymns. Thorn ('Script.,' x. col. 1759) says they took up their residence in a street which has been since called Stable-gate, in the parish of St. Alphage. These missionaries, who now applied themselves to the strict severity of monastic life, preached jointly in the church of St. Martin, with the French Christians of Queen Bertha's suite. After the conversion and baptism of the king himself, they received license to preach in any part of his dominions, which

Bede assures us (c. 25) extended (probably over tributary kingdoms) as far as the river Humber; and proselytes were now made in remarkable numbers.

In 597, Augustine, by direction of Pope Gregory, went over to Arles in France, where he was consecrated archbishop, and metropolitan of the English nation, by the archbishop of that place; after which, returning into Britain, he sent Lawrence the presbyter and Peter the monk to Rome, to acquaint the Pope with the success of his mission, and to desire his solution of certain questions respecting church discipline, the maintenance of the clergy, &c., which Bede (l. i. c. 27) has reported at length in the form of interrogatories and answers. Gregory also, at Augustine's request, sent over more missionaries, and directed him to constitute a bishop at York, who might have other subordinate bishops, yet in such a manner that Augustine of Canterbury should be metropolitan of all England. He sent over also a valuable present of books, vestments, sacred utensils, and holy relics. He advised Augustine not to destroy the heathen temples, but only to remove the images of their gods, to wash the walls with holy water, to erect altars, deposit relics in them, and so gradually convert them into Christian churches, not only to save the expense of building new ones, but that the people might be more easily prevailed upon to frequent those places of worship to which they had been accustomed. He directed him further to accommodate the ceremonies of the Christian worship, as much as possible, to those of the heathen, that the people might not be too much startled at the change; and, in particular, advised him to allow the Christian converts, on certain festivals, to kill and eat a great number of oxen, to the glory of God, as they had formerly done to the honour of the devil. It is unnecessary to offer any remark on this mixture of pious zeal and worldly policy.

Augustine having fixed his see at Canterbury, dedicated a church which had been built in earlier times by some Roman Christians to the honour of Our Saviour; and King Ethelbert founded an abbey, dedicated to St. Peter and St. Paul, but afterwards called St. Augustine's. Augustine now made an attempt to establish a uniformity of discipline and customs in the island; and, as a necessary step, to gain over the British, that is, the Welsh bishops to his opinion. For this purpose a conference was held in Worcestershire, at a place since called Augustine's Oak, where the archbishop endeavoured to persuade the British prelates to make one communion, and assist in preaching to the unconverted Saxons; but neither this nor a second conference, in which he used much more peremptory language, and threatened divine vengeance in case of non-obedience, was successful. In the year 604, Augustine consecrated two of his companions, Mellitus and Justus, the former to the see of London, the latter to that of Rochester. He died at Canterbury, probably in 607, but the date of his death is variously given from 604 to 614. He was buried in the churchyard of the monastery which goes by his name, the cathedral being not then finished; but after the consecration of that church his body was taken up and deposited in the north porch, where it lay till 1091, when it was removed and placed in the church by Wido, abbot of Canterbury. (Thorn, 'Script,' x. col. 1793.) The observation of the festival of St. Augustine was first enjoined in a synod held under Cuthbert, archbishop of Canterbury (Gervase, 'Act. Pontif. Cantuar.,' Script. x. col. 1641), and afterwards by the Pope's bull in the reign of Edward III.

(Bede, *Historia Ecclesiastica*, lib. i. and ii.; Gregorius, *Epistolæ*, l. vii. ep. 5, 30, l. ix. ep. 56; Joan Diacon., *Vita S. Greg.*, *Vita S. Augustini*, auctore Gocelino Monacho; *Acta Sanctorum*, Mensis Maii, tom. vi. p. 378.)

AUGUSTULUS, the last emperor of the western portion of the falling empire of Rome, was the son of Orestes, a Pannonian of birth and wealth, who was secretary to Attila, and, on his death, entering the Roman service, rose, step by step, to its highest dignities by favour of the Emperor Julius Nepos. He returned the kindness of his patron by stirring to mutiny the barbarian troops in the pay of Rome. Nepos fled, and Orestes, instead of seizing on the vacant throne for himself, established his son upon it, A.D. 475, retaining however the substantial power in his own hands. The young emperor, who bore the lofty name of Romulus Augustus, possessed no qualities to distinguish him except personal beauty; and his character is aptly expressed by the diminutive title Augustulus, under which he is universally designated. He did not reign long, for within a year Orestes having offended the licentious barbarians by refusing to distribute among them a third part of the lands of Italy, the celebrated Odoacer, the first barbarian king of Italy, headed an insurrection, and Orestes was besieged in Pavia, taken, and put to death. The helpless and inexperienced Augustulus yielded at once, and Odoacer not only permitted him to live, but allotted for his abode the celebrated villa of Lucullus, on the promontory of Misenum, near Naples, with a pension of 6000 pieces of gold. Of his ultimate fate nothing is known. (Jornandes, *Rer. Get.*; Gibbon, c. xxxvi.)

AUGUSTUS is properly only a title of honour which was conferred upon the first emperor of Rome, and afterwards adopted by his successors. The meaning of the word seems to have been 'sacred,' as it appears to be derived from 'Augur,' the priest who gave the sanction of the gods to the persons of the Roman magistrates. The Greek writers interpreted the word by 'sebastos' (adorable), from 'sebas,'

adoration. But though the title was common to the emperors of Rome, it is in history generally limited to the first who held it, and is almost looked upon as his proper name. For this reason it will be convenient to give an account of that emperor under the present head, rather than under the names Octavius, Julius, or Cæsar.



Gold. British Museum. Diameter doubled.

Augustus, the first emperor of Rome, was the son of C. Octavius, and Atia, sister of the celebrated C. Julius Cæsar, who was consequently the great-uncle of Augustus. Augustus, or, to use his real name, Octavius, was born at Velitrae on the 22nd of September, B.C. 63, in the consulship of Cicero. In B.C. 60, his father was appointed as prætor to succeed C. Antonius in the government of Macedonia. He died immediately after his return from his province, leaving behind him Octavia the elder by his first wife Ancharia, and Octavia the younger, together with the son of whom we are treating, then only four years of age, by his second wife Atia, who afterwards married L. Marcius Philippus, the consul of B.C. 56. Philippus treated Octavius as a father, and superintended his education. He was inured to the manly exercises of the Roman youth, and his mind was disciplined in the best studies of the day. He showed from his early



Obverse.



Reverse.

Gold. British Museum. Diameter doubled.

years a great capacity, and the prudence and foresight which characterised his subsequent career. Young Octavius, at the age of twelve, pronounced a funeral oration on the decease of his grandmother Julia. (Quintil. xii. 6.) In his sixteenth year he received the toga virilis, and already in the year 46, we find him the object of Cæsar's regard, who in his African triumph, allowed him to share the military rewards given to his army, though he had not been present in the war. In the following year he was present with his great-uncle at the defeat of the sons of Pompeius near Munda; and during the remainder of Cæsar's life the education of the young Octavius seems to have been watched over by him with parental interest. Octavius was carrying on his studies at Apollonia, on the Adriatic, under Apollodorus of Pergamum, when he heard of the murder of his benefactor, and this

was soon followed by the information that he had been appointed his heir and adopted into the Julian family. He was only eighteen years of age, and his step-father, in his letters from Rome, strongly recommended him to keep away from public affairs; yet, after a little hesitation, he crossed over to Italy with his friend Vipsanius Agrippa, and was most favourably received by the legions at Brundisium. On the 18th of April he had already reached Naples (Cic. 'ad Att.' xiv. 10), and two or three days after, Cicero saw him at the house of his step-father. Antony at this period was beginning to lay aside the hesitation which marked his conduct in the first surprise of the Ides of March, and but for the arrival of young Octavius, the two parties would probably soon have brought the dispute to some decided issue. But the appearance of Octavius on the scene was the commencement of a series of intrigues which even the historian has found it difficult to unravel. The connection of Octavius with his murdered benefactor might naturally have led to an alliance with Antony; while, on the other hand, the marriage of his mother with Philippus brought him at once into contact with the chiefs of the opposite party. In this difficult situation a boy of eighteen played his part with an art which baffled the prudence of the oldest statesmen of Rome. Already at Naples, he persuaded Cicero that he was altogether devoted to his councils, and yet by assuming the dreaded name of Cæsar he threw out a hint which was well understood by the veterans and the people to whom that name was dear. No sooner had he arrived at Rome than he appeared before C. Antonius the prætor, and formally accepted the dangerous inheritance of the dictator's name and property, so that henceforward he was called C. Julius Cæsar Octavianus—the last epithet being added to mark his previous connection with the Octavii. By Roman usage an adopted son was in all respects on the same footing as a son born of a man's body, and accordingly Octavius after his adoption was the representative of the Dictator, and in the eyes of the Romans his true son.

The Dictator had left by his will a sum of money to each Roman citizen, and Cæsar declared his intention to pay the legacies and celebrate magnificent games. But Marcus Antonius, who affected to manage everything his own way, refused to give up the money or denied that he had it; he put obstacles in the way of realising the sums necessary for the payment of the legacies: he opposed the passing of a Lex Curiata, the object of which was to give to the adoption of Cæsar whatever legal sanction it might require; and he also prevented Cæsar from being elected a tribune. Cæsar celebrated, at his own expense, the games in honour of the completion of the temple of Venus, the ancestress of the Julian Gens; and dedicated a bronze statue of his uncle in the temple of Venus. The respect paid to the memory of the Dictator by his adopted son, and his cautious policy, gave him the advantage over his rival Antonius, with whom all parties were disgusted. Antonius and Cæsar were now using all their efforts to gain the advantage over each other; and the caution and prudence of the youth prevailed over his older rival. Many of the soldiers whom Antonius was about to lead into Cisalpine Gaul, went over to the side of Cæsar, including the whole of the fourth and the Martial legion. Cæsar had gone into Campania, where he got together a considerable force of veterans who had served under the Dictator. On his return to Rome, where he arrived before Antonius, he addressed the people, recapitulated the great deeds of the Dictator, spoke in modest terms of himself and attacked Antonius. He next set out into Etruria to raise more troops. Thus a youth at the age of nineteen, without any authority, and at his own expense, raised an army, with which he ventured to enter the city. The conduct of Antonius during this struggle for popularity was vacillating, and betrayed the want of a well-concerted plan. At last the defection of the fourth legion decided him, and he hastened from Rome to his province of Cisalpine Gaul, fearing lest he might fail to find support there also, if he stayed away any longer. Decimus Brutus, who was the actual governor of Cisalpine Gaul, to which he had been appointed by the Dictator, refused to give up the province to Antonius. Cæsar hated Decimus Brutus and Antonius equally, but the time was not yet come for avenging his uncle's death, and he accordingly made proposals to aid Decimus if he would keep the province against Antonius. The senate passed a vote of thanks to Decimus Brutus and to Cæsar, and the soldiers who had deserted Antonius. Cicero, who had been wavering, now came forward as the supporter of the "boy Octavian," and spoke strongly in his favour before the senate. On the 2nd of January, B.C. 43, Cæsar was invested with the rank of Proprætor, and commissioned to command the troops which he had raised: he received the rank of Prætor, and with it the privilege of voting in the senate; the law also which limited the age for attaining the consulship was so far repealed as to allow him to enjoy the office ten years before the legal age. Before the close of the year B.C. 44, Antonius was besieging Decimus Brutus in Mutina. The senate, on the 5th of January, B.C. 43, sent proposals of peace to Antonius, which were supported by the advance of the consul Hirtius and his legions. Cæsar with his troops joined Hirtius; the other consul, Pansa, arrived afterwards with his troops. In the conflicts that ensued about Mutina, Antonius was finally defeated, but both the consuls lost their lives. Mutina being relieved, and Antonius driven across the Alps, the senate now changed their tone towards Cæsar. Decimus Brutus, who had done nothing, received public thanks, and the commission to follow

up the war against Antonius at the head of the consular army. The name of Cæsar was not mentioned. Cæsar dissembled his vexation at D. Brutus being appointed to the command; he asked for a triumph, and the senate refused it. Cæsar now made overtures to Antonius; but he also aspired to the consulship, and he wrote to Cicero, urging him to be his colleague. Cicero was pleased with the proposal, and he laid it before the senate; but the senate would not listen to it. Antonius and Lepidus, after a short negotiation, had become reconciled, and they united their forces, on the 28th of May, B.C. 43, and crossed the Alps into Cisalpine Gaul. The alarm of the senate on receiving this intelligence was great; they made preparations to oppose Antonius, and in order to pacify Cæsar they named him to the joint command with D. Brutus, simply for fear that he might join Antonius. But Cæsar was not to be pacified: he induced his soldiers to ask the consulship for him, which the senate refused on the ground of his youth. The army of Cæsar was in a state of frenzy, and called upon him to lead them to Rome. With his forces he crossed the Rubicon, the little stream which then separated the province of Cisalpine Gaul from Italy, and dividing his troops into two parts, left one part to follow him, while with the other he marched rapidly upon Rome. Thus, six years after Cæsar crossed the Rubicon to enforce his claims against the senate and his rival Pompeius, his adopted son, who bore the same name, crossed the same sacred boundary of the province to maintain a similar claim against the senate. The coincidence is striking, and it is not passed unnoticed by Appian. Rome was all in alarm: the senate, as when the first Cæsar crossed the Rubicon, were unprepared; M. Brutus and Cassius, the great support of their party, were now in the East; and Cicero, who had been loud and active, disappeared, as he did when the first Cæsar was advancing on the city. The senate now yielded all that had been asked; but the sudden arrival of two legions, which they had sent for from Africa, again roused their drooping courage; Cicero again showed himself, and it was resolved to oppose Cæsar by force, and to seize his mother and sister as hostages, but they contrived to conceal themselves. The treachery of the senate only irritated the army of Cæsar, who in a short time occupied, without any resistance, a position in front of the city, in the neighbourhood of the Quirinal Hill; on the next day he entered Rome with a small guard, and was greeted by his mother and sister with the Vestal virgins in the temple of Vesta. There was no further attempt at opposition.

Cæsar knew his power, and he only laughed at his enemies. He brought his forces into the Campus Martius, and he showed all through these trying circumstances the most perfect self-possession and prudence. Those who had taken the most active part against him were allowed to be unmolested: they were spared for the present. He distributed a large sum of money among his soldiers, and he soon paid the legacies which the dictator had left to the people. Cæsar and Quintus Pedius, his kinsman, were appointed consuls for the rest of the year. The election took place in the month of August, B.C. 43, when Cæsar was in his twentieth year. Being now invested with constitutional authority, he caused his adoption to be regularly confirmed by a Lex Curiata. He also caused a measure to be passed for the relief of Dolabella, who had been declared an enemy; and in pursuance of a Lex which was proposed by his colleague Pedius, a regular prosecution was instituted against the assassins of Cæsar and their accomplices. The prosecution was conducted in due legal form, and as none of the accused appeared, they were convicted pursuant to law. Thus the conspirators were in effect declared enemies of the Roman state, and there remained nothing but to enforce the sentence by arms. But to accomplish this, Cæsar wanted the aid of Antonius. Accordingly he left the city and advanced towards Cisalpine Gaul, while his colleague Pedius stayed at Rome to further his views. The senate were induced by their fears to come to terms with Antonius and Lepidus; they repealed their own decrees by which Antonius and Lepidus had been declared enemies, and they sent a friendly message to Antonius and Lepidus. Cæsar also wrote to Antonius, and offered his assistance against Decimus Brutus. Antonius replied that he would deal with Brutus himself, and then would join Cæsar. The soldiers of Brutus deserted to Antonius and Cæsar; Brutus himself fell into the hands of a robber chief, who sent his head to Antonius. [BRUTUS, DECIMUS.]

Cæsar, Antonius, and Lepidus had an interview in an island on a small stream near Bononia (Bologna). They agreed that Ventidius should take the place of Cæsar as consul for the rest of the year, B.C. 43; that the three should administer the state for five years with equal powers with the consuls; and that they should name the annual magistrates for five years to come. It was also agreed to distribute the provinces among them: Antonius was to have all Gaul, except a part adjacent to the Pyrenees, which Lepidus was to have, together with Spain; Cæsar was to have Africa, Sardinia, and Sicily and the small adjacent islands. Cæsar and Antonius were to conduct the war against M. Brutus and Cassius, and Lepidus was to be consul, and conduct the administration in Rome with three of his legions. The remaining seven were to be distributed between Cæsar and Antonius, so as to make up their numbers to twenty legions each. It was further agreed to encourage their soldiers by promises of donations and of the distribution of the lands of eighteen cities in Italy, which were named. Finally, it was agreed that all their enemies at Rome should be

destroyed, that there might be no further danger from them. The terms of this agreement were read to the soldiers, who were well content; but nothing was said of the intended massacres.

In order to secure the union of the two chief leaders, the soldiers of Antonius also planned a marriage between Cæsar and Clodia, the daughter of Fulvia, the wife of Antonius, by Clodius. Cæsar was already betrothed to Servilia; but he broke off that engagement, and agreed to take Clodia for his wife. Clodia was yet very young, and Cæsar divorced her shortly after, without having consummated the marriage. The Triumviri, as the three were called, made a list of 300 senators and about 2000 equites, who were to be put to death. They then sent orders for the death of a small number of the most distinguished of their enemies before they reached Rome, and Cicero was among them. Some of them were immediately massacred, and alarm spread through the city; but Peditus, the consul, calmed the fears of the citizens by publishing the names of those who were to be proscribed, and declaring that these were to be the only sufferers. But Peditus was not in the secret of his colleagues, and he died before the Triumviri reached Rome.

The Triumviri entered Rome separately, each with his prætorian cohort and a legion: the city was filled with soldiers. A law was hurriedly passed by which Cæsar, Antonius, and Lepidus were invested with consular power for five years, for the purpose of settling affairs, and thus the Triumvirate was constituted in legal form. In the following night a list of 130 persons, who were proscribed, was set up in many parts of the city; and 150 more were soon added to the list. Notice was given that the heads should be brought to the Triumviri, and the bearer was to have a fixed reward; if a freeman, money; if a slave, his liberty and money too. Rewards were offered to those who should discover the proscribed, and the penalty for concealing them was death. Lepidus was foremost in this affair, though Cæsar and Antonius were the most unrelenting after a beginning was made. As soon as the lists were published, the gates of the city were closed, and all the outlets and places of refuge were strictly watched. And then came a scene of misery such as had not been witnessed even in the times of Marius and Sulla. Every avenue in the city and all the country round Rome was scoured by soldiers eager to earn the rich reward by carrying heads to the Triumviri. All the enemies of the Triumviri who were unfortunate enough to be found, were sacrificed to their vengeance. Many of those who escaped were drowned at sea, but some reached Sicily, where they were kindly received by Sextus Pompeius, the son of the dictator's great rival.

Sicily, which had fallen to the share of Cæsar in the distribution of the Western provinces, was held by Sextus Pompeius, who had a well-manned fleet. Cæsar sent his admiral Salvidienus Rufus against Sicily, and went to Rhegium, where he met Salvidienus. A severe battle took place in the strait, in which the loss was about equal on both sides. Giving up Sicily for the present, Cæsar sailed to Brundisium, whence he crossed over to Dyrrachium to join Antonius. M. Brutus and Cassius had now advanced from Asia as far as Philippi in Macedonia, where they heard that Antonius was approaching, and that Cæsar had fallen ill and was detained at Dyrrachium. Cæsar arrived before the battle, though he was still feeble. In the first of the two engagements at Philippi, Cassius killed himself, thinking that all was lost; and in the second Brutus was defeated, and put an end to his life. Many of their soldiers joined the armies of Cæsar and Antonius. This decisive victory, which broke the senatorial party, was mainly due to the courage and generalship of Antonius. The battle of Philippi was fought about the close of B.C. 42. A large body of the army of Brutus and Cassius capitulated to Cæsar and Antonius.

A new division of the provinces was now made. Cæsar and Antonius arranged matters their own way, and took from Lepidus what had been given to him. Antonius set out to the East to collect money; Cæsar returned to Italy to superintend the distribution of the promised lands among the soldiers.

Cæsar fell ill at Brundisium, and a report reached Rome that he was dead. Having somewhat recovered, he came to Rome, and produced letters of Antonius, pursuant to which Calenus, who held two legions in Italy for Antonius, gave them up to Cæsar, and Sextus was ordered by the friends of Antonius to give up Africa to Cæsar, which Cæsar gave to Lepidus. The soldiers who had served under Cæsar and Antonius were now impatient for their rewards, and they claimed the lands which had been specifically promised. The occupiers (possessors) urged that they ought not to be the only sufferers, and that all Italy should contribute. But the promised lands were given to the soldiers, and they were established as military colonies in due form. Thousands were driven from their homes, and many of the ejected cultivators fled to Sextus Pompeius in Sicily. Rome also was crowded with them: they came to complain of the hardships of their lot; young and old, women and their children, filled the public places and the temples with their lamentations. Cæsar could only tell them that they must submit to necessity; the soldiers must be satisfied. The sufferers were loud in their complaints against him, but he looked steadily at one object, to secure the favour of his soldiers. His prudence and firmness stopped a mutiny at Rome which threatened dangerous consequences.

In the year B.C. 41 the consuls were Publius Servilius and Lucius Antonius, one of the brothers of Marcus. But Lucius, and Fulvia, the

wife of Marcus, who was left by her husband in Italy, really directed the administration. Lucius and Fulvia were jealous of the popularity which Cæsar was gaining, and they now made an effort to destroy him. Fulvia had also hopes that a war might bring back her husband, who was enslaved by Cleopatra, the queen of Egypt. Cæsar was supported by M. Agrippa, and by Salvidienus, who advanced from Spain, and joined him with six legions. After some unsuccessful movements on the part of Lucius Antonius, he threw himself with his forces into the strong city of Perugia, which Cæsar and his generals blockaded. The place was obstinately defended, but famine at last compelled a surrender, B.C. 40. Lucius was pardoned; but three or four hundred captives, among whom were the Decuriones of Perugia, were put to death. It is told both by Suetonius and Dion Cassius that they were slaughtered like victims at an altar erected to the honour of the deified Dictator, and the day of the sacrifice was the memorable *Ides of March*.

Italy being now clear, Cæsar again thought of attacking Sextus Pompeius in Sicily, but having no ships, and learning what the force of Pompeius was, he took another course. He foresaw that there might be a contest with Antonius, and he wished to prepare the way for a reconciliation with Pompeius. Accordingly he commissioned Mæcenas to negotiate a marriage for him with Scribonia, the sister of Lucius Scribonius Libo, who was the father-in-law of Sextus Pompeius. Libo consented, and Cæsar took for wife Scribonia, a woman much older than himself, who had already had two husbands.

M. Antonius left his wife Fulvia ill at Sicyon. He had not a large army with him, but he entered the Ionian Sea with two hundred vessels, where he met with and received the submission of the fleet of Cn. Domitius Ahenobarbus, who had been an adherent of Brutus and Cassius. The combined fleet came to Brundisium, which was occupied by troops of Cæsar, and strictly blockaded it. Pompeius being requested by Antonius to join him, sent Menodorus, or Menas, with a strong force to Antonius, and also seized Sardinia, which belonged to Cæsar, and gained over two legions which were in the island. Cæsar, seeing the position of affairs, sent Agrippa into Apulia, and, following with a considerable force, he seated himself down near Brundisium. The soldiers of Cæsar wished to effect a reconciliation between him and Antonius, which was accomplished mainly through the intervention of Cocecius, a common friend, and was facilitated by the arrival of the news of Fulvia's death. It was agreed that Antonius and Cæsar should again be friends, and that the sister of Cæsar, Octavia, who had just become a widow by the death of her husband Marcellus, should marry Antonius. There were great rejoicings in both armies on this occasion. A new division of the provinces was made between Cæsar and Antonius: all to the west of Scodra, a town of Illyricum, was to be administered by Cæsar; Antonius was to have all to the east of Scodra; Lepidus was to keep Africa, which Cæsar had given him; and Cæsar was to be allowed to prosecute the war against Pompeius if he chose. Antonius and Cæsar entered Rome, and the marriage of Antonius with Octavia was celebrated.

Rome was still afflicted with famine, and the usual supplies of grain were stopped by Pompeius and his partisans, who held Sicily, Sardinia, and Corsica. The famine and the attempt to raise money by heavy taxation caused great riots in the city, and both Cæsar and Antonius were pelted with stones by the populace. The riots were only put down by force. At last, Cæsar and Antonius went to Baie to meet Sextus Pompeius. The interview between the two Triumviri and Pompeius took place at Puteoli. The first conference led to no result, but they finally agreed to peace on these terms: Pompeius was to hold Sardinia, Sicily, Corsica, and the Peloponnesus, with the same powers that Cæsar and Antonius had in their respective administrations; and the exiles were to be allowed to return, with the exception of those who had been condemned for the murder of Cæsar. It was also agreed to marry the daughter of Pompeius to Marcellus, the stepson of Marcus Antonius, and the nephew of Cæsar.

In the following year, B.C. 38, war broke out between Cæsar and Sextus Pompeius, on various grounds of dispute. The campaign was unfortunate for Cæsar, and he lost more than half of his ships. During this year he put away his wife Scribonia, who had borne him a daughter, Julia; and married Livia Drusilla, the wife of Tiberius Nero, who must have either divorced herself from her husband or have been divorced by him; for according to Roman law, a man could not marry the wife of another. Livia was then six months gone with child, with Drusus, the brother of the future emperor Tiberius. Cæsar remained attached to her as long as he lived, and she had always great influence over him. In the spring of the year B.C. 37, Antonius crossed over to Tarentum from Athens with three hundred vessels, with the intention of assisting Cæsar against Pompeius. Suspicious he was growing up between them, which were partly removed by Octavia visiting her brother. An interview followed between Antonius and Cæsar on the river Taras, which ended in a reconciliation. Antonius gave Cæsar a hundred and twenty ships, and Cæsar gave or promised Antonius 20,000 legionary soldiers from Italy. The period of the five years' triumvirate was now near expiring, and they renewed it for another five years. It was also agreed at this interview that Antyllus, the eldest son of Antonius, should marry Julia, the daughter of Cæsar.

Cæsar had been actively engaged in preparing for the war against

Pompeius. Hostilities did not commence till the month of July. The fleet of Cæsar was shattered by a storm, but Pompeius continued in his usual inactivity. Lepidus, who had been invited to aid in the war against Pompeius, had landed in Sicily before Cæsar, with part of his forces; the fleet which was bringing the rest from Africa was met at sea by Papius, one of the commanders of Pompeius, and dispersed or destroyed. Agrippa was now in the command of the fleet of Cæsar, and, under his able direction, Cæsar was finally victorious. [AGRIPPA, M. VIPSANIUS.] Pompeius fled from Sicily, and many of his soldiers deserted to Cæsar and Lepidus. The force of Lepidus now amounted to twenty-two legions, and he had a strong body of cavalry. He was thus encouraged to claim Sicily, as he had landed on the island before Cæsar, and had reduced most of the cities. Cæsar and Lepidus had an interview, from which they parted in anger and with mutual threats. A new civil war seemed to be ready to break out; but the soldiers of Lepidus knew his feeble character, and they admired the vigour which Cæsar had recently displayed. Cæsar had little difficulty in gaining them over, and Lepidus himself, on the defection of his troops, speedily submitted. Cæsar sent him to Rome stripped of his military command, but still retaining his office of Pontifex Maximus; and Lepidus was content to spend the rest of his days in inglorious quiet. Cæsar did not pursue Pompeius, who, after various intrigues against M. Antonius, was taken prisoner in Asia Minor by the generals of Antonius, and put to death (B.C. 35).

The force of Cæsar now amounted to forty-five legions, 25,000 horsemen, near 40,000 light troops, and 600 vessels. He gave his troops rewards for their late services, and he promised more; the commanders of Pompeius received a pardon. But the army was dissatisfied, especially his old soldiers, who claimed exemption from further service, and the same solid rewards which the soldiers had received who fought at Philippi. Cæsar was obliged to yield: he pacified the officers; and allowed those soldiers to retire who had served at Philippi and before Mutina, to the number of 20,000, but he sent them from Sicily immediately, that they might not corrupt the rest of the army. The soldiers who were disbanded afterwards received lands in Campania; the rest received a present of money, which was probably paid out of the heavy contribution that was levied on the conquered island.

Before the close of the year B.C. 36, Cæsar, now twenty-eight years of age, returned to Rome, where he was joyfully received by all classes. The Senate were profuse in voting him honours; but he was moderate in his wishes. He accepted a minor triumph, and a gilded statue in the forum, which represented him in the dress in which he entered the city. He also consented that there should be an annual celebration of the Sicilian victories. He now turned his attention to domestic affairs. Rome and Italy were infested with robbers and pirates; but they were put down by the vigour of Sabinus, who received a commission for that purpose. The regular magistrates now resumed many of their functions; all evidence of the late civil quarrels was burnt, and Cæsar promised to restore the old constitution when Antonius returned from his Parthian expedition.

While Antonius was occupied in the East, Cæsar invaded Illyricum (B.C. 35). He also marched against the Pannonians, whom he compelled to submit. On his return to Rome, the Senate decreed him a triumph, which he deferred for the present; but he obtained for his sister Octavia, who had been staying at Rome since Antonius left Italy, and for his wife Livia, exemption from the legal incapacities of Roman women in the management of their own affairs, and the privilege of their persons being declared inviolable, like the tribunes. They were thus placed in the same rank with the Vestal virgins. This measure, the object of which is not mentioned by the historian, was intended as a mark of honour, and probably as a means of safety in case of any reverse to Cæsar. It is said by Dion, that Cæsar meditated an invasion of Britain after the example of the Dictator; and that he had advanced as far as Gaul, when he was recalled by an outbreak of the Pannonians and Dalmatians. Agrippa first marched against the Dalmatians, and he was followed by Cæsar. The Dalmatians made a brave resistance; and Cæsar himself was wounded in this campaign.

Rome now began to reap some benefit from peace; and the public improvements of Agrippa during his edilship (B.C. 33) added both to the salubrity and the splendour of the city. [AGRIPPA, M. V.] The spoils of the Dalmatian war supplied the funds for the porch and the library, which were called Octavian, in honour of the sister of Cæsar. A learned grammarian (Suetonius, 'De Grammat.' 21) was placed at the head of the library. The year B.C. 33 was Cæsar's second consulship.

Cæsar and Antonius had long foreseen that there would be a contest between them, and the removal of Sextus Pompeius and Lepidus was a preliminary to it. Neither of them now had an enemy to contend with, for Cæsar was at peace in the West, and the Parthians were quiet. Mutual causes of complaint and recrimination were not wanting. Cæsar procured war to be declared against Cleopatra, affecting to regard Antonius as merely her slave. In the spring of B.C. 31 the fleet of Cæsar under the command of Agrippa swept the eastern part of the Adriatic, and Cæsar with his legions landed in Epirus. On the 2nd of September he gained a complete victory at Actium over Antonius and Cleopatra. A few days after the battle of Actium the land-forces

of Antonius surrendered. The conqueror used his victory with moderation, and only a few were put to death, who were his declared enemies. Mæcenas was sent to Rome to maintain quiet in Italy, and Cæsar set out for Athens, whence he passed over to Samos on his route to Egypt, whither Antonius and Cleopatra had fled; but a mutiny among the veterans who had been sent to Italy under Agrippa recalled him, and he reached Brundisium after a dangerous winter voyage. Here he was met by the senators of Rome, and matters were settled for the present by giving money to some of the soldiers and lands to others. The spoils of Egypt afterwards supplied the demands of those who consented to wait.

The year B.C. 30 was the fourth consulship of Cæsar. After staying twenty-seven days at Brundisium, he set out for Egypt by the route of Asia Minor and Syria. His movements were so rapid that Antonius and Cleopatra received at the same time the news of his return from Asia to Italy, and of his second voyage to Asia. Cæsar entered Egypt on the side of Pelusium, which he took; but it was said that the city was surrendered at the command of Cleopatra, who had some hopes of conciliating or captivating the adopted son of her former lover the Dictator. The events which followed, the death of Antonius, and that of Cleopatra, belong to other articles. [ANTONIUS, MARCUS; CLEOPATRA.] Cæsar was much disappointed in not securing Cleopatra for his triumph. She and Antonius were placed by his orders in the same tomb. Cæsar immediately put to death Antyllus, the eldest son of Antonius by Fulvia, who was betrothed to his own daughter; and Cæsarion also, the son of Cleopatra by the Dictator Cæsar, was overtaken in his flight and killed. Iulus, a younger son of Fulvia by Antonius, and his children by Cleopatra, were spared. Egypt was made a Roman province, of which Cornelius Gallus, who had assisted in its reduction, was appointed the first governor.

Before leaving Alexandria Cæsar saw the body of Alexander, which was embalmed and kept in the city which he had founded. He placed upon it a golden crown, and strewed it with flowers. He returned to Asia Minor through Syria, and entered on his fifth consulship while he was in Asia (B.C. 29). In the summer of this year he passed through Greece to Italy. His arrival in Rome was celebrated in the month of August by three triumphs on three successive days, for his Dalmatian victories, the victory at Actium, and the reduction of Egypt. The temple of Janus was closed, and Rome was at peace with herself and with the world.

Cæsar, it is said, now thought of laying aside the power which he had acquired, and he consulted his friends Mæcenas and Agrippa. Agrippa recommended him to resign his power; Mæcenas advised him to keep it, and this advice or his own judgment he followed. In this year (B.C. 29) he received the title of Imperator, not in the old sense of that term as it was understood under the republic, but as indicating a permanent and supreme power. With the aid of Agrippa, and acting as censor, though perhaps without the title, he reformed the senate. One hundred and ninety unqualified members were induced or compelled to retire. In his sixth consulship (B.C. 28) Cæsar had for his colleague Marcus Agrippa, and it was signalled by the solemn celebration of a lustrum and the taking of the census, an improved administration of the treasury, and the construction of useful buildings, among which were the temple and the library of the Palatine Apollo. But it is the seventh consulship of Cæsar (B.C. 27) which forms a memorable epoch in his life, and in the history of the empire. He proposed to the senate to restore the old republican form, which in effect was to restore to the senate the administration of the Roman state; but he was urged by them to remain at the head of affairs, and he consented to administer part of the empire, and to leave the rest to the senate. A division of the provinces was made, according to which those which were on the frontiers and most exposed were administered by Cæsar. In the west he had all the Gauls, and part of Spain with Lusitania; in the east he had Coele-Syria, Phœnicia, Cilicia, Cyprus, and Egypt. Italy was not a province; it was now all Romanised, and was the seat of empire. Cæsar would only undertake the administration of these parts of the empire for ten years; but at the end of the ten years the administration was given to him again, and this was repeated to the end of his life. This was a great change in the administration of the state, and Cæsar thus obtained a power which in extent no Roman had enjoyed before. On the 16th of January, B.C. 27, Cæsar received from the senate and the Roman people the title of Augustus, the Sacred or the Consecrated, by which name he is henceforth known on his medals, sometimes with the addition of Cæsar and sometimes without. The Augustan years were dated at Rome from this time, which is also generally considered the commencement of the empire. The title was conferred, as the historians state, by the senate and the people, which means that the senate proposed the measure and it was confirmed by a lex.

In the year B.C. 23, the eleventh consulship of Augustus, the senate conferred on him the tribunitian power for life. He was not made tribune, but he received and exercised for thirty-seven years all the authority of the office, as if he had been annually elected to it under the old constitutional forms. The ordinary tribunes still continued to be elected as before. His person was thus declared inviolable, and he could, according to the old constitutional forms, obstruct any measures in the senate or prevent any enactment of any lex or plebiscitum by the popular assemblies.

In B.C. 12, on the death of Lepidus, Augustus was made Pontifex Maximus, and probably was elected by the popular assembly, to whom the choice of the Pontifex Maximus had been restored, B.C. 63. The title of Pontifex Maximus, or the head of religion, like that of Tribunitian Power, appears from this time on the medals of Augustus, and on those of his successors. But it was not by names or titles, it was by the accumulation of powers and offices in his own person, and by his prudent management, that Augustus was in effect the administrator of the Roman state, while all the old forms were maintained. The effect of the union of so much power, military and civil, in one person, was what Tacitus has briefly characterised: he gradually assumed "the functions of the Senate, of the Magistrates, and of the Laws."

The great events of the period of Augustus can only be briefly mentioned in chronological order. They show his activity in the administration of the state, and enable us to form a better estimate of his character. In B.C. 27 he set out for Gaul, intending or pretending that he would visit Britain; but from Gaul he passed into Spain, in which he established order. Augustus spent the years B.C. 28 and B.C. 25 in Spain, where he was engaged in a war with the Astures and Cantabri, the warlike inhabitants of the Asturias and the north-west of Spain. The successful conclusion of the war was signalled by the temple of Janus being closed a second time by Augustus, and by the settlement of veterans in the colony of Emerita Augusta (Merida) on the Guadiana. The year B.C. 24 is memorable for the expedition against Arabia Felix of Ælius Gallus, who was then governor of Egypt. The next year (B.C. 23), that in which Augustus received the Tribunitian power for life, and his eleventh consulship, brought a domestic calamity, the death of young Marcellus, the son of his sister Octavia, and the husband of his daughter Julia. His peace was also disturbed by conspiracies: that in which Murena was engaged, or alleged to be engaged, belongs to the year B.C. 22. In B.C. 21 Augustus again left Rome for the purpose of settling the eastern part of the empire. He first visited Sicily, and while he was there great disturbances occurred at Rome during the election of the consuls, for the old forms of election were still maintained, as they were during the lifetime of Augustus. The disturbance required his interference, but he did not return to Rome: he appointed Agrippa to the administration of the city in his absence, and gave him his daughter Julia in marriage. [AGRIPPA, M. V.] From Sicily Augustus passed over into Greece, and thence to the island of Samos, where he spent the winter. The year B.C. 20 is memorable for the restoration by the Parthians of the standards which they had taken from Crassus and M. Antonius, and of the captive soldiers, an event which the flatterers of Augustus have often commemorated; and also for the birth of Julia's son by Agrippa, Caius Cæsar, as he was afterwards called. Augustus spent another winter at Samos, where he received ambassadors from the Scythians and the Indians. The Indians brought presents, and among them some tigers, which the Romans had never seen before. From Samos Augustus passed over to Athens, and from thence returned to Rome in the following year, B.C. 19. The Cantabri had revolted in B.C. 22, and were finally subdued in this year (B.C. 19) by Agrippa, who after sustaining several reverses nearly annihilated all the Cantabrian warriors. In the year B.C. 18 the ten years had expired for which Augustus had undertaken the administration, but the period was renewed for five years, and Agrippa was associated with Augustus in the Tribunitian power for the same period. With the aid of Agrippa, he made another revision of the senate. In this year Virgil died, on his return from Athens, where he had seen Augustus. The carrying of the Lex Julia De Maritandis Ordinibus, the object of which was to compel people to marry under penalties, belongs to the year B.C. 18. In this year Julia bore another son, Lucius, who, together with his brother Caius, was immediately adopted by Augustus, and these youths are henceforth called Caius Cæsar and Lucius Cæsar. Agrippa, with his wife Julia, set out for Syria, being intrusted with the general administration of affairs in those parts. In B.C. 16 Augustus left Rome for Gaul, his main object being to superintend warlike operations against the Germans, who had defeated Marcus Lollius. Statilius was the governor of Rome and Italy in his absence. The Rheti, an Alpine people, were subdued by Tiberius and Drusus, the stepsons of Augustus: and many colonies were established or restored in Gaul and Spain, the lands being given to satisfy the claims of the old soldiers, who were continually asking for grants. Augustus returned from Gaul in the year B.C. 13, and gave to the senate a written account of his proceedings. In this year, according to Dion, Augustus dedicated the theatre of Marcellus, and games were celebrated, in which 600 wild beasts from Africa were slaughtered. The year B.C. 12 is that in which Lepidus died, and Augustus succeeded him as Pontifex Maximus: Agrippa also died in this year, and in the following year his widow Julia was married to Tiberius, the stepson of Augustus. The new bridegroom was sent off to fight against the Pannonians, whom he defeated, and the marriage was solemnised on his return.

In B.C. 10 Augustus was again in Gaul with his stepson and son-in-law Tiberius. Drusus also prosecuted the war against the Germans in this and the following year. He advanced as far as the Elbe, but his career was cut short by a fall from his horse, which occasioned his death. His body was carried to Rome, and Augustus pronounced his funeral oration in the Circus Flaminius: he also wrote an epitaph

for his tomb and composed a memoir of his life. In the year B.C. 8 Augustus, with a show of unwillingness, accepted the administration again for a period of ten years; and this year is recorded as that in which the month Sextilis received the name of Augustus, which it retains. In this year also a census was taken. Tiberius now conducted the military operations on the Rhine. Two more of the friends of Augustus died this year, Mæcenas and the poet Horace. Mæcenas had for many years been his faithful friend and adviser, and had been intrusted with the important office of Præfectus Urbi. It was believed in Rome that Augustus, among his other amours, had an adulterous commerce with Terentia, the wife of Mæcenas, which caused her husband some vexation, but it never made him break with Augustus, and he left him the bulk of his immense fortune. Tiberius received the title of Imperator for his German victories, and in the year 6 he received the Tribunitian power for five years; but instead of staying at Rome, he retired to Rhodes, where he resided for seven years.

In the year commonly reckoned B.C. 4, or, according to perhaps the best authorities, in the year B.C. 3, Jesus Christ was born at Bethlehem in Judæa. Some chronologists place this event in the year B.C. 2.

The year B.C. 2 was the thirteenth consulship of Augustus, and in this year L. Cæsar received the toga virilis: Caius, the elder, had taken it in B.C. 5. Thus Augustus had two grandsons, his sons by adoption, who had attained the age of puberty, and he had a prospect of securing in his family the succession to a greater power than any man had ever yet acquired. But his happiness was marred by the conduct of his daughter Julia, the mother of his adopted sons. In the lifetime of Agrippa she had perhaps not been a faithful wife, but now in the thirty-eighth year of her age she had broken through all the bounds of decency and prudence. Her indignant father could hardly restrain himself when he ascertained the extent of her degradation. Many of her lovers were put to death, and among them Antonius Iulus, a son of M. Antonius by Fulvia. Julia was, under the Lex Julia, banished to the small island of Pandataria, on the coast of Campania, and afterwards to Rhegium, where she lived a life of misery, and yet survived her father. Her mother Scribonia, the long-divorced wife of Augustus, voluntarily accompanied Julia in her exile. Julia, the grand-daughter of Augustus, his daughter's daughter, who was married to L. Æmilius Paulinus, followed her mother's example, and suffered a similar punishment (A.D. 8).

In A.D. 1 Caius Cæsar was sent to conduct the war in Armenia, and Tiberius came from his retirement as far as Chios to pay his respects to the adopted son of Augustus. But the time was near when the son of Livia was to become the representative of the Cæsars. Lucius Cæsar died at Massilia, in A.D. 2, shortly after Tiberius had returned to Rome. Caius died in Lycia, on his return from Armenia, in A.D. 4; and Augustus, who in the year preceding had accepted the administration for another decennial period, now adopted Tiberius as his son, and associated him in the Tribunitian power for ten years. At the same time he compelled Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son of his own. Tiberius was sent to conduct the military operations on the German frontier: the details of these events belong to his life. After a successful campaign Tiberius returned to Rome, in A.D. 9, the same year in which Ovid was banished from Rome. The success of Tiberius and the laurels won by his adopted son Germanicus in this year and the preceding, were overcast by the news of the defeat of Quintilius Varus and the destruction of his army. [HERMANN.] This was the greatest reverse which Augustus sustained in the long course of his administration. The war on the German frontier continued, and in A.D. 12 Tiberius enjoyed a triumph for his victories. In A.D. 13 Augustus for the fifth time accepted the administration of the empire for ten years. He had now lived long enough to see all his direct male descendants die, except one grandson, Agrippa Postumus, a youth of unpromising disposition, who was sent into banishment. But Claudius, the son, and Caligula, the grandson of his stepson Drusus, were already born, and both of them became in time his unworthy successors. Even Vespasian, the eighth in the series of the Roman Cæsars, was born in the lifetime of Augustus.

In A.D. 14 Augustus held the third census, with the assistance of Tiberius. He had for some time been in feeble health. In the summer of this year, after superintending the celebration of some games at Naples, he retired to Nola, where he died on the 19th of August, in the seventy-sixth year of his age, and in the same room in which his father had died. Feeling his end near, he called his friends together, and asked them if they thought he had played his part well in life; and if they did, he added, give me then your applause. He died while he was kissing Livia, and telling her to remember their union. An accomplished actor undoubtedly he was, and he played a great part. A rumour that he was poisoned by his wife has been preserved by the historians, but not the slightest evidence is alleged in confirmation of it. By his will he left Livia and Tiberius his heirs.

In this imperfect sketch some facts have been stated without any limitations, which in a history would require a careful examination. Of all periods this is one of the most eventful, and of all perhaps the most fruitful in consequences, for it is the period in which was consolidated that system of government and administration which has determined the character of European civilisation. It is remarkable also for the personal history of the man, which, from the battle of

Actium, comprized a period of near forty-four years, and from the time of his landing at Brundisium in B.C. 44, a period of fifty-seven years. Augustus was of middle stature, or rather below it, but well made. The expression of his handsome face was that of unvarying tranquillity; his eyes were large, bright, and piercing; his hair a lightish yellow; and his nose somewhat aquiline. The profound serenity of his expression and the noble character of his features are shown by his gems and medals. He was temperate even to abstinence in eating and drinking, and he thus attained a great age, though he was of a feeble constitution; but though a rigid father, and a strict guardian of public morals, he is accused of incontinence. He was fond of simple amusements, and of children's company. In all his habits he was methodical, an economiser of time, and averse to pomp and personal display. He generally left the city and entered it by night, to avoid being seen. The master of so many legions—he who directed the administration of an empire which extended from the Euphrates to the Pillars of Hercules, and from the Libyan Desert to the German Ocean—lived in a house of moderate size, without splendour or external show. From his youth he had practised oratory, and was well acquainted with the learning of his day. Though a ready speaker, he never addressed the senate, the popular assemblies, or the soldiers without preparation, and it was his general practice to read his speeches. He was a man of unwearied industry, a great reader, and a diligent writer. His successful encouragement of literature, especially in the persons of Virgil and Horace, has procured the name of the Augustan age for the brilliant period in which he lived. He was also himself an author. Plutarch ('Anton.' 22) and Appian ('Bell. Civ.' iv. 110) availed themselves of commentaries written by the emperor; and Suetonius (85), most probably alluding to the same work, mentions an autobiography in thirteen books extending down to the Cantabrian war. He wrote also a poem in verse called 'Sicilia,' some epigrams, and a tragedy called 'Ajax;' the last did not satisfy him, and was never published. The fragments of the emperor's works were collected by J. Rutgers, and published by J. A. Fabricius, 1724, 4to.

(Cicero, *Letters*; Horace; Virgil; Ovid; the *Monumentum Ancyranum*; Velleius; Tacitus; Plutarch, *Life of Antony*, &c.; Appian, *Civil Wars*, books ii. iii. iv. v.; Suetonius, *Life of Octavius*; Dion Cassius; Clinton, *Fasts*; *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

As the relations of the members of the Augustan family are exceedingly intricate, and yet a knowledge of them is essential to a full understanding of the history of the Roman empire, we subjoin a stemma of the family drawn up by Lipsius. (See Oberlin's 'Tacitus,' vol. ii. p. 581.) There are some difficulties about a few names, but they are of no importance.

C. Octavius by Ancharia has Octavia the Elder; by Atia, daughter of Balbus, he has Octavia the Younger, and C. Octavius, afterwards AUGUSTUS. From which of the daughters the following progeny springs is uncertain.

- I. Octavia
- 1. M. Marcellus, married (1) Pompeia, daughter of Sextus Pompeius, and (2) Julia, daughter of Augustus—has no progeny.
 - 2. Marcella the Elder.
 - a. By M. Vipsanius Agrippa } Children of names unknown.
 - b. By Julius Antonius Africanus, son of the Triumvir } L. Antonius Africanus, father or uncle of . . . } S. Antonius Africanus?
 - 3. Marcella the Younger.
 - 1. Domitia, married Crispus Passienus?
 - 2. Domitia Lepida.
 - a. By M. Valerius Barbatulus Messalla . . . } Valeria Messallina, m. Claudius, the emperor.
 - b. By Ap. Junius Silanus? . . . } None!
 - 3. On. Domitius, by Agrippina . . . } NERO.
- a. By C. Marcellus
- 1. Antonia the Elder, By L. Domitius Aenobarbus . . .
 - 1. Germanicus, adopted by Tiberius. By Agrippina, dr. of Julia . . . } See below.
 - 2. Livia or Livilla, m. C. Caesar, and afterwards Drusus, son of Tiberius, is betrothed to Sejanus.
 - 3. CLAUDIUS.
 - a. By Plautia Urgulanilla . . . } 1. Drusus, Betrothed to dr. of Sejanus.
 - 2. Claudia, Antonia, m. Pompeius M. and Faustus Sulla.
 - b. By Elia Petilliana . . . } 1. Octavia, Betrothed to L. Silanus, m. Nero.
 - 2. Claudius Britannicus.
- b. By M. Antonius the Triumvir.
- 3. Antonia the Younger, By Drusus, brother of Tiberius
 - 1. Druusus, married Julia, daughter of Drusus, son of Tiberius.
 - 2. Drusus, married Emilia Lepida.
 - 3. CAIUS CALIGULA.
 - 4. Agrippina, By On. Domitius } NERO.
 - 5. Drusilla, married L. Cassius and M. Emilius Lepidus.
 - 6. Livia or Livilla, married M. Vicius and Quinctilius Varus?

II. C. Octavius, afterwards C. Julius Caesar Octavianus AUGUSTUS, has no children by his other wives; by Scribonia, daughter of L. Scribonius Libo, he has one daughter, Julia, Julia

- a. By M. Marcellus, son of C. Marcellus and Octavia, has no progeny.
- 1. Caius Caesar, adopted by Augustus, married Livia, sister of Germanicus.
 - 2. Lucius Caesar, adopted by Augustus, betrothed to Emilia Lepida.
 - 1. M. Emilius Lepidus, m. Drusilla, dr. of Germanica.
 - 2. Emilia Lepida, a. Betrothed to Claudius.
 - 3. Julia, By L. Emilius Paulus, son of the Censor
 - b. By Ap. Junius Silanus? . . .
 - 1. L. Silanus, Betrothed to Octavia, daughter of Claudius . . .
 - 2. M. Silanus, Proconsul of Asia.
 - 3. Junia Calpurnia, married son of Vitellius.
- b. By M. Vipsanius Agrippa
- 4. Agrippina, By Germanicus
 - 5. Agrippa Postumus, adopted by Augustus.
- c. By Tiberius, has none.
- 1. Tiberius Nero, adopted by Augustus.
 - a. By Vipsania Agrippina, gr. dr. of Atticus.
 - Drusus, By Livia, sister of Germanicus
 - 1. Ti. Gemellus.
 - 2. — Gemellus.
 - 3. Julia.
 - a. By Nero, son of Germanicus } None.
 - b. By Rubellius Plautus, m. Livia Blandula } Rubellius Plautus.
 - b. By Julia . . . } None.
- III. Tiberius Claudius Nero, By Livia Drusilla
- Drusus, By Antonia the Younger . . . } See above.

In the person of the emperor Nero the Julian family became extinct. As far as we have traced it here, the Julian blood descended from a single female, the sister of the dictator Caesar. The dictator had only a daughter Julia, who left no descendants.

AUGUSTUS I of Saxony was the second son of Henri, the pious duke of Saxony, of the junior branch of Attenburg, and was born July 31, 1526. In 1544 he became administrator of the bishopric of Meesseburg; and in 1553 he succeeded to the electorate on the death of his elder brother Maurice, who had been made elector through the influence of Charles V., in place of his cousin John Frederick, who had fought against the emperor in the wars occasioned by the Reformation, and was therefore deposed by the diet. [MAURICE.] John Frederick, son of the deposed elector, aspired to the succession, but was obliged to satisfy himself with the duchy of Gotha and other districts. Hence arose the division between the electoral, now royal, house of Saxony, which continues in the successors of Augustus, and the ducal houses of Saxe Gotha and Saxe Weimar, which are the descendants of John Frederick. Augustus was vindictive, intolerant, and selfish; but his reign was peaceful and prosperous. Once only was he obliged to take the field against his relative John Frederick, who was induced, by the suggestion of a Franconian adventurer named Grumbach, who had been outlawed for the murder of the Archbishop of Würzburg and the plunder of that town, to revolt against the emperor Maximilian II. The emperor demanded of the duke the outlaw Grumbach, and on the refusal of John Frederick to give him up, he was put under the ban of the empire, and the elector Augustus was charged with his punishment. He besieged Gotha, took it, and made the duke prisoner. Grumbach and others were put to death; John Frederick was shut up in a prison for life, and his territories were divided between his two sons.

Towards the Calvinists, or Philippists, as they were called, from Philip Melancthon, whose views they professed to follow, who had spread into Saxony and other parts of Germany, Augustus was an uncompromising persecutor. Some of the leaders he imprisoned, one or two were tortured, and the rest of the sect he banished from his dominions. He then caused a creed of Lutheran orthodoxy to be drawn up, which was styled 'Formula Concordia,' to which he compelled all the clergy and schoolmasters of ducal Saxony to swear or resign their functions. In other respects the sway of Augustus was directed to the improvement of the condition of the people. He respected the constitutions of his country, and consulted the assembly

of the states on all important occasions, especially in the raising of subsidies. His laws and ordinances were also held in high estimation, and he was styled by some the Justinian of Saxony. He embellished Dresden, and built the fine palace of Augustenburg, and yet left the coffers of the state well filled at his death in 1586. He was succeeded by his son Christian I.

AUGUSTUS II. This is the title by which the monarch is generally known who united the crown of Poland with the electorate of Saxony in 1697, although in Saxon histories he is more generally styled Frederic Augustus I. He was the second son of John George III., elector of Saxony, and was born at Dresden in 1670. Distinguished in his youth by great personal advantages, Augustus improved these by military campaigns, by travels through Europe, and by a prolonged residence in its various courts. While at Vienna he formed a friendship with the future emperor, Joseph I. His father was somewhat mistrustful of the partiality shown by his son for courtiers and personages hostile to the Protestant interest. For similar reasons a jealousy existed between Augustus and his elder brother, who succeeded to the electorate as John George IV. in 1691. This prince dying in 1694, made way for Augustus, who showed himself severe towards his brother's mistress and favourites. His first step was an alliance with Austria, in whose behalf he raised troops against France; but as he refused to serve under Prince Louis of Baden, who commanded as imperial general upon the Rhine, the court of Vienna intrusted him with an expedition against the Turks in Hungary. Here he showed valour and obstinacy, but very little skill, and obtained little success. His personal bravery however produced a marked impression on the Turks, who gave him the name of the Iron-handed.

The death of the heroic Sobieski in 1696 left the throne of Poland open to the ambition of candidates. His son, James Sobieski, was thwarted in his hopes of succeeding to the royal heritage by the avarice and enmity of his mother. The elector of Bavaria, and the prince of Conti, both aspired to the throne. Augustus was induced to become their competitor by Count Przebedowski, one of the chief dignitaries of the kingdom, who promised that money would insure success; and he was supported by all the influence of the court of Vienna. Augustus, through his able envoy, Count Flemming, lavished considerable sums at Warsaw: he thus obtained the advantage over his rival, who could but promise ten millions of florins, while Augustus paid them: the Protestant faith of the elector of Saxony was still a serious obstacle; but Augustus removed it by a public recantation at Baden, near Vienna, on Whit-Sunday, 1697. In addition to the ten millions of florins, Augustus promised to support an army of 6000 men at the cost of Saxony, and to recover Kaminietz, Wallachia, Moldavia, and the Ukraine.

Notwithstanding these promises, the great majority of electors, in a diet held the 27th of June, 1697, gave their voices to the prince of Conti. The minority however proceeded to proclaim Augustus, who entered Poland at the head of 8000 Saxons; while the prince of Conti, sailing unattended to Danzig, arrived in time to hear 'Te Deum' chanted in honour of his rival's accession. Augustus was crowned king on September 15, 1697, and made his entry into Cracow in a dress valued at a million of florins.

The first aim of the new monarch was to keep his promise of recovering for Poland its lost possessions of Podolia, the Ukraine, and Kaminietz. War, conquest, the foundation of a great empire, and his own magnificence, were the favourite dreams of Augustus. He commenced by forming an alliance with Denmark, a measure which provoked the hostility of Sweden, and then marched with an army of Saxons and Poles to drive the Turks from Kaminietz. While proceeding on this expedition, the Polish monarch met at Rava the Czar Peter returning from his travels with all the plans and projects that were to procure him the title of 'the Great.' The bold, frank, ambitious, yet uncrafty Augustus was the ally most suitable to Peter's views: a close alliance was concluded between them, and a scheme of conquest, at the expense of Sweden, was projected. The alliance with Russia enabled Augustus to conclude the treaty of Carlowitz, by which most of the territories which he sought to recover were ceded to Poland. The allied monarchs next proceeded to the completion of their projects against Sweden. This kingdom, under the rule of an infant prince, seemed likely to offer no formidable resistance; and to detach Livonia from it seemed to Augustus to be an easy task, more especially as Patkul, a refugee Livonian, promised to rally his countrymen in support of the Saxon cause. Augustus accordingly invaded Livonia, and laid siege to Riga. The provocation had one of those electric effects on human character that change the face of history: it roused young Charles XII. of Sweden from the insignificance of youth, and excited at once the prince and his people to a pitch of heroism, that rivalled, or even surpassed, for a time the glories of the great Gustavus. Charles defeated the Russians at Narva, and forced Augustus to raise the siege of Riga; in the meantime he reoccupied Livonia, and in July 1701 defeated the Saxon army on the Duna, compelling it to abandon fortresses and artillery. The Saxons were throughout made the sacrifice and the sufferers for others: for Augustus, failing to attach to himself any of the great parties of Poland or Lithuania, could depend in his distresses upon the affection of his native kingdom alone. Lost in self-admiration, no one would have perhaps been

more worshipped than Augustus, had he been fortunate or great; in adversity, none were more despised or forsaken. His last resource was to send to Charles the Countess of Koenigsmark, his mistress, in the hope that the persuasions of beauty might soften the resolutions of the Swedish king. Charles however refused to see the fair envoy: he persisted in regarding Augustus as a usurper, and would grant no peace to the Poles, except on the condition of their electing another king. But Augustus resolved not to yield without another effort: he flew to his native Saxony, drained it of fresh funds and soldiers, and marched by the way of Cracow to the deliverance of Warsaw. The armies met between Clissow and Binczow, on the 19th July, the very day which, in the previous year, had been marked by the fatal battle on the Duna. The result was now similar. The Poles, composing the right wing of the Saxon army, fled, and the brunt of the battle falling upon the Saxons, they suffered another disastrous defeat. A party was then formed in Poland, antagonistic to the claims of Augustus. Charles allied himself with this party, and promoted the election of its leader, Stanislaus Leczinski, to the throne of Poland. Stanislaus was accordingly elected on July 12th, 1704.

The new monarch participated of course in his patron's hostility towards Saxony and Russia, and both accordingly prepared to invade the electorate, and by the conquest of Dresden itself force Augustus to abandon all claim to the Polish crown. The elector of Saxony however had not yet lost all hope: Russia was his ally, Austria his friend, and the pope obstinately refused to recognise the right of his competitor. A new army of Saxons, commanded by Schulenburg, had been raised to defend the electorate, and the czar had promised to second its operations. But the defeat of Schulenburg at Fraustadt left Saxony completely exposed to the conqueror. After this disaster Augustus began to consider submission as inevitable: he accordingly sent agents to treat with Charles, secretly however, since he himself was yet within the camp and the power of Russia. But before Augustus could escape, the czar forced him to a measure calculated to interrupt, or prevent altogether, a reconciliation with Charles XII. By the advance into Saxony, the Swedish force in Poland had been much reduced; its commander had moreover relaxed his vigilance, relying upon the negotiations which he was aware were carrying on. The czar forced Augustus, however reluctant, to take advantage of the moment and to attack the Swedes. He did so with success, and even entered Warsaw in momentary triumph. But Augustus saw that an advantage so gained was little likely to conduce to a permanent superiority. Instead therefore of making use of it to raise his tone, or diminish his concessions to Sweden, he on the contrary offered to make amends for the aggression; and at the same time accepted without hesitation the conditions that Charles had already imposed. Abandoning Russia, he hastened in person to meet the Swedish monarch at Altranstadt, and to conclude peace upon terms sufficiently humiliating. Augustus abdicated the crown of Poland in favour of Stanislaus, promised to send this prince the crown jewels, and to congratulate him by letter. He abandoned his allies and his fortresses, and was obliged to give up the unfortunate Patkul to the vengeance of Charles. Charles also, in imitation of his great predecessor Gustavus Adolphus, made himself the Defender of the Protestant Faith; and stipulated that Augustus should respect the creed and privileges of his Protestant subjects of Saxony. This peace was concluded on September 24th, 1705.

Augustus now saw himself confined to his native dominions, and condemned to political insignificance. He endeavoured to drown disappointment in luxury and expense; and by way of finding occupation for himself and his soldiers, in 1708 he placed a Saxon army of 9000 men at the emperor's disposal in the Netherlands. Schulenburg commanded them; but Augustus himself served in their ranks as a volunteer, and as such took part in the siege of Lille. His natural son, Maurice of Saxony, made his first campaign on this occasion. The battle of Pultowa, and the overthrow of the power of Sweden in 1709, recalled Augustus to the throne of Poland. The pope released him from his oath of abdication. Russia, Prussia, and Denmark supported his pretensions; and Stanislaus, instead of offering resistance, fled into Turkey to join Charles. The first efforts of Augustus on his restoration were to drive the Swedes altogether from Germany. In conjunction with Denmark, he marched into Pomerania; but here he was repulsed by Steinbock, the Swedish general.

Charles XII. himself soon after re-appeared upon the scene; but all his heroism was less dangerous to the allies than the intrigues of his minister, the Count de Goertz, who almost succeeded in subverting the existing alliances between the European states. He had nearly dissolved the bond between Augustus and Russia, when the death of Charles XII. occurred, and at once brought to a conclusion the struggles of war and of political intrigue. The restoration of Augustus to the throne of Poland aggravated the ills of that unhappy country. If Stanislaus had been raised to the throne by the dictation of a foreign power, Augustus was still more a foreigner, who relied upon Russian support, and who first placed the country at the mercy of surrounding states. Unable to rely on the Poles, Augustus endeavoured to defend his authority by Saxon soldiers. Insurrection and civil war followed; and then the country being evacuated by the Saxon soldiers, and the national army of Poland, under the crafty counsel of Russia, reduced from near 100,000 to the insignificant force of about

20,000 men, the country was left in peace, but it was the peace of inaction and death.

The interval between 1718, the year of Charles XIIth's death, and that of Augustus, which took place in 1733, passed away without being marked by any remarkable incidents. The unsuccessful effort of Augustus to secure the duchy of Courland for his son Maurice, was almost the only attempt at active policy. A marriage between the king's eldest son and an archduchess of Austria was an opportunity for Augustus to display all his magnificence. The procession was such as no court in Europe could rival; diamonds and embroidery had never been seen in greater profusion. But the people of Dresden could only look with discontented eyes on a scene of magnificence, cruelly contrasted with their own recent and present misery. In addition to this, the recantation of the young prince, and the favour shown by the king to the Jesuits and high Catholic party in Poland, filled the Lutheran population of Saxony with anxious fears for their religious liberties.

Augustus was not beloved by his subjects in either of his kingdoms; each complained that they were sacrificed to the other, while, in reality, both were sacrificed to the vain-glory, luxury, licentiousness, and prodigious extravagance of the prince. In Saxony his prodigality was favourable to the arts; the fine buildings of Dresden were mostly erected by him; and the porcelain manufacture of Saxony (the rage with the princes of that day) may be said to have been founded in his reign. Poland had not even this trifling recompense: to that unfortunate country his election was an unalleviated misfortune.

AUGUSTUS FREDERIC III., son of Augustus II., elector of Saxony and king of Poland, was born at Dresden, October 7, 1696. His father, wishing to give him the same accomplishments that had distinguished himself, sent him in 1711 to visit the different courts of Europe; but the young prince gained from his travels only the love of idleness and pleasure. The death of his father in 1733 made Augustus elector of Saxony, and left him at the same time the strongest pretensions to the throne of Poland. His indolent nature shrunk, it is said, from struggling to attain this uneasy eminence; but his wife, a daughter of Austria, urged Augustus to become a candidate. He was supported by the courts of Vienna and St. Petersburg, both anxious that Poland should have for a monarch a prince of easy disposition, possessed of foreign and distant dominions. France however favoured his father's old competitor Stanislaus, whose daughter had become the wife of Louis XV., and the Polish nation eagerly embraced the occasion to elect a native prince. But a Russian army advanced to enforce the pretensions of Augustus III.; the Poles disputed gallantly but unsuccessfully the passage of the Vistula; and under Russian auspices a few of the Saxon partisans in Poland, meeting in the village of Kamien, proceeded to the counter-election of Augustus. His competitor Stanislaus was obliged to take refuge in Danzig, which he was compelled eventually to abandon, along with his pretensions to the throne of Poland. Augustus did not become undisputed monarch of Poland till after the Diet of Pacification, held at Warsaw in 1736. Though oppressed by foreign troops, the Poles showed themselves jealous of their independence. They stipulated for the dismissal of foreigners, and for the maintenance of only 1200 Saxon guards within the kingdom.

The favourite adviser of Augustus had up to this time been the old companion of his travels, Sulkowski; but he was now superseded by Count Bruhl, who henceforth monopolised all authority in Saxony and Poland. In view of a probable dispute as to the succession to the throne of Austria on the death of Charles VI., it was Sulkowski's project to conquer Bohemia for Saxony. Bruhl at first abandoned this scheme, and leagued with Austria to support the succession of Maria Theresa. In a little time however he was tempted to throw Saxony into the opposite party, and to resume the scheme of appropriating Bohemia, while Frederic was to have Silesia. Augustus acquiesced. The Saxon and Prussian troops fought in alliance, but had not been long in the field when Augustus learned to his astonishment that his minister had again deserted Frederic. Soon after, in 1743, an alliance was concluded at Warsaw between England, Saxony, and Austria, for the defence of the house of Hapsburg. The king of Prussia instantly marched 100,000 men into Saxony, routed all that opposed him, and made himself master of Dresden, December 1745; whilst Augustus, with his minister, took refuge in Poland. The truce of 1746 however restored to him the electorate; and at the same period took place the marriage of Augustus's daughter, Maria Josepha, with the dauphin of France—a marriage from which sprung Louis XVI., Louis XVIII., and Charles X.

In consequence of a fresh plot in conjunction with Russia against Prussia, Frederic invaded Saxony in 1756, and succeeded in taking captive the entire Saxon army in its entrenched camp at Pirna. Augustus again fled to Poland. His reign in this latter country was as pernicious as in Saxony. If Saxony was humbled in its pride, stripped of its resources, and ravaged by invading armies, Poland suffered equal injury, though less violence. It was allowed to sink into what Rulhières calls 'a tranquil anarchy.' Its diets, which were seldom held, were never allowed to come to a resolution or pass a law. It had no court or king; Augustus, who was passionately fond of the chase, preferred the well-stocked forests of Saxony to the plains of Poland.

Saxony itself having fallen into insignificance, its monarchs sunk into a state of dependence upon Russia, and St. Petersburg became the capital to which the Poles resorted, rather than to Dresden. Thus the supremacy of Russia was allowed silently to establish itself in Poland under the empty government of Augustus. Pictures, porcelain, fêtes, and music, were the only cares of this weak and foolish prince, who was to his father what Louis XV. was to Louis XIV., except that Augustus III., though prodigal and luxurious, was no sensualist. Rulhières even reproaches him for his stupid constancy to his queen—a singular specimen of the French historian's own ideas of morality. Augustus III. expired at Dresden in October 1763.

AUGUSTUS FREDERICK, Prince of Great Britain and Ireland and Duke of Sussex, the sixth son and ninth child of George III., was born at Buckingham Palace on the 27th of January 1773. After having made some progress in his studies under private tuition, he went to the University of Göttingen, and subsequently travelled in Italy. During this tour, and while still under age, he contracted at Rome a marriage with Lady Augusta Murray, second daughter of the Earl of Dunmore in Scotland. The marriage ceremony was performed at Rome by a clergyman of the English Church, in April 1793, and in consequence of doubts having arisen whether a marriage performed by a Protestant clergyman in Rome, where there is no British representative, could be valid, the ceremony was repeated at St. George's, Hanover-square, London, on the 5th of December 1793. At the instance of the crown, this marriage was, in 1794, declared in the Prerogative Court of Canterbury to be null and void, by the terms of the act 12 George III., cap. 111, called the Royal Marriage Act. It is the opinion of eminent lawyers that several important points in the question involved were left untouched by the decision in this case. But the decision was in effect affirmed, by the rejection of the House of Lords of the claim of Sir Augustus D'Este to take his seat as a peer of the realm. The duke was for some years separated from Lady Augusta, who died on the 5th of March 1834, and the fruit of the union was a son, Colonel Sir Augustus Frederick D'Este, born 13th of January 1794, and a daughter, Ellen Augusta D'Este, born 11th of August 1801, who both survived their parents. Prince Augustus was raised to the peerage on the 27th of November 1801, when he received patents as Baron Arklow, Earl of Inverness, and Duke of Sussex. Parliament voted him an income of 12,000*l.* a year, which was afterwards increased to 18,000*l.* The Duke of Sussex early adopted, and was to the last days of his life a steady and persevering advocate of the liberal side in politics. In his votes and speeches, at various times, he supported the abolition of the slave-trade and of slavery, and the removal of the Roman Catholic and Jewish disabilities. He was a friend to religious toleration in its widest sense. He took a warm and active interest in the progress of the Reform Bill, and gave his support to the principles of free trade. He was also connected with many public and benevolent institutions. On his eldest brother becoming Prince Regent in 1810, the Duke of Sussex became Grand Master of the United Order of Free Masons of England and Wales. In 1816 he became President of the Society of Arts. On the 30th of November 1830 he became President of the Royal Society, which office he relinquished in 1839. Some years before his death he contracted a second marriage, without acceding to the terms of the Royal Marriage Act, with the Lady Cecilia Letitia Buggin (widow of Sir George Buggin), who, on the 30th of March 1840 was raised to the dignity of Duchess of Inverness. His Royal Highness died at Kensington Palace on the 21st of April 1843. The events of his life portray his character. He was a man of most kindly disposition, and singularly free from ostentation. He was bountiful to many institutions for purposes of charity and social improvement; and, notwithstanding this drain on his comparatively limited means, he left behind him one of the most magnificent private libraries in Britain, consisting of upwards of 50,000 volumes, 12,000 of which were theological. An elaborate catalogue of a portion of it, entitled 'Bibliotheca Sussexiana,' was prepared by Dr. Pettigrew. The first volume, relating to theological and biblical manuscripts, appeared in 1827; the second volume, relating solely to the unrivalled collection of printed bibles and portions of bibles, was printed in 1839. (Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AUMAË, CHARLES DE LORRAINE, DUC D', sprung from a branch of the ducal house of Lorraine, which had settled in France about the beginning of the 16th century, when it was possessed of the fief of Aumale. His father, Claude d'Aumale, was governor of Burgundy, and uncle to Henry, duke of Guise, the head of the League. [GUISE, DUKES OR.] Charles d'Aumale entered into the party of the League, which, under pretence of suppressing the Huguenots, aspired to the supreme power. After the assassination of the Duke of Guise, in December 1588, D'Aumale and the Duke of Mayenne became the heads of their party. D'Aumale in 1589 took possession of Paris, from which King Henry III. had been obliged to retire, when he dissolved the parliament by force, and sent its members to the Bastille. Shortly afterwards he marched from Paris with 10,000 men to attack the town of Senlis, but was defeated by La Noue. For a short time he defended Paris against the forces of Henri IV., who, after the assassination of Henri III., succeeded to the crown. After the surrender of Paris to Henri IV., D'Aumale joined the Spaniards, who had invaded the province of Picardy, for which he was declared guilty

of high treason by the parliament of Paris, and sentenced to be broken on the wheel, which sentence was executed in effigy the 24th of July 1595. From this period D'Aumale resided abroad, chiefly in Flanders, enjoying the favour of the Spanish government; and he died at Brussels in 1631. (Laoretelle, *Histoire de France pendant les Guerres de Religion*.)

AUNOY, or AULNOY, MARIE CATHERINE, COMTESSE D', was the daughter of M. le Jumel de Berneville, and allied to many of the first families of Normandy. She was born about 1650. After the death of her father, her mother married the Marquis de Gadaigne, and resided at the court of Madrid. Mademoiselle de Burneville became the wife of François de la Mothe, count d'Aunoy. The countess was a distinguished ornament of the French court, as her aunt, Madame Desloges, had been before her. She possessed great facility in composition, and formed one of a coterie of court ladies, who contributed very considerably to the light literature of their day. The Countess d'Aunoy died at Paris in January 1705, leaving behind her four daughters, one of whom, Madame de Hère, sustained the family reputation by her wit and talents.

The literary fame of Madame d'Aunoy has been preserved to our own day almost entirely by her 'Fairy Tales.' They are of the class of composition introduced into France at the close of the 17th century by Charles Perrault. The wit and vivacity of the Countess d'Aunoy have secured for many of her tales a degree of popularity in which they are surpassed only by those of Perrault himself. Among the numerous productions of the countess we meet with one, at least, 'The White Cat,' which rivals in estimation the best works of her master; and several more, such as 'The Yellow Dwarf,' 'Cherry and Fair Star,' and 'The Fair One with the Golden Locks,' which stand first in the second rank. For the groundwork of her stories, Madame d'Aunoy did not rely on her own invention; like Perrault, she resorted for her plots to Italian sources, principally the 'Pentamerone' of Basile, and the 'Piacevoli Notti' of Straparola, both of which had not long before been translated into French. The germ of one of her stories, 'Gracieuse et Percinet,' may be found in the Cupid and Psyche of Apuleius, and other fairy legends have been traced even to a remoter origin. From whatever source the material was derived, the French writers seem to have formed the mould which has given shape to the fairy fiction of Europe. The writings of Madame d'Aunoy have been much turned to account by writers for the stage, especially in our own country, where they have formed the groundwork of many of the most successful pantomimes, spectacles, and extravaganzas which have been produced.

The first series of Madame d'Aunoy's 'Fairy Tales' was published at Paris, in 4 vols., 12mo, in 1698, the year after the appearance of Perrault's volume. The 'Nouveaux Contes des Fées,' and 'Les Fées à la Mode, ou le Nouveau Gentilhomme Bourgeois,' rapidly followed, completing her writings of this kind. The whole are reprinted in vols. iii., iv., and v. of the collection called the 'Cabinet des Fées.' The principal tales have run through numberless editions, and it would be an impossible task to give a list of the translations of them into various languages, or even into our own. The translation however by J. R. Planché into English deserves a special exception for its excellence. Mr. Planché has also the merit of being the best adapter of them to the purposes of the modern stage.

Madame d'Aunoy was a voluminous writer in another line of fiction—the sentimental novel. Her principal work of this class, 'Hippolyte, Comte de Douglas,' originally published in 1696, is still sometimes read, and a new edition appeared at Paris in 1810. It is a miserable production in every respect. Madame d'Aunoy's two other novels, 'L'Histoire de Jean de Bourbon, Prince de Carency,' and 'L'Histoire du Comte de Warwick,' are of similar character. In the 'Mémoires de la Cour d'Angleterre,' the countess carried the system of mixing truth and falsehood to a still greater extent than even in her novels. The book opens with an apparently serious sketch of the court of Charles II., in which the writer boasts of her intimacy with "Le Duc de Bouquinkam," "my Lady Heyde," and other real personages of the time, and declares her intention to detail some of the most remarkable incidents of their lives. The work is then almost immediately transformed into a commonplace amatory romance, in which half the characters are decorated with the real names which the authoress has chosen to pitch upon, while the other half, with much greater propriety, are distinguished by the merely fanciful names usually bestowed on the heroes and heroines of romance. The 'Mémoires de la Cour d'Espagne,' and the 'Voyage d'Espagne,' are both so written that it is impossible to tell where truth ends and fiction commences. The same objection extends even to the countess's works of a more decidedly serious complexion, especially to her 'Mémoires Historiques de ce qui s'est passé en Europe, depuis 1672 jusqu'en 1679, tant aux guerres contre les Hollandois, qu'à la paix de Nimègue,' 2 vols., 8vo, Paris, 1692, a work not at all to be depended upon.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AURELIANUS. This emperor is usually known as Lucius Domitius Aurelianus, but on at least one coin he is named Claudius Domitius, while in a letter addressed to him by the emperor Claudius (whom he succeeded), he is called Valerius Aurelianus. It is probable

that he assumed the names of Claudius and Domitius after his accession to the empire. He was born probably about A.D. 212, it is commonly said, at Sirmium in Pannonia; but some say in the Lower Dacia (Ripensis), and others in Moesia. His father was a husbandman; his mother priestess of a temple of the sun. At an early age he enlisted as a common soldier. Tall, handsome, and strong, skilful and diligent in all athletic and military exercises, temperate in his habits, and of acute intellect, he rose from his humble station to the highest military offices during the reigns of Valerian and Claudian. In 256 he was commissioned by Valerian to make a general visitation of the military stations, and in 258 he was for his services named consul by the same emperor. He was distinguished by the soldiers from another Aurelian, also a tribune, by the characteristic epithet 'sword in hand' ('*manu ad ferrum*'). As an officer his discipline was strict even to severity, and he treated as a serious offence the least act of theft or extortion. On the death of Claudius, honourably distinguished by the appellation of Gothic, in 270, Quintilius, brother of Claudius, assumed the purple, but resigned it by a voluntary death, at the end of seventeen days, on hearing that the legions of the Danube had raised Aurelian to the imperial dignity. The new emperor suppressed an inroad of the Suevi and Sarmatæ, and compelled them to retreat to the northern side of the Danube; but he withdrew the Roman troops from the province of Dacia, and thus doubly strengthened the frontier of the empire by rendering the Danube its boundary, and by abandoning a district too distant to be easily defended, and too thinly peopled to defend itself. While thus engaged, Aurelian was recalled to the north of Italy by an invasion of a German tribe, the Alemanni or Marcomanni. After various alternations of success, the force of the barbarians was entirely destroyed in 271. Aurelian then visited Rome, punished with a ferocious severity the authors of a sedition which had disturbed the city, and repaired the walls, including an additional space within their limits. The disturbance at Rome was owing to the Monetarii, or coiners, who appear to have had the management of the public coinage, which they had probably debased for the sake of their own profit. Aurelian afterwards issued a new and improved coinage.

Aurelian at this time was master only of the central portion of the Roman world. Spain, Gaul, and Britain owned in name the authority of Tetricus; but he was little more than a pageant of a monarch, and he himself invited Aurelian to relieve him from his splendid misery. A battle was fought near Châlons in Champagne, at which Tetricus betrayed his own army into a defeat, while he himself with a few friends took refuge with his more powerful competitor. (Vopiscus, cap. 32.) The west being secured, Aurelian betook himself to that war by the successful issue of which he is best known—the reduction of the great, flourishing, and short-lived city of Palmyra. [ZENOBIA.] Odenathus, who had raised his native city to this height of power, was dead, and had been succeeded by his widow, the celebrated Zenobia, a woman of accomplished tastes and masculine talents. On his march Aurelian, in passing through Illyria and Thrace, met and vanquished some of the barbarian hordes who invested the frontier provinces of the Roman empire. In Asia Minor and Syria many towns and districts submitted to him, or were subdued by his arms. The hostile armies met at Emesa in Syria, where Aurelian gained a decisive victory, and continued his march to Palmyra unopposed, except by the constant attacks of the 'Syrian robbers.' The resistance of the city did credit to its warlike fame. Vopiscus has preserved a letter from Aurelian himself, in which he complains that the Romans talk of his waging war with a woman, as if she fought with her own unassisted strength, and continues:—"It cannot be told what preparation for war, what store of arrows, spears, stones, is here. No part of the wall but is occupied by two or three balistæ, and there are engines to cast fire. She does not fight like a woman, nor like one who fears punishment; but I trust that the gods will assist the republic, who never have been wanting to our undertakings." He offered favourable terms of capitulation, but a haughty answer was returned in the Syrian language by the queen, who threatened him with the promised help of the Persians, Saraceni, and Armenians. But Zenobia was disappointed in her expectations about these auxiliaries, and the skilful commissariat arrangements of the emperor obviated the difficulties of procuring subsistence for an army in the inhospitable deserts which surround the oasis of Palmyra. When further resistance was seen to be hopeless Zenobia tried to escape, but was taken on her way to Persia. The Roman soldiers clamoured loudly for her death. Aurelian refused to shed female blood; but he took his revenge on those who had directed her counsels, among whom perished the celebrated Longinus, who had been Zenobia's instructor in Grecian literature. The city surrendered soon after the capture of its mistress in 273, and was treated with comparative clemency, being neither plundered nor destroyed. Aurelian was already returned into Europe when he heard that the Palmyrenians had revolted, and massacred the small garrison of 600 archers whom he had left in charge of their city. He returned in wrath, and exceeded even his usual ferocity in avenging this ill-judged insult. Most of the inhabitants, men, women, and children, were put to the sword. Aurelian was recalled a third time to the east by a rebellion in Egypt, excited by Firmus, a merchant who had acquired immense wealth by commerce in India. This was immediately quelled by the emperor's presence; and having now cleared the Roman empire of all rivals and pretenders to independence, and restored it to its ancient

limits, he returned to Rome, where he celebrated his various victories with a triumph of more than usual magnificence. Gibbon, with some other excellent modern authorities, make the rebellion which occurred in consequence of Aurelian's attempt to restore the coinage to its true standard, to have happened after his triumph; but the order of events, and indeed the whole chronology of Aurelian's period, is very confused.

After this ceremony the emperor visited Gaul and Illyricum; but his stay was short, for in a few months from the date of it we find him leading an army against Persia, to revenge the defeat and degradation of Valerian. On his march between Heraclea and Byzantium he was assassinated, in consequence of the treachery of one of his secretaries, named Mnestheus, whom he had threatened with punishment; and the emperor's threats were known seldom to be made in vain. The secretary forged a list of names—those of the chief officers of the army ostensibly devoted to death; and the restless character of Aurelian caused the fraud to be readily believed, and promptly acted on. The conspirators were those whose stations gave them a right to be near his person; he was murdered about the beginning of 275. He left a single daughter, whose descendants remained at Rome when Vopiscus wrote.

Aurelian is not ill-described by Eutropius as of a character "necessary on some occasions rather than loveable on any; but harsh on all." Yet he had many qualities noble and valuable in a ruler: he was frugal in his expenses, temperate in his pleasures, moderate in providing for friends and adherents, strict in preserving good order, and resolute in repressing speculation, and punishing those who grew rich on speculation and the spoils of the provinces. But these good qualities were obscured by a temper naturally harsh, and trained by a long and exclusive course of military service into total carelessness for the sufferings of others; inasmuch, that the Emperor Diocletian, himself not over inclined to compassion, said on that account that Aurelian was better suited to command an army than an empire. (Vopiscus, in the 'Historia Augusta'; Eutropius; Aur. Victor; Gibbon, c. xi.; Crevier, 'Histoire des Empereurs Romains,' vol. vi.) Vopiscus informs us (cap. i.) that his 'Life of Aurelian' was founded on Greek authorities (there having been no Latin history of Aurelian before his), and on the Journals and Campaigns of the emperor, which were then kept in the Ulpian Library at Rome.



Gold. British Museum. Diameter doubled.

AURELIUS ANTONINUS, MARCUS, was the son of Annius Verus and Domitia Calvilla. Verus traced his pedigree to Numa, and Domitia here to Malennius, a Salentine prince; the fathers of both were consuls. Aurelius was born on Mount Coslius, in Rome, on the 26th of April, A.D. 121, and was named Annius Verus. Hadrian, with whom he was a favourite from infancy, familiarly called him Verissimus, a distinction which he even then merited. To his natural disposition, habits, and early acquirements, which it is honourable to the emperor to have perceived and cherished, he owed his adoption into the Aurelian family by Antoninus Pius. Hadrian adopted Antoninus Pius on the condition that he should adopt Annius Verus, and also Lucius Verus, the son of a deceased favourite, L. Ceionius Commodus (called, after his adoption by Hadrian, Aelius Verus Cæsar), who was to have been his successor. [VERUS.] The father of Aurelius dying while he was young, his grandfather took charge of his education, and gave him every advantage which the age he lived in could afford. We learn from himself that he had masters in every science and polite art, whose names and qualifications he has most gratefully recorded, modestly attributing all his acquirements to their instruction and example, and whose merits he did not fail to reward when the means of so doing were in his power. (See Book I. of the 'Meditations.') Two of them were raised to the consulate. These men, therefore, were not only tutors, but models upon which the character of Aurelius was formed; the foundation of which however he piously says was laid by his parents. Most of his teachers were Stoics. One of the most distinguished of them, Rusticus, procured him a copy of the works of Epictetus, which confirmed his natural inclination to Stoicism, and became his inseparable companions. The life and writings of the emperor rank him, indeed, amongst the best teachers and brightest ornaments of the Stoical school. The work of Aurelius, in which he has most fully exhibited the rules and principles of Stoicism as he understood and practised it, is divided into twelve

books, and written in Greek, and is generally known by the name of his 'Meditations.' It appears to have been a private note-book, kept chiefly to aid him in self-examination. But the 'Meditations' contain also the history of his education, and a collection of rules, dogmas, theorems, comments, and opinions, put down as they were suggested by passing events, reading, or conversation. They may be considered as a supplement to Epictetus, and the two together form the best code of moral discipline left to us by the ancient philosophers. This book was first edited in Greek and Latin by Xylander, Zurich, 1558, then by M. Casaubon in 1643, much improved; but still more by Gataker, Camb. 1652, with some valuable tables of reference. Subsequent editions of it, and translations into most modern languages, are numerous. None of the English translations are above the merest mediocrity.

Aurelius passed through all the offices usually given to persons of his rank and pretensions, and as he most punctually attended to his duty in them, he obtained those facilities as a man of business for which he was remarkable. In his fifteenth year the daughter of Ceionius Commodus was betrothed to him by the desire of Hadrian, but the union was dissolved by Antoninus Pius after Hadrian's death. After the death of Hadrian he married his cousin Faustina, daughter of Antoninus Pius. Upon the death of Antoninus Pius in 161, he took the name of Antoninus, and immediately associated Lucius Verus with himself as partner in the empire: he also gave Verus his daughter Lucilla in marriage. Aurelius accepted the throne at the request of the senate, much against his inclination; but having accepted it, he never suffered his fondness for study and philosophic retirement to interfere with his public duty. A troublesome reign ensued, beginning with inundations, earthquakes, famine, and pestilence, causing universal distress, which it required extraordinary exertion to alleviate. The life of a man whose object was peace was almost entirely occupied by war, owing to former emperors having conquered more countries than they could unite in one empire. He felt however that the safety of the empire depended upon its keeping all its provinces, for if its inability to do so could be proved, common cause would be made against it, and its destruction would follow. Aurelius by his activity, fortitude, and a prudent choice of his lieutenants, suppressed the insurrections that broke out in all quarters: he was everywhere victorious; and he took the best means in his power to make his victories effective, by showing mercy and clemency to the conquered.

The calamities in Italy were not ended when the Parthian war broke out; Verus took the command in this war, and returned victorious, A.D. 166, but brought the plague with him to Rome. [VERUS.] Calpurnius Agricola was sent against the Britains, who threatened insurrection; and Aufidius Victorinus against the Catti. The two emperors soon after marched together against the Marcomanni, and obliged them to sue for peace. In returning from this expedition Verus died, A.D. 169. In the year 170 Aurelius had to make war against the German nations. The preparations for the German war were commensurate with the importance of the undertaking, and even slaves and gladiators were enrolled among the troops. The details of these wars are not well recorded; but we know that the emperor showed himself a brave soldier, a skilful general, and a humane man. He drove the Marcomanni out of Pannonia, and also the Sarmatians, Vandals, and Quadi. The Marcomanni were almost annihilated while they were retreating across the Danube; and Dion (71, c. 7) makes the same statement as to the lazygæ, and describes a victory over them obtained by the Romans on the frozen river. During this expedition Aurelius resided for three years at Carnuntum on the Danube. The great event of the German wars was the battle with the Quadi, 174, in which the emperor and his army were saved by a miracle. It was in the heat of summer, while the emperor was carrying on the campaign against the Quadi, probably in the country north of the Danube, that the Romans were hemmed up in a dangerous position by the enemy, and were in danger of perishing of thirst. On a sudden the clouds collected, and a copious shower descended to refresh the exhausted soldiers, whom the barbarians attacked while the Romans were more intent on satisfying their thirst than on fighting. The army would have been cut to pieces if a shower of hail accompanied with lightning had not fallen on the Quadi. Thus fire and water came down at the same time, fire on the barbarians and water on the Romans; or if the fire came on the Romans, it was quenched by the water; and if the water fell on the barbarians, it only added fuel to the fire, as if it had been oil. The Romans gained a great victory, and Aurelius, who was saluted Imperator for the seventh time, shortly afterwards assumed the title of Germanicus, which appears on his medals. He wrote, says Dion, an account of this miraculous deliverance to the senate; and there is now extant a letter of Aurelius in Greek, addressed to the senate, which commemorates this event.

The miracle is mentioned by all the authorities who mention the battle; but the heathen writers give the credit of it to their false gods, and the Christian writers attribute it to the intercession of the Christian soldiers in the emperor's army. Apollinarius, bishop of Hierapolis, a contemporary of Aurelius, is cited by Eusebius as evidence for this; but Eusebius does not give his words. It is said that there was a legion of Christian soldiers in the army, called the legion of Melitene; and Apollinarius, according to Eusebius, adds, that in consequence of their services on this occasion the emperor

gave the legion the title of the Thunderbolt; and Xiphilinus, the epitomator of Dion, says the same. But the twelfth legion had this name at least as early as the time of Trajan. Tertullian also speaks of a letter which the emperor wrote, in which he ascribed the miracle to the prayers of the Christians. Tertullian speaks of the letter as if he had seen it; yet Lardner infers just the contrary from his words. Eusebius has no information on the matter of the letter, except what he gets from Tertullian; and other writers speak of the letter as existing, but without being more particular. A letter in Greek, which is extant, and printed after the 'Apologies' of Justin, is admitted not to be genuine by the best critics, even among those who maintain the truth of the miracle, and that it was due to the prayers of a Christian legion. The matter is worth notice, as it has always been, and still is, a subject of controversy.

The German war was interrupted by an event which in an especial manner called forth the clemency, justice, and sound policy of Aurelius. This was the rebellion of Cassius, a brave and skilful general, high in the confidence of the emperor, who, after an unsuccessful attempt to get possession of the imperial power, was put to death by his own officers (A.D. 175). Aurelius would not extend the usual penalties to his family, nor suffer many of his accomplices to be punished. He left the whole matter to the senate, recommending the greatest clemency towards the guilty. [CASSIUS, AVIDIUS.]

After the death of Cassius, the emperor made a journey into the east. In his visit to Lower Egypt and Syria, he conciliated the goodwill and affection of his various subjects by his kindness and his affable manners. During his return through Asia Minor, his wife Faustina, who accompanied him, died at a place called Halale, at the foot of Mount Taurus. Though her infidelity to the emperor was generally believed, Aurelius lamented her loss as if she had been the best of wives; and the senate, in the usual style of adulation, decreed a temple to her memory; raised her to divine honours with the title of Diva; and decreed that silver statues of Aurelius and Faustina, and an altar, should be erected, at which all the girls of the city at their marriage should sacrifice with their husbands. It is only fair to mention, in opposition to the accounts of Capitolinus and Dion Cassius, that the emperor in his 'Meditations,' i. 17, extols the obedience, affection, and simplicity of his wife.

At Smyrna, the emperor witnessed a display of the rhetorical talents of Aristides, who pronounced on that occasion his declamation in praise of Smyrna, which still exists among his works. Two years afterwards, when Smyrna was ruined by an earthquake, Aristides prevailed upon Aurelius to extend to its suffering inhabitants the same bounty that he had already bestowed on other cities. [ARISTIDES; ÆLIUS.] From Smyrna Aurelius passed to Athens, where he appears to have been admitted into the sacred mysteries of Ceres. During his reign he showed his affection to this ancient seat of learning by founding chairs of philosophy for the four chief sects, the Platonics, Stoics, Peripatetics, and Epicureans; and also a professorship of rhetoric.

The close of the philosophical emperor's life was not spent in the peaceful retirement which he loved, but in the midst of a northern campaign against the Marcomanni, Hermundurians, Sarmatians, and Quadi. His son Commodus accompanied him during these campaigns, which appear to have lasted between two and three years. Aurelius died, A.D. 180, after a short illness, at Vindebona (Vienna), in his fifty-ninth year, having reigned ten years alone, and nine with his colleague. His loss was regretted by the whole empire; he was ranked amongst the gods, and every house in Rome had his statue or picture. One of the medals that we have given, bearing the inscription CONSECRATIO, represents the apotheosis of Aurelius.



Brass. British Museum. Actual size.



Brass. British Museum. Actual size.

A question which has excited much discussion is that of the share which Aurelius had in the persecution of the Christians. During the time of Aurelius, Justin and Polycarp suffered death for their religion, and the persecutions raged at Lyon in France with great fierceness. There is no doubt that Aurelius was acquainted with the Christians and with their doctrines in a general way. He speaks of them in his 'Meditations' (xi. 3), as persons who were ready to die from mere obstinacy: a passage which seems to prove that he knew that they had been put to death. The sufferings of the martyrs of Lyon are told at great length by Eusebius, and though there are manifest absurdities and exaggerations in the narrative, there is no reason to doubt the main facts. Justin was executed at Rome, but it is not agreed in what year. Justin and his associates were required by the præfect to sacrifice to the gods, and on their refusal were sentenced to be whipped and beheaded, pursuant to the emperor's edict—an expression which seems to have been sometimes misunderstood, and taken to signify that the emperor sat in judgment. ('Acta Martyris Justinii,' Justinus, 'Opera,' ed. Haag, fol. 1742.) It is difficult to reconcile the behaviour of Aurelius towards the Christians with the general humanity and kindness of his character. There is indeed no satisfactory evidence of any edict being published by him against the Christians, and the persecutions of Smyrna and Lyon were carried on in places distant from Rome. Still it cannot be doubted that he was well acquainted with what was going on in the provinces, and he must have heard of what took place at Lyon and Smyrna. There is no evidence that Aurelius encouraged these persecutions; nor is there any evidence that he prevented the persecutions or punished those who were most active in them. Aurelius did not like the Christians, and he may have thought their assemblies dangerous to the state. Those ecclesiastical historians who have judged him the most severely have judged him unfairly; and yet the admirers of Aurelius will find it difficult to give a satisfactory explanation of the sufferings of the Christians in his time.

(Capitolinus, *M. Ant. Philosophus*; *Dion Cassius*, lib. 71; Fabricius, *Bibliotheca Græca*, v. 500; Tillemont, *Histoire des Empereurs*, &c.)

AURELIUS VICTOR. Four books are commonly published together under the name of Aurelius Victor. 1. 'Origo Gentis Romanæ,' an imperfect work, beginning with Janus and Saturn, and going down to the foundation of Rome. 2. 'De Viris Illustribus Urbis Romæ,' which contains short biographies of the most illustrious Romans, with a few foreigners, from Romulus down to Pompeius. 3. 'De Cæsariibus,' which contains the lives of the emperors, from Augustus to the appointment of Julian to govern Gaul, A.D. 356. 4. 'De Vita et Moribus Imperatorum Romanorum,' or 'Aurelii Victoris Epitome,' another history of the emperors, from Augustus to the death of Theodosius the Great, A.D. 395.

That all these are not written by the same person is generally acknowledged; by whom they are written it is harder to say. It is pretty well agreed that the 'Origo' is not written by the same person as the 'Illustrious Men,' or the 'Cæsars;' and some persons, on very slight grounds, have attributed it to Asconius the critic. The 'Illustrious Men' has been variously ascribed to Cornelius Nepos, Pliny the Younger, Suetonius, and the true Aurelius Victor, who is the undoubted author of the 'Cæsars.' Of his life we know hardly any thing; he tells us ('De Cæs.' xx. 5) that he was "born in the country, of a poor and unlearned father," and it is conjectured, from his abundant praises of Africa, that he was a native of that province. The 'Cæsars' seems, on the evidence of a passage written in the present tense, to have been composed about the year 359; and there are other grounds for supposing that Victor was alive at that time. It is said in 'Amnianus Marcellinus' (xxi.) that the emperor Julian "appointed Victor the historian præfect of Pannonia Secunda, and honoured him with a brazen statue," and that some time after he was made præfect of the city. An extant inscription shows that Aurelius Victor was præfect of the city in the reign of Theodosius; and it is probable that these two notices refer to the same person. An Aurelius Victor was consul with Valentinian in 373. The 'Epitome' extends to the death of Theodosius. In all the titles prefixed to the manuscripts it is mentioned as 'Epitome ex libris,' 'Breviatus ex libris,' Sext. Aur. Victoris; and it agrees for the most part very closely with the 'De Cæsariibus,' but, as noticed above, is brought down some forty years lower. Neither the style nor the contents of these books entitle the author to a high place among historians. The most important portion is that which contains the history of the empire, where the frequent want of all contemporary authority renders a continuous sketch, even though it be a meagre one, of the more value. The editions of Aurelius Victor are numerous; among the best are the Delphin, and those of Schott, Gruner, Arntzenius, Schoenberger, and Schroeter. Valpy's Delphin edition (vol. i.) contains a collection of notices from various writers concerning the life of Victor, and the authorship of the works bearing his name.

(Moller, *Disputatio de Aurelio Victore*, Altdorf, 1805.)

AURUNGZEBE was the last powerful and energetic sovereign that ruled over the Mogul empire of Hindustan during the latter half of the 17th century. His proper name was Mohammed; but his grandfather gave him the surname Aurungzebe (properly Aurang-zib), that is, 'the ornament of the throne;' and when he became emperor, he assumed the titles of Mohi-eddin, that is, 'the reviver

of religion,' and Alem-gir, that is, 'the conqueror of the world.' Aurungzebe was the third son of Shah-Jehan, the son and successor of the celebrated emperor Jehan-gir. He was born on the 22nd of October 1618, and had just attained his tenth year when, upon the death of Jehan-gir, his father ascended the throne (1st of February 1628). Aurungzebe appears from an early age to have aspired to the throne of the Moguls; but he concealed his ambitious designs under an assumed air of piety and devotedness to religious duties. During the last eight years of Shah-Jehan's reign, Aurungzebe was intrusted with several high offices in the state, both military and civil, in the discharge of which he was distinguished alike for his valour and his diplomacy. At length, in 1657, the Emperor Shah-Jehan was seized with an illness so serious as to leave no hope of his recovery. His four sons, the eldest of whom was in his forty-second year, the youngest about thirty years of age, now allowed their mutual jealousies to have full scope. Dára, the heir apparent, was a high-spirited and generous prince, liberal in his opinions, and had he lived, it is probable that he would have trodden the footsteps of his great-grandfather, the illustrious Akbar. He had laboured to diminish the acrimony that existed between the followers of Mohammed and Brahma; and had written a work to prove that the two religions agreed in all that was good and valuable, and differed only in things that were of no real consequence. Availing himself of Dára's laxity of opinion, Aurungzebe avowed himself the champion of the 'true faith,' being well assured of the support of the priesthood. Of his brothers, Shujá and Múrad, he had less to fear, as neither of them was very popular; the former being of the Shiá sect, and devoted to the forbidden juices of the grape; and the latter, though brave, addicted to low and sensual pleasures. The illness of Shah-Jehan being considered mortal, Dára on taking the reins of government, acted very precipitately towards his brothers, of whom Shujá was then governor of Bengal, Aurungzebe of the Deccan, and Múrad of Guzerat. All communication with them was interdicted on pain of death; and their agents, papers, and effects at the capital were seized by his order. Shujá at once took up arms. Aurungzebe's policy was, in the first place, to allow Dára and Shujá to exhaust their strength and resources against each other; and secondly, to play off Múrad against the victor. He accordingly persuaded Múrad that his own views were entirely directed to heaven, not to a throne; and that for the sake of old affection, and for the promotion of the true faith, he was desirous to aid Múrad to his father's throne. Meanwhile Shujá was defeated near the town of Mongeer by Suleimán, Dára's eldest son, and at the same time intelligence arrived of the advance of a powerful army from the south, under the joint command of Aurungzebe and Múrad. The imperial army, flushed with success, was immediately led against the rebels, but Aurungzebe's valour and policy prevailed. Dára soon after led his whole forces in person against his two brothers, but his principal generals being gained over by the intrigues of Aurungzebe, his army was totally routed, and he himself compelled to seek shelter in the city of Agra. But the aged emperor Shah-Jehan had in the meantime in some degree recovered from his illness. He was well aware of Aurungzebe's crafty and ambitious character; and with the hope of drawing him into his power, he affected to overlook all that had passed, and to throw the whole blame on his eldest son Dára. Aurungzebe, on the other hand, affected the utmost loyalty, and under pretence of paying a visit to his father, in order to obtain his blessing and forgiveness, he at the same time gave instructions to his son Mohammed, who, with a select body of troops, took possession of the palace, and thus the aged monarch became a prisoner for life. Aurungzebe now seized and confined his brother Múrad; and Dára and Shujá, after a vain struggle of two or three years' continuance, were also secured; and all three were put to death. Thus the throne of the Great Mogul became the undisputed possession of the crafty usurper, who however for some time affected to require importuning before he would accept the imperial diadem. At length in the garden of Izzabad, near Delhi, on August the 2nd, 1678, Aurungzebe submitted to receive the insignia of royalty, assuming at the same time the pompous title of 'Alem-gir, or "conqueror of the world." It must be confessed however that Aurungzebe's long reign of half a century, notwithstanding the dishonourable means by which he acquired the sovereign power, was upon the whole distinguished for its prosperity. From the time that he was firmly established on the throne, the vigilance and steadiness of his administration preserved so much internal tranquillity in the empire, that historians have recorded few events worthy of notice. The great drawback to the permanent well-being of the empire, was the intolerant spirit of the ruling power, and the general want of confidence which the perfidy and insincerity of the emperor had engendered. Even his own sons seemed to emulate him in disobedience to their father and distrust of each other. Of all his nobles, the one he dreaded most was Amir Jumla, with whom he had been connected in frequent intrigues in the Deccan, and by whose instrumentality he had been enabled to ascend the throne. On his accession, Aurungzebe appointed this able man governor of Bengal; but to keep him in employment he recommended to him an invasion of the kingdom of Asam, whose ruler had broken into Bengal during the distractions of the empire, and still remained unchastised. Jumla, who promised himself both plunder and renown from this expedition, immediately undertook the task; but after several victories on the

part of the Mogul troops, they were compelled to return, their number greatly reduced by unfavourable weather and the violence of a disease to which their leader at the same time fell a victim. On hearing the news, the emperor remarked to the son of Jumla, whom he had recently made commander-in-chief of the horse, "You have lost a father, and I have lost the greatest and most dangerous of my friends."

In the third year of Aurungzebe's reign a severe famine, by which the empire was visited in consequence of an extraordinary drought, gave occasion for the manifestation of the nobler features of Aurungzebe's character. He remitted the rents and other taxes of the husbandmen; he opened his treasury without reserve, and employed its ample funds in purchasing corn in those provinces where it could be obtained, and in conveying it to such places as were most in want, where it was distributed among the people at very reduced prices. At his own court the utmost economy was observed, and no expense was allowed for luxury and ostentation. From the day he began to reign he had himself so strictly superintended the revenues and disbursements of the state that he was now in possession of ample resources, which he applied to the relief of his people. In the seventh year of Aurungzebe's reign his father Shah-Jehan died; and though the life of the aged monarch had reached its natural period, yet Mill and some other able historians have expressed their suspicion that his death was occasioned by a draught of the pousta, a species of slow poison; but the suspicion is unsupported by good contemporary authority, and there appears little reason why at such a time Aurungzebe should have added to the list of his crimes that of parricide. During the whole reign of Aurungzebe the northern part of India, which constituted the Mogul empire under Akbar, continued in a peaceful and apparently flourishing state; but the bigotry and illiberal policy of the ruler towards his Hindoo subjects roused a powerful enemy in the south, which ultimately triumphed over the proud house of Timur. The Mahrattas for the first time began to show a formidable aspect under the guidance of the renowned chief Sevaj, who had been originally a leader of plunderers inhabiting the mountain districts between Canara and Guzerat. He had acquired considerable power and influence during the civil wars that desolated the country at the commencement of Aurungzebe's reign. He at first tendered his allegiance to the usurper, and was invited to court, where he was loaded with insults, and virtually, though not literally, imprisoned. With great address he managed to effect his escape, and, in conjunction with other chiefs of his nation, devoted the remainder of his life to the prosecution of a harassing and successful guerilla war against Aurungzebe.

As he advanced in years Aurungzebe gradually withdrew from his Hindoo subjects that toleration and kindness which had so endeared to them the beneficent reign of Akbar and his two successors. He laid upon them a heavy capitation tax called the 'jazia,' and his pious zeal rioted in the destruction of their ancient and magnificent temples, and in offering every insult to their religious feelings. By this ill-judged procedure he completely forfeited the allegiance and affections of the Rájputs, a brave, proud, and high-spirited class of Hindoos, occupying the central provinces of the empire. When acting as governor of the Deccan under his father, Aurungzebe had employed his talents in exciting discords and intrigues between the Mohammedan kings of Bijapúr and Golconda. These kingdoms, in the course of his reign, he was enabled to seize and add to his already overgrown empire.

The latter years of the powerful monarch were passed in misery. He was suspicious of every one around him, and more particularly of his own children. The remembrance of Shah-Jehan, of Dára, of Shujá, and of Múrad, now haunted him everywhere. How much he was influenced by remorse for his share in their fate it is difficult to say, but his actions sufficiently showed how much he feared that a like measure might be meted out to himself. He expired in the city of Ahmednuggur on the 21st of February 1707, in the eighty-ninth year of his life and fiftieth of his reign. Under Aurungzebe the Mogul empire had attained its utmost extent, consisting of twenty-one provinces, with a revenue of about forty millions sterling. Yet with all this outward show of prosperity the heart of the state was thoroughly diseased. This was mainly owing to the character and conduct of the ruler, whose government was a system of universal mistrust, every man in office being employed as a spy on the actions of his neighbours. This cooled the attachment of his Mohammedan nobles, while the Hindoos were estranged by his intolerance to their religious system. It is a curious fact that in the eleventh year of his reign Aurungzebe imposed the strictest silence on all the historians within his realm, "preferring," as it is said, "the cultivation of inward piety to the ostentatious display of his actions." Yet to this very prohibition we are indebted for the best and most impartial Indian history extant. Mohammed Hashim, a man of good family residing at Delhi, privately compiled a minute register of all the events of this reign, which he published some years after the monarch's death, in the reign of Mohammed Shah. This work is a complete history of the house of Timur; giving, first, a clear and concise account of that dynasty, from the founder down to the close of Akbar's reign. The great body of the work is occupied with the hundred and twenty years that succeeded the death of Akbar, where all the important occurrences of each year are fully detailed. Mohammed Shah was so pleased with this history that he ennobled the author with the title of Kháfi Khan (the word kháfi denotes 'concealer'). This valuable work became

known in Europe on the publication of the 'History of India' by the Honourable Mountstuart Elphinstone, in which the author, an accomplished Oriental scholar, has narrated himself of Khafī Khān's history, and the result is a complete narrative of the reign of Aurungzebe and his immediate successors. An excellent account of the commencement of this monarch's reign will be found in Bernier's 'Travels in the Mogul Empire.' The author, a well-educated Frenchman brought up to the medical profession, passed twelve years in India, during eight of which he acted as physician to Aurungzebe.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AUSONIUS, DECIMUS MAGNUS, was born at Burdigala, Bourdeaux, some time early in the 4th century. His father Julius Ausonius was a distinguished physician, eminent also for his acquaintance with Grecian literature. The son was brought up with great care by his maternal uncle. When about thirty Ausonius was employed to teach grammar in the schools of Bourdeaux, and soon after was appointed professor of rhetoric. He was naturally attached to that city; and has celebrated in a book of poems ('Commemoratio Professorum Burdigalensium') all those who had taught in the schools of Bourdeaux, and those natives of the place who had filled professorships elsewhere. In A.D. 369 his reputation caused him to be selected by the emperor Valentinian as tutor to his son Gratian. This connection naturally led to his promotion; and he was appointed prætorian prefect of Italy in 377, and of the Gauls in the following year, and made consul by Gratian in 379. After the death of Gratian he withdrew from public life: and appears to have spent his last years in a rural retreat near his native place. The date of his death is not known. That he was alive in 388 is shown by his mention of the victory of Theodosius over Maximus. He is believed to have died about 394. His son Hesperus rose to the highest dignities of the empire: his daughter was successively the wife of two men of rank.

The poetical talents of Ausonius were highly esteemed during his life: and the emperor Theodosius wished to obtain the same return of flattery from him which Augustus received from Horace and Virgil. But his style is vicious and full of conceits, and his subjects generally too trifling to retain any interest. He wrote 'Epigrams,' which contain more indecency than originality; 'Ordo Nobilium Urbium,' a series of short poems on eminent cities: 'Idyllia,' of which the best are—'Cupid Crucified,' and the 'Moselle,' perhaps the oldest specimen of a descriptive poem extant; 'Epistolæ;' 'Gratiarum Actio,' an address of thanks, in prose, to Gratian, which contains many of the particulars of his life. Ausonius appears to have been a Christian, though many critics have thought otherwise, but some of his writings do little credit to his profession. Of the numerous editions of this author, the Delphin, by Father Souchay, is recommended as the best. The Variorum, 1671, and Bipont, 1785, may also be recommended.

AUSTEN, JANE, was born December 16, 1775, at Steventon in Hampshire, of which place her father was rector. Mr. Austen was himself a man of more than average literary acquirements, and he bestowed upon Jane an education superior to what was then general among females of her rank in society; though she was perhaps deficient in what are termed the accomplishments, which usually constitute so large a portion of female education. She was possessed of considerable beauty, both of features and person, with sweetness of disposition, good sense, and a remarkably engaging manner. During the latter years of Mr. Austen's life she resided chiefly at Bath, but after his decease his widow and her two daughters retired to Southampton, where they continued till May 1817, and afterwards to the village of Chawton, where Jane wrote her novels. There they remained until her declining health rendered it desirable that they should remove to Winchester for the sake of better medical advice. She died July 24 of that year, and was buried in the cathedral.

Miss Austen's novels were published anonymously, but soon attracted the attention which their great merits deserved. 'Sense and Sensibility' appeared in 1811, and soon after the authoress was agreeably surprised at receiving 150*l.* from its profits. 'Pride and Prejudice,' 'Mansfield Park,' and 'Emma,' succeeded at regular intervals—the last in 1816. Her name was first affixed to 'Northanger Abbey' and 'Persuasion,' which were published together, after her death, in 1818. 'Northanger Abbey' was her earliest and feeblest production. 'Persuasion' was her latest composition, and, in many respects, her best. The whole series was reprinted in 1833 in Bentley's 'Standard Novels.'

The novels of Miss Austen are all of the domestic class, and consist of delineations of every-day English life and actual society in the middle ranks, and chiefly in the country or in provincial towns. The truth of her dialogue, the thorough preservation of character in every action and in every speech of her dramatis personæ, would almost induce a belief that her scenes were transcripts from actual life, but for the art with which it is finally found that they are made to conduce to the working out of a plot, which in all her novels, but her earliest, appears to have been fully constructed in the author's mind before the first page was written. Her characters are never of an extraordinary kind, either morally or intellectually; her pages are equally free from the very witty and the very absurd; she shows no power of delineating external nature; she has no broad

humour, and (except perhaps in 'Persuasion') no deep pathos. In a letter to a friend, she herself compares her productions to "a little bit of ivory, two inches wide," on which, according to her own account, "she worked with a brush so fine as to produce little effect after much labour." Her works are in fact exquisite miniatures, and Miss Austen the most lady-like of artists.

The whole of Miss Austen's works have been translated into French. The 'Quarterly Review' (vol. xxiv.) contains an elaborate criticism on Miss Austen, written by Dr. (now Archbishop) Whately.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AUSTEN, WILLIAM, an English metal-founder of the 15th century. A very interesting document respecting Austen and other artists has been preserved by Sir William Dugdale in his 'Warwickshire.' Austen had a great share in the construction of the celebrated tomb in St. Mary's church, Warwick, of Richard de Beauchamp, earl of Warwick, who died in 1439. This document, which is the covenant between the earl's executors and the artists to be employed in the construction of the tomb, states that "Will. Austen, citizen and founder of London, xiv. Martii 30 H. 6, covenanteth, &c. to cast, work, and perfectly to make, of the finest latten [brass] to be gilded that may be found, xiv. images embossed, of lords and ladies in divers vestures, called weepers, to stand in housings made about the tombe, those images to be made in breadth, length, and thickness, &c. to xiv. patterns made of timber. Also he shall make xviii. lesse images of angells, to stand in other housings, as shall be appointed by patterns, whereof ix. after one side, and ix. after another. Also he must make an hearse to stand on the tombe above and about the principal image that shall lye in the tombe according to a pattern; the stuffe and workmanship to the repairing to be at the charge of the said Will. Austen. And the executors shall pay for every image that shall lye on the tombe, of the weepers so made in latten, xviii. s. iv. d. And for every image of angells so made v. s. And for every pound of latten that shall be in the hearse x. d. And shall pay and bear the costs of the said Austen for setting the said images and hearse.

"The said William Austen, xi. Feb. 28 H. 6, doth covenant to cast and make an image of a man armed, of fine latten, garnished with certain ornaments, viz. with sword and dagger; with a garter; with a helme and crest under his head, and at his feet a bear mused [muzzled], and a griffon perfectly made of the finest latten, according to patterns; all of which to be brought to Warwick and layd on the tombe, at the perill [risk] of the said Austen; the executors paying for the image, perfectly mayd and layd, and all the ornaments in good order, besides the cost of the said workmen to Warwick, and working there to lay the image, and besides the cost of the carriages, all which are to be born by the said executors, in total xl. s."

In the opinion of Flaxman, these works of Austen are equal to what was done in Italy at the same time, although Donatello and Ghiberti were then living; and though Austen is mentioned in the covenant only as the founder, he was not improbably also the designer of the figures, as the patterns spoken of in the covenant may have been made in relation to size and costume, and general design—the models, in fact, prepared with the estimates, to be submitted to the parties at whose cost the tomb was constructed. The pay of 13*s. 4d.*, for making a brass figure appears small, but it was at that time the price of an ox. The tomb itself cost 125*l.*, the figure of the earl 40*l.*, and there was an additional expense of 13*l.* for gilding. The whole expense of the tomb and the chapel in which it is placed, called Beauchamp Chapel, was 245*l. 4s. 7d.* The other artists employed in this monument were—John Essex, marbler; Thomas Stevyens, coppersmith; John Bourde, of Corfe Castle, marbler; Bartholomew Lamspring, Dutch goldsmith, of London; John Prudde, of Westminster, glazier and painter on glass; John Brentwood, citizen and steiner, of London; and Kristian Coleburne, also a painter or steiner of London. The monument, one of the earliest and best in England, is still in a state of preservation, and is of brass; the meaning therefore of the word 'latten,' which has been disputed, is evidently brass. A cast of the monument is in the Crystal Palace at Sydenham.

(Dugdale, *Antiquities of Warwickshire*, p. 446.)

AUTOLYCUS, the mathematician, as Diogenes Laertius (who mentions him incidentally as one of the teachers of Arcesilaus) calls him, was a native of Pitane in Æolis, and lived somewhat before B.C. 300. Two extant works of his, 'On the Moving Sphere,' and 'On the Risings and Settings,' are the earliest Greek writings on astronomy, and the earliest remaining specimen of their mathematics. In the first of these works the simplest propositions of the doctrine of the sphere are enunciated and demonstrated; in the second (which is in two books) the risings and settings of the stars with respect to the sun are discussed. There is nothing, as Delambre remarks, which can serve as a basis for any calculation, much less any notion of trigonometry.

The only Greek text of Autolycus is that of Dasypodius, in his 'Sphericæ Doctrinæ Propositiones,' Strassburg, 1572, which contains several other writers, but gives (as was very common) only the enunciations of the propositions in Greek. There is an anonymous Latin version of the second work, Rome, 1563, 4to; a Latin version of both (of the first, 1587, of the second, 1588, Rome, 4to.) by Giuseppe Auria, from a Greek manuscript with notes by Maurolycus; a reprint

of the last, Rome, 1591, 4to., with 'cum scholiis antiquis' in the title; finally, Paris, 1644, 4to., in the 'Universæ Geometriæ Mixtaeque Mathematicæ Synopsis' of Mercenne, there is a version of Autolycus, by Maurolycus.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AUZOUF, ADRIEN, was born at Rouen, but when is not known. He had established his reputation as an astronomer in 1666, and was one of the original members of the Academy of Sciences, founded in that year. He died in 1691 or 1693, at Rome. Auzout is celebrated as having, in conjunction with Picard, applied the telescope to the mural quadrant. This rests on an admission of Picard to Lahire (Montucla, ii. 569), asserted by the latter; but there is no mention of it in Picard's book 'On the Figure of the Earth.' Auzout also made an independent invention and application to the telescope of the moveable wire micrometer, on which he published a treatise in 1667. Picard assisted him in perfecting this instrument. Huyghens has been frequently stated as an inventor of this micrometer, but his instrument is different from, and inferior in principle to, that of Auzout. (Dlambre, 'Ast. Mod., Disc. Prelim.' p. 47.) The prior invention of Gascoyne is admitted, and was brought forward by Hooke and others of the Royal Society, in opposition to the invention of Auzout.

Auzout published observations and calculations of the comet of 1664, and the presentation of his results to Louis XIV. is said to have given that prince the first idea of founding an observatory at Paris. He also made a laborious comparison of the weights and measures of France and other countries, which is to be found, together with his own account of his micrometer, in the folio collection of Memoirs of the Academy, entitled 'Divers Ouvrages de Mathématique et Physique,' Paris, 1693. Among other results of the micrometer, he observed and measured the diurnal variation of the moon's diameter, first explained by Kepler. Besides the preceding works, we have left of Auzout a letter on some new observations of Jupiter and Saturn, Paris, 1664; and a letter to the Abbé Charles on a collection of observations published by Campani, Paris, 1665. Auzout was a good optician and maker of telescopes; and although the state of his health was never good, he did much for astronomy.

AVANZI, JA'COPO DI PAOLO D', a celebrated Italian painter of the 14th century, who lived at Bologna, but whether he was a Venetian or a Bolognese is doubtful. Jacopo was sometimes called Dalle Madonne, because he painted at one time almost exclusively Madonnas. Jacopo is generally mentioned in company with Simone da Bologna, or Simone de' Crocifissi, or Il Crocifissato, as he was called, for the same reason that Jacopo was called Dalle Madonne. They became partners, and each painted a part of their joint productions, a circumstance which has led to the error of treating them as of one family; Simone's name was not Avanzi, but Benvenuti, according to the manuscript of Oretti. Most of Jacopo's works have perished. The frescoes of the chapel of San Felice, formerly San Jacopo, in the church of Sant' Antonio at Padua, which were long attributed to Giotto, were painted by Jacopo in 1376. He painted also, in partnership with Simone, many frescoes in the old church of the Madonna di Mezzaratta, without the Porta San Mamolo at Bologna, which were much praised with reference to their time by Michel Angelo and the Carracci. Besides these Jacopo painted two triumphs in a public hall at Verona, and some works in company with Aldighieri da Zevio in the chapel of San Giorgio in the church of Sant' Antonio at Padua. The former were considered works of extraordinary merit by Mantegna; the latter were recovered from dirt and oblivion by Dr. E. Förster ('Kunstblatt,' pp. 16 and 22). Jacopo died probably in the early part of the 15th century. There are two pictures attributed to him in the gallery of Bologna. (Vasari, *Vite de' Pittori*, &c., and the *Notes* to Schorn's German translation; Malvasia, *Felsina Pittrice*; Lanzi, *Storia Pittorica*, &c.; Giordani, *Pinacoteca di Bologna*.)

AVEMPACE, or AVEN PACE, properly ABU-BEKR MOHAMMED-BEN-BAJAH, but better known in the East under the surname of IBN-AS-SAYEG, an Arabian philosopher and poet, was, according to the *Biographical Dictionary* of Ibn-Khallican, a native of Saragozza, or, according to Joannes Genesis Sepulveda, of Cordova. Of his life very little is known. He practised as a physician at Seville till the year 512 after the Hegira (A.D. 1119); then, after travelling some time, went to Fez, to the court of Yabya, Ibn-Tashefin, whose vizier he became. Here he died, according to Ibn-Khallican, in the year A.H. 533 (A.D. 1138), according to others in A.H. 525 (1130). Avempace was a learned and accomplished man. He is said to have known the Koran by heart, but to have entertained very free opinions respecting its divine authority, and several other points of the Mussulman faith. He wrote several short dissertations and essays on philosophical subjects, which were collected by Abu'l-Hasan-Ali, who preferred Avempace to all Mohammedan philosophers that had preceded him. Other more extensive works he left behind in an unfinished state; among these Ibn-Tophail notices a 'Treatise on the Soul,' one on 'Solitary Life,' another on 'Logic,' and on 'Natural Science.' Several of his works were known to the schoolmen by Latin translations, but no translation of any of his works appears to have been printed. The name Avempace, or Aven-Pace, is a corruption of Ibn-Bajah. (See *Philosophus Autodidactus, sive Epistola Abi Jaafar Ebn-Tophail*, ed.

Pocock, pp. 15-16, and preface; Nicol. Antonii, *Bibliotheca Hispana Vetus*, Rome, 1696, vol. ii. p. 232; D'Herbelot, *Bibliothèque Orientale*, art. Saieg.)

AVENBRUGGER. [AENBRUGGER.]

AVENTINUS, JOHANNES THÜRMAIER, the son of a publican, was born at Abensberg, in Bavaria, in 1478. He studied at Ingolstadt, and afterwards at Paris, where he took the degree of Master of Arts: he afterwards taught eloquence and poetry at Vienna, and Greek and mathematics at Kracow. In 1512 he was called to Munich by the Duke of Bavaria, who intrusted him with the education of his two sons. He then wrote, in Latin, his 'Annales Boiorum,' or History of Bavaria, which is much esteemed. In this undertaking, which entirely occupied sixteen years of his life, he had access to the best sources of information, as the various archives, and the libraries of convents, &c. were opened to him. He died in January 1534; but it was not until 1554 that his great work was permitted to be printed for the first time, and then the editor, Ziegler, suppressed all those passages which were directed against the popes or the Romish church. All these passages were however restored in the edition of 1580 by Cisner. Several other editions have been published; and it has also been published in German, but abridged. Aventinus wrote several other learned works; among the rest 'Numerandi per digitos manaque, quin etiam loquendi, veterum consuetudinis Abacus,' 4to, 1523; and 'Vita Henrici quarti Imperatoris cum ejusdem Epistolis,' 4to, 1518. This work is very rare.

AVENZOAR, or AVEN-ZOHAR (a corrupt form of Ibn-Zohr), is the name of two Arabian physicians, father and son, who flourished in Spain during the 12th century. They were Jews by descent and religion. The first and most celebrated of them is Abumeron Avenzoar, or with his complete name, and correctly written, Abu-Merwan Mohammed-ben-Abdu-l-Malek-ben-Zohar. He was born at Seville, or Peñafór, near Seville, about A.H. 465 (A.D. 1072-3). He was instructed in medicine by his father, and lived as a physician at the court of Ibrahim-ben-Yusuf-ben-Tashefin, the Almoravid sovereign of Morocco and Cordova. He died at Seville in the year A.H. 557 (1162). He is the author of several works on medicine, which were long held in high esteem; the most important of them is the 'Taisir,' or 'Introduction,' which is indeed one of the most valuable works of the Arabian physicians. A Latin translation of it made from an intermediate Hebrew version, has been printed repeatedly—for the first time by Joannes de Forlivo and Gregorius, at Venice, in 1490, along with the 'Colliget' of Averroes. A manuscript of the Arabic original of this work, besides a treatise on simple and compound medicines, which is likewise attributed to Avenzoar, is said to exist in the Bibliothèque du Roi, at Paris. Latin translations of several other works attributed to Avenzoar are enumerated by Nic. Antonius; among them we notice a treatise 'De cura calculi,' printed at Venice, 1497; and other, 'De regimine sanitatis,' Basil, 1618. Sprengel, after giving an account of the 'Taisir,' proceeds to observe that Avenzoar has done less to improve the theory than the practice of medicine. "Contrary to the custom of his countrymen, he was a declared enemy of sophisms and dialectic subtleties. Following the plan of his father, he intrusted himself to no other guide but experience; but in doubtful cases had often recourse to Galenus. He was not free from prejudice, and his practice sometimes approached to empiricism. Avenzoar was the teacher of the celebrated Averroes.

The younger Avenzoar, called by his Arabian biographers Alhafid, or the Descendant, was the son and pupil of the former. He was born at Seville, A.H. 507 (1114), and educated under the guidance of his father. He succeeded his father as chief physician to the sultan Abdu-l-Mumen, and held the same office under his son and grandson. Al-Mansur carried Avenzoar with him to Morocco, conferring on him additional honours. He died in Morocco, A.H. 595 (1199), having it is said been poisoned with his sister by the vizir of Al-Mansur, who was jealous of the favour he enjoyed with the sultan. According to Joannes Leo Africanus, he wrote, like his father, several works on medicine; among others, one on the treatment of the eyes.

(Nic. Antonii, *Bibliotheca Hispana Vetus*, t. ii. p. 232-235; Hottinger, *Bibliothecarius*, p. 269-271; Sprengel, *Histoire de la Médecine*, t. ii. p. 332-337; Casiri, *Bibliotheca Escorialensis*, t. ii. p. 232.)

AVERROES, or AVERRHOES, properly IBN-ROSHD, or with his complete name, ABUL-WALID MOHAMMED-IBN AHMED-IBN MOHAMMED-IBN-ROSHD, an Arabian philosopher and physician of great celebrity, was born at Cordova, where his father filled the high office of mufti or chief judge and priest of Andalusia. The date of his birth is commonly given as A.H. 543 (A.D. 1149), but if, as is said, he was very old at his death in A.H. 595 (1198), he must have been born much earlier. From various circumstances there can be little doubt that he was born in the first quarter of the 12th century. Some of the most distinguished Arabian scholars of the age are mentioned as his teachers. He studied Mohammedan jurisprudence under the guidance of his father; theology and philosophy under Ibn-Sayeg (Aven Pace) and Tophail; and medicine under Avenzoar, the father. His diligence was indefatigable: he devoted the greater part of his time to the study of philosophy and medicine, and turned to the perusal of works of history or poetry only by way of recreation. As a Mussulman theologian, Averroes adopted the creed of the Ashlari sect, the main principle of which is, that God, being the universal

cause of everything, is also the author of all human actions; but that, nevertheless, men bring free, either acquire merit or incur guilt according as they obey or disobey the precepts of religion. Averroes at first succeeded his father as mufti of Andalusia, and at the same time delivered lectures at Cordova. He was afterwards appointed chief judge of Mauritania; but being charged with having expressed heretical opinions, Averroes lost his office. He was compelled to make a public recantation; but was ultimately reinstated in his former office, which he continued to fill till his death. Two of his sons are said to have visited the court of the German emperor Frederic II.

Averroes entertained the highest respect for Aristotle, though in studying and translating his works he seems to have placed too much reliance on his commentators, Ammonius, Themistius, and others. The works of Averroes were very numerous. A list of them among the oriental manuscripts of the library in the Escorial, specifies not less than seventy-eight distinct treatises. Many of them were early translated into Latin, and studied by the schoolmen. An edition of Averroes in Latin was published at Venice, 1562, in eleven volumes, folio. His commentaries on Aristotle and on the 'Republic' of Plato seem to be the most generally known; but he composed likewise original treatises on philosophical subjects, and on Mohammedan theology and jurisprudence. Among his medical works, the 'Kulliyat' (that is, 'The Total,' or Comprehensive System) is the most important, a Latin translation of which, commonly called the 'Colliget Averrois,' has been repeatedly printed along with the 'Taisir' of Avenzoar, for the first time (it seems) at Venice, by Joannes de Forlivio and Gregorius, in 1490.

(Nic. Antonii, *Bibliotheca Hispana Vetus*, t. ii. pp. 240-248; Hottinger, *Bibliothecarius quadruparitus*, Figuri, 1664, 4to, p. 271-279; Sprengel, *Histoire de la Médecine*, trad. par Jourdan, vol. ii. p. 337-340; Wüstenfeld, *Geschichte der Arabischen Aertze und Naturforscher*, § 191.)

AVIANUS, FLAVIUS, the author of a collection of forty-two Æsopian fables in Latin elegiac verse, probably lived in the 5th century after Christ. Flavius Avianus has been frequently confounded with Rufus Festus Avienus [AVIENUS, RUFUS FESTUS]; but besides the great difference of their subjects, the whole mental character of the men and the style of their writings are wholly dissimilar. The only resemblance in fact is in their names. The fables are dull and feeble, and far from pure in style. The first separate edition of the 'Fables of Avianus' was printed by J. de Breda at Davenport, in Holland, in 1494; but they had been previously printed with the 'Fables of Æsop' about 1480. Caxton printed 'the Fables of Avian translated into Englyshe,' at the end of his translation of Æsop, in 1483.

AVICENNA, named ABEN SINA by Hebrew writers, but properly IBN-SINA, or, with his complete name, ABU ALI AL-HOSSEIN IBN ABDALLAH IBN SINA, called also by Arabian biographers AL-SHEIKH ('the Doctor'), and AL-RAYIS ('the Chief'), was a celebrated Arabian philosopher and physician, whose name has ruled in the realm of science during a longer period than that of any other writer, with the exception of Aristotle and Galen. He was, according to the biographical dictionary of Ibn-Khallican, born at Kharmatāin, a village near Bokhara, in the year A.H. 370 (A.D. 980). He received the elements of his education at Bokhara. He states in his autobiography, that when he had reached his 10th year he was thoroughly versed in the study of the Koran, knew something of the elements of Mussulman theology, of Hindoo arithmetic, and algebra. About this time Abu-Abdallah-Al-Natheli, a scholar of some note among his contemporaries, came to Bokhara, and Avicenna was placed under his tuition. He studied under him logic, Euclid, and the *Almagest*. When Al-Natheli left Bokhara, Avicenna, then about 16 years old, began to turn his attention to the study of medicine, but soon interrupted his medical pursuits to give another year and a half to a course of philosophical study. In his autobiography he informs us, that so great was the zeal with which he devoted himself to his studies, that during two years he never slept an entire night; if he was unable to find the solution of an intricate problem he went to the mosque to pray, and then seldom failed to overcome the difficulty. Before he had reached his 18th year, he had mastered his various studies; and about the same time he cured the Samanide Sultan of Bokhara, Nuh-ben-Mansur (who reigned A.D. 975-997), of a dangerous disease. In his 21st year he wrote a work, which Casiri styles an Encyclopædia (the Arabic title is 'Kitāb al-Majmū', that is, literally, 'The book of the sum total'). He subsequently compiled a commentary to it, which extended to about 20 volumes. When he was 22 years old, Avicenna lost his father, whom he succeeded for a short time in the office of minister to the Sultan of Bokhara; but after the downfall of the Samanide dynasty, which happened about the beginning of the 11th century, he quitted Bokhara. He was for a time attached as physician to the court of the Dilemite sovereign, Shams-ul-Ma'ali Kābūs ben Washmgr. When this prince was dethroned, which happened about 1012, Avicenna retired to Jorjan, where he began to write his celebrated treatise on medicine known under the title of the Canon ('Kitāb al-Kānūn fil-Tibb,' that is, 'Book of the Canon in medicine'). He subsequently lived for a time at Rai, Kazwin, and Hamadan. In the last place he was appointed vizir to Shams-eddaulah, the reigning sovereign of that

town. On the death of that prince Avicenna took up his abode at Ispahan, where he compiled several of his works. He was physician to Alā-eddaulah, then the sovereign of Ispahan, and accompanied him on a journey which that prince undertook to Hamadan. Avicenna, whose health had been previously weakened, had an attack of cholera on the road, of which he died shortly after his arrival at Hamadan, A.H. 428 (A.D. 1037). Casiri (vol. i. p. 299) notices a list of the works of Avicenna, in which 60 are enumerated; Ibn-Khallican states the total number of his great and short treatises at nearly 100, and mentions particularly the 'Shefā fil-bikmat,' the 'Nejāt,' the 'Ishārāt,' and the 'Kānūn': the titles of many others may be seen in Casiri (vol. i. p. 270). Among them, the 'Kānūn' acquired the greatest celebrity, and became, even in Europe, for many centuries the standard authority in medical science, chiefly on account of its judicious arrangement, and the comprehensive view which it afforded of the doctrines of the ancient Greek physicians, at an age when the knowledge of the Greek language was very scanty. It was translated into Latin by Gerardus Cremonensis, at Toledo. This translation, revised and accompanied with a commentary, by Jacobus de Partibus, was edited for the first time in 1498, at Lyons, in four large volumes in folio, by two Germans, Johannes Trechsel and Johannes Klein; several other editions have since appeared. An edition of the Arabic text of the Canon was published at Rome, 1593, folio. Avicenna also wrote extensively on philosophy and logic; his largest and most important philosophical work, 'Ash-Shefā,' or the 'Remedy,' has never been printed, either in Arabic or in a translation; but a nearly complete manuscript copy of it is in the Bodleian Library at Oxford.

(Ibn-Khallican, art. Al-Hossein-ben-Sina; Albufaraj, *Historia Dynastiarum*, ed. Pocock, pp. 229-233; Bar-Hebræi, *Chronicon Dynastiarum*, t. i. pp. 231-233; Casiri, *Bibliotheca Arabico-Hispana*, t. i. p. 268, &c.; Hottinger, *Bibliothecarius Quadruparitus*, Tiguri, 1664, 4to, pp. 256-261; Sprengel, *Histoire de la Médecine*, trad. par Jourdan, t. ii. p. 305, &c.; Freind, *History of Physic*; Wüstenfeld, *Geschichte der Arabischen Aertze*.)

Fardella's translation of an account of Avicenna's life by Ibn Joljol Jorjani, Venice, 1595, is cited by Sprengel.

AVIENUS, RUFUS FESTUS, sometimes written ANIANUS, a Latin poet who probably lived in the latter half of the 4th century of the Christian era. To him are ascribed translations of the 'Phænomena' and 'Prognostica' of Aratus into hexameters; a free translation of the 'Periegesis' of Dionysius, entitled, 'Descriptio Orbis Terræ'; and a poem in iambic verse, entitled 'Ora Maritima,' of which only the first book remains, containing a description of the Mediterranean from the Straits of Gibraltar to Marseilles; and three or four short fugitive pieces. The translations from Aratus will be found in many of the editions of that author, and especially in that of Buhle, Lips., 1804. The 'Descriptio' was edited by Friesemann, Amst. 1786; and, together with the 'Ora Maritima,' is contained in the Oxford edition of the 'Minor Greek Geographers.'

AVISON, CHARLES, a musician of considerable eminence both as a critic and a composer, was born about the year 1710. When young he visited Italy for the purpose of study, and after his return to England became a pupil of Geminiani, under whom he acquired his knowledge of score-writing. He settled at Newcastle-upon-Tyne, having accepted in 1736 the place of organist of St. John's church in that town, where he continued till his death. In 1752 he published his 'Essay on Musical Expression,' a well-written work, which displays much acuteness, and no small share of that taste which arises out of good sense and deep reflection. Sir John Hawkins has given a very inaccurate account of this work, and his statement has unfortunately been copied in most biographical collections. His essay was answered by Dr. William Hayes of Oxford, who exposed some errors which Avison had fallen into respecting the established rules of musical composition; but the learned professor made his attack with too much asperity, and his own views were singularly tinctured with pedantry. Avison in the following year replied to Hayes in a short pamphlet written in a strain of bitter sarcasm. Mr. Avison was the projector of the adaptation of Marcello's 'Psalms' to the English version, which Garth of Durham undertook and published, much assisted by the former: the work met however with little success. His own compositions consist chiefly of five sets of 'Concertos for a Full Band,' forty-five in number, which exhibit more elegance than originality, his style being avowedly founded on that of Geminiani: they were nevertheless very favourably received.

AYA'LA, PEDRO LOPEZ DE, the most popular of Spanish chroniclers, was the son of Fernando Perez de Ayala, adelantado of the kingdom of Murcia, and was born in 1332. He was early a favourite of Pedro, or Peter the Cruel, king of Castile, but passed over to the party of Don Henry of Trastamarre, the illegitimate brother of Peter, who revolted against that prince, and drove him from Castile. When Peter returned, accompanied by an English army under the command of Edward the Black Prince, and defeated Don Henry at the battle of Najera, April 3, 1367, Ayala was present on Henry's side. He tells us in his own chronicle that he fought on foot in the vanguard, and bore the banner of the Vanda, a brotherhood of knights, and in the list of the names of the captives he gives his own. He was carried to England, where he was kept in chains in a dark dungeon, the horrors of which he describes in his poems. At length he was released by the payment of a large ransom, and on his return to Castile became one of the

council of Don Henry, who by the assistance of Bertrand Duguesclin and a French army had finally triumphed over his legitimate brother. In the reign of Don John I., the son of Henry, he was no less in favour, and accompanied that king in his expedition to take possession of Portugal, when the Master of Avis, the illegitimate son of King Peter the Severe, laid claim to the crown, and with an inferior force totally defeated the Castilians in the battle of Aljubarota, on the 14th of August, 1385. On this occasion also Lopes de Ayala had the misfortune to be taken prisoner. He served a fourth king of Castile, Henry III., son of John I., in whose reign he died, in the year 1407, at the age of 75, at Calahorra. He held for some time the office of Chancellor Mayor, or High Chancellor.

Fernan Perez de Guzman, who is the original authority for most of the facts relating to the life of Ayala, states that "he was very fond of the sciences, and gave himself much to books and history; so that, although he was a good knight enough and of great discretion in the ways of the world, he passed much of his time in reading and study, not in works of law, but philosophy and history. Through him (por causa del), he adds, "some books are known in Castile that were not so before, such as Titus Livy, which is the most notable history of Rome, the Falls of Princes, the Morals of St. Gregory, Isidore 'De Summo Bono,' Borthius, and the history of Troy. He drew up the history of Castile from Don Peter up to Don Henry III., and he made a good book on hawking, for he was a great hunter, and another book called 'Rhymes of the Palace' (Rimado del Palacio)." This passage in Guzman has proved a fruitful subject of commentary to the investigators of the literary antiquities of Spain.

Ayala's 'History of Castile' is considered the best of the old Spanish chronicles. The most complete edition of it is that entitled 'Cronicas de los Reyes de Castilla, Don Pedro, Don Enrique II., Don Juan I., Don Enrique III., with the emendations of Zurita and the corrections and notes of Don Eugenio de Llaguno Amirolo, 2 vols. 4to., Madrid, 1779, 8vo. There was to be a third volume of Ayala, to contain justificatory documents, an index, a full life of the author, and some of his unpublished minor works, but it has never appeared. The first edition of the 'Chronicles' was published at Seville in 1495, and is so rare that Mendez, the historian of Spanish typography, knew of only two copies, one of which is now in England, in the noble collection bequeathed to the British Museum by Mr. Thomas Grenville. Subsequent editions appeared in 1526, 1542, 1591, &c., but none of them contained the reign of Henry III., which is given in that collated by Zurita. The work of Ayala is written in pure Castilian, with much of the 'gravity' to which the Spaniards attach so high a value. His narrative, if it does not display all the liveliness and vivid colouring of his contemporary Froissart, is on that very account perhaps the more trustworthy. Ayala, as Llaguno Amirolo has shown, certainly does not conceal the faults of his own party. He is fortunate in his subject, which embraces the very period in the middle ages in which the history of Spain was most closely connected with that of France and England. It may therefore justly excite surprise that his valuable history has never been translated into French or English. Of the book on hawking, 'De la Casa de las Aves,' two manuscript copies were known in 1788 to Bayer; one in the hands of Llaguno Amirolo, who probably intended to publish it in the third volume of the 'Chronicles.' The 'Rimado del Palacio' was for a long time believed to be lost. Sanchez, the editor of the 'Coleccion de Poesias Castellanas anteriores al Siglo XV.,' conjectured that an anonymous volume of poetry in the library of the Escorial was the work in question, and the supposition was confirmed shortly after by the discovery of another copy with the author's name. Sanchez intended to include it in his collection, but died before carrying his work so far. Argote y Molina, in his work on the 'Nobleza de Audulucia,' refers to a manuscript work on genealogy ('Libro de Linages') by Lopez de Ayala, which appears to be lost.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AYESHAH, the favourite wife of Mohammed, was the daughter of Abu Bekr, one of the earliest and warmest friends of the Mohammedan prophet. She was only nine years old when she married him, and is said to have been the only one of Mohammed's numerous wives who was a virgin, owing to which circumstance her father, whose name was Abdullah, was surnamed Abu-Bekr, or 'the father of the virgin.' Although Mohammed had no children by Ayesbah, he was so tenderly attached to her that he was often heard to say that she would be the first of all his wives to enter Paradise; and in his last illness he had himself carried to her house and expired in her arms. Her enemies accused her of adultery on a particular occasion, and the report gained much credit, until Mohammed, in order to preserve the dignity of his own character and his wife's reputation, produced a seasonable revelation from heaven, attesting Aysbah's innocence, after which he punished the accusers as calumniators. ('Korán,' chap. xxiv., entitled 'the Light'.) After the death of her husband, Ayesbah was held in great veneration by all the Moslems, who surnamed her Umm-ul-múmenin (the mother of the believers), and consulted her on all important occasions. For some reason Aysbah conceived a mortal hatred against the Kalif Othmán, and took an active part in the plot which deprived him of power and life. After the assassination of Othmán she vigorously opposed the accession of Ali, because he had believed at first in the accusation brought against her. Uniting with Talhah,

Zobeyr, and others of Ali's enemies, who had taken up arms under the pretence of avenging the murder of the Kalif Othmán, she put herself at the head of the insurgents, and, after a short contest, gained possession of the city of Basrah. Her troops entered the principal mosque, where the governor, Othmán-Ibn-Honeyf, had taken refuge, took him prisoner and dragged him to her presence. Ayesbah however spared the life of Othmán in consideration of his great age and of his having been the friend of the Prophet, but she gave orders that forty of the principal inhabitants of the place, who were suspected of being the partisans of Ali, should be put to death, which was done. Meanwhile, Ali was advancing upon Basrah at the head of considerable forces, and in the battle which ensued, both Talhah and Zobeyr were slain, and Ayesbah was taken prisoner. [ALI-BEN-ABI-TALEB.] After mutual recriminations between her and Ali, Ayesbah was civilly dismissed by the conqueror, who allowed her to fix her residence at Medina or any other town of Arabia, on condition that she would not meddle in affairs of state. She died at Medina in A.H. 58 (A.D. 677), at the age of sixty-seven.

(*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AYLIFFE, JOHN, LL.D., an English jurist, of the circumstances of whose life hardly anything is known. He styles himself Fellow of New College, Oxford, and his works sufficiently attest his industry and learning. In 1714 he published in 2 vols. 8vo. 'The Ancient and Present State of the University of Oxford,' &c.; a work of which a great portion is avowedly an abridgment of Wood's 'Athenæ.' In 1726 he published in folio 'Parergon Juris Canonici Anglicani, or a Supplement to the Canons and Constitutions of the Church of England,' in which he brings much learning and research to bear against the exercise of a separate and independent legislative power by ecclesiastical bodies. In 1732 he published 'The Law of Pledges and Pawns as it was in Use among the Romans;' and in 1734, in a large folio volume, a 'Pandect of the Roman Civil Law, as anciently established in that Empire,' &c. This volume, though it leaves the work incomplete, is one of the most elaborate works on the civil law in the English language. Ayliffe says that he spent thirty years on its preparation. Ayliffe's books give an explanation of those scientific terms of reference to the Corpus Juris which often puzzle casual readers of the foreign civilians.

AYLMER, JOHN, bishop of London, was born at Tilney, in Norfolk, in 1521. He studied some time at Cambridge, but took his degree of divinity at Oxford. He became chaplain to the Duke of Suffolk, who appointed him tutor to his accomplished daughter, the Lady Jane Grey; and her ladyship writes of her instructor in terms of esteem and attachment. In 1553 Aylmer was preferred to the archdeaconry of Stow, in Lincolnshire, which he lost on the accession of Queen Mary. He resided abroad during Mary's reign, pursuing his studies, instructing youth, and corresponding with others of his countrymen in exile.

When Elizabeth came to the throne, Aylmer prepared to return to England, having previously printed a book at Strasbourg, entitled 'An Harborowe for faithful and true subjects, against the late blown blast concerning the government of women.' (4to, 1559). It was of course a reply to John Knox's 'First Blast of the Trumpet against the Monstruous Regiment of Women,' and in it Aylmer with much learning and argument urged the claims of women to the government of a state; and with flattering expressions of loyalty to the queen, he promised "peace and prosperity under a princess of such admirable parts and godly education." Aylmer soon became distinguished as one of the most eminent adherents of the Reformed Church, and was promoted to the archdeaconry of Lincoln, and in 1576 to the see of London. In this office he displayed great intolerance towards both puritans and Catholics; and on more than one occasion his severity was rebuked by the privy council. In the case of a clergyman named Benison, who was imprisoned by Aylmer for a supposed irregularity in regard to his marriage, the bishop was desired by the privy council to make him compensation, lest in an action for false imprisonment, he should recover damages "which would touch his lordship's credit." By the Puritans Aylmer was ridiculed in pamphlets; scandalous reports were actively circulated to his injury; and frequent complaints of his conduct were made to the privy council. Aylmer would gladly have exchanged into a more retired diocese, but none of his plans for this purpose succeeded; and he was still Bishop of London when he died on June 3rd, 1594, in the seventy-third year of his age, leaving a large family of sons and daughters. He was a popular preacher, and a man of considerable learning; but his only publication is the one named above.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*.)

AYLOFFE, SIR JOSEPH, an eminent English antiquary, described as of Framfield, in Sussex, was descended from an ancient Saxon family formerly seated at Boston Alof, or Boughton Aloph, near Wye, in Kent. He was born about the year 1708, was educated at Westminster School, and was admitted of Lincoln's Inn in 1724. In the same year he was entered a gentleman-commoner of St. John's College, Oxford, which he quitted about 1728. He was elected a fellow of the Royal Society in 1731, and in the following year a fellow of the Society of Antiquaries. In 1751, when the latter Society received its charter of

incorporation, he was one of the first council, and some years afterwards he became vice-president.

Upon the building of Westminster Bridge, in 1736, Ayloffé was appointed secretary to the commissioners; in 1750 he was made auditor-general of the hospitals of Bridewell and Bethlem; and upon the establishment of the new State-Paper Office in 1763, when the papers were removed from the old gate at Whitehall to apartments at the Treasury, he was one of the three commissioners appointed for their preservation; an office which must have assisted him materially in the compilation of a very useful work which he published, in 1772, upon the national records. This work, which forms a large quarto volume, with a very full index, is entitled 'Calendars of the Ancient Charters, and of the Welch and Scottish Rolls now remaining in the Tower of London,' with sundry other documents, embracing treaties of peace between the kings of England and Scotland; catalogues of records brought to Berwick from the Royal Treasury at Edinburgh, and of other Scottish records; transactions of the Scotch parliament from May 15, 1639, to March 8, 1650; and memoranda concerning the affairs of Ireland, extracted from the Tower records. The volume, which is illustrated with four plates containing fac-similes of writing of different periods, has an 'Introduction' of seventy pages, 'giving some account of the state of the Public Records from the Conquest to the present time.' His other writings were chiefly papers for the works of the Society of Antiquaries, some of which were printed separately. About 1748 he prompted Mr. Kirby, of Ipswich, to make drawings of many monuments and buildings in Suffolk, some of which were engraved and published, with a description, while others remained unpublished in the possession of Sir Joseph, who purposed writing a history of the county. About 1764 he drew up proposals for this work, which did not however meet with encouragement, and being disappointed in the supply of materials, Ayloffé abandoned the work. Another work which was announced by him was a translation, with considerable additions, especially of articles illustrative of the antiquities, history, laws, customs, manufactures, commerce, and curiosities, of Great Britain and Ireland, of the 'Encyclopédie' then publishing at Paris, under the direction of Diderot and D'Alembert. But the project was not well received by the public, and the undertaking was dropped. Towards the close of his life Ayloffé wrote descriptions of some monuments in Westminster Abbey, of which engravings were made for the Society of Antiquaries; but he died before three sheets of the work had passed through the press; it was however continued by Gough, and forms his well-known 'Sepulchral Monuments.' Nichols states that besides the above-mentioned publications, Ayloffé superintended or revised for the press Thorpe's 'Registrum Roffense,' published in folio, in 1769; a new edition of Leland's 'Collectanea,' in 6 vols. 8vo, 1770; and new editions published in the following year, of Hearne's 'Curious Discourses,' in 2 vols. 8vo, and of the 'Liber Niger Scaccarii,' 2 vols. 8vo, to the latter of which he added the charters of Kingston-on-Thames, of which place his father was recorder. He died at his residence in Kennington Lane, Lambeth, on the 19th of April, 1781, in his seventy-second year, and was buried, with his father and his only son, at Hendon.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AYMAR, JAQUES, a peasant of Dauphiné, who attracted the attention of all France, towards the close of the 17th century, by his pretended powers of divination, was born at St. Veran, on the 8th of September, 1662. He was bred to the business of a mason, but appears to have soon forsaken it for the more profitable trade of wielding the divining-rod. At first he confined his pretensions within the usual limits, giving his assistance in the discovery of springs, mines, hidden treasures, and obliterated boundaries; but in course of time he professed to have found a new and most important use of the magic rod. By its help he not only pointed out where stolen property was hidden, but followed the traces of the thieves until they were lodged in the hands of the officers of justice. In 1688 and 1689 he is recorded to have performed several feats of this nature in and around Grenoble, but it was not until 1692 that his reputation rose to its height. On the 5th of July in that year, at Lyon, a vintner and his wife were murdered, and their shop robbed, under such circumstances that the endeavours of the authorities to discover the perpetrators were fruitless. At length Aymar was employed to trace the fugitives, of whom not even the number was known. Provided with his rod, he proceeded down the Rhône, pointing out to the officers every spot at which the murderers, whom he pronounced to be three in number, had rested, and the very vessels out of which they had drunk. Arrived at length at the Camp of Sablon, he declared that the murderers were present; but, under pretence of the fear of ill-treatment from the soldiers, should he then attempt to trace them more closely, he went back to Lyon. Returning with a better attendance, he proceeded further down the river, and at length stopped before the jail at Beaucaire, which he declared to contain one of the objects of pursuit; and the rod finally selected a hunchbacked young man just confined for a petty theft as the criminal. He was taken on the charge of murder, and, although he at first asserted his innocence, he soon confessed that he had planned the robbery, and watched the door of the vintner's shop while the murders were committed by his accomplices, two natives of Provence. Aymar was then despatched in pursuit of the

latter, but it was found, by the assistance of the rod, that they had taken ship. They were still pursued by sea until within sight of Genoa, when it was evident the murderers had escaped out of the French territory, and the officers were compelled to put back. Shortly after their return, the hunchback was condemned to be broken alive on the wheel; a sentence which was carried into effect on the 30th of August, 1692.

The sensation produced by these events throughout France, and especially in the learned world, was similar in its nature to that produced by 'table-turning' and other 'spiritual' proceedings in our own day. The facts were admitted, and numerous theories were put forth to explain the marvel. One section of theorists, almost exactly as with recent 'spiritual manifestations,' rejected all attempts at a physical solution of the difficulty, and at once attributed Aymar's performances to the direct agency of Satan. The Abbé Le Brun produced an elaborate treatise on the subject, entitled 'Illusions des Philosophes sur la Baguette.' An immense number of pamphlets on both sides of the question flowed from the press in 1692 and 1693.

In the meantime Aymar was sent for to Paris, at the instance of the Prince de Condé, who wished to see with his own eyes the wonders of his art. The removal was fatal to his pretensions, for the rod now failed in every trial. It indicated springs where nothing was found, on digging, but dry earth; pointed out treasures in spots where stones and rubbish only were deposited; and finally led the prince into great trouble and expense in re-discovering treasures which had been hidden in the garden with the view of testing Aymar's powers, and which his rod had passed over unmoved. At length, all his arts failing him, Aymar acknowledged himself an impostor, and fell back into his original obscurity.

The affair of the hunchback executed at Lyon was never further elucidated. It is not impossible that he was the innocent victim of a prevailing excitement, in which he himself may have partaken. If guilty, the probability is that Aymar knew of his participation in the crime beforehand, and made use of the knowledge as a ready means to gain credence in the powers of his art. Many of the treatises published on the occasion of Aymar's performances with the rod betray a degree of credulity which a very few years ago would have seemed almost incredible.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AYMON, or HAIMON, Count of Ardennes, and his four sons, 'les quatre fils Aymon,' named Alard, or Adalhard, Regnaud, Guichard, and Richardet, are conspicuous among that class of half-historical half-fictional personages whose adventures form the subject of the romances of chivalry which relate to Charlemagne's period, such as the French romantic tales by Adenes, Huon de Villeneuve, and others, and the more elaborate Italian romantic poems of Pulci, Bello, Tasso (in his poem 'Rinaldo'), and above all the splendid epées of Bojardo and Ariosto, in which the sons of Aymon, and especially the most illustrious of them, Regnault (Rinaldo in Italian), act a prominent part.

The existence of Aymon, count of Ardennes, is mentioned by Arnold Wion, a Benedictine historian and biographer, in his 'Lignum Vitæ,' or 'History of the Order of St. Benedict,' part ii., and by several other historians. Cantimpre, or Thomas Cantipratanus, a Dominican monk and miscellaneous writer of the middle of the 13th century, in his work 'Miraculorum et Exemplorum Memorabilium sui Temporis libri Duo,' edited by J. Colvenerius in 1605, asks, under the head of 'the Folly of Tournaments,' those who piqued themselves on their feats of horsemanship and jousting, "Whether they could ever expect to rival the reputation of the famous horse Bayard, who lived in the time of Charles, and had been dead more than five centuries, but whose memory lived still?" To this the editor Colvenerius adds this note in the Appendix: "This horse Bayardus is commonly said to have belonged to the four sons of Haimon, in the time of Charlemagne, and is called in Belgian 'Rosbeyaert;' or in French 'rouge Bayard.' Fabulous tales of this horse are repeated to the present day both in French and in German." Traditions about Bayard and the quatre fils Aymon are still preserved in Belgium. Several towns, and Mons among the rest, have streets named 'des quatre fils Aymon.' In the county of Namur there is a cliff, called the 'Roche à Bayard,' from which the horse, it is said, leaped into the Mass. In the novel 'Les quatre fils Aymon,' however, the story is that Charlemagne passing through Liège after Regnault had set out for the Holy Land, ordered Bayard to be thrown from the bridge into the Mass, with a millstone round his neck; but Bayard stemmed the current, leaped on shore, and "is said to be still alive in the forest of Ardennes." Bayard, or Ros-Beyaert in Flemish, figured, and still figures, in some popular processions at Louvain, Mechlin, and other parts of Belgium.

The novel 'Les Quatre fils Aymon' was written by Huon de Villeneuve, a French poet, who lived under Philippe Auguste, and wrote several chivalric romances concerning Charlemagne and his Paladins. These romances were afterwards turned into prose, and we have numerous editions of the prose version of the 'Quatre fils Aymon.' There is an English translation of the prose version: 'The right Pleasant and Goodly Historie of the Four Sounes of Aimon,' imprinted at London by Wynkyn de Worde, 1504.

The name Rainaldus, or Reginaldus, appears frequently in the early

chronicles of the Carolingian dynasty. A Count Rainaldus of Aquitania, count of Nantes, is mentioned in Duchesne's 'Historia Francorum Scriptores,' as having fought under Charles the Bald against the Bretons, and being killed in battle, A.D. 843. Near Anconia, not far from Nantes, is a place called Clairmont, which is the name ascribed to the family of the Regnault of romance. Eginhardt, in his 'Annales Ludovici Pi,' mentions a Reginaldus, chamberlain to Louis the Pious, who joined in a conspiracy against his sovereign, for which he had his eyes seared out. In the Spanish ballad entitled 'Don Reynaldos,' he appears as banished from the court of Charlemagne, of whose injustice he bitterly complains. He then resolves to accompany his cousin Roland to fight against the Moors, and they both perform prodigies of valour. A Rainaldus is mentioned by the historian Ordericus Vitalis, under the year 876, and is called, hyperbolically no doubt, chief, or general, of all France, 'totius Francie Dux.' Dudo of St. Quentin, in Duchesne's collection, speaks of a Reginoldus, contemporary with the Rainaldus of Ordericus, as a celebrated warrior who died in battle against the Normans, who had invaded France in the reign of Charles the Bald, and says that his standard-bearer Rotlandus fell with him. Ordericus says that both Rainaldus and Rotlandus were killed by the Normans of Rollo, the finishing blow to Rainaldus being given by a fisherman of the Seine, who pierced him with a spear; and several other Rainaldi are mentioned. All these Rainaldi were probably confounded in one personage by subsequent romance writers, who gathered their materials from old ballads and traditional legends. In the same manner the weak and credulous character attributed in most romances to Charlemagne belongs more properly to his successors Louis and Charles the Bald, and the wars of Charles Martel against the Saracens who had invaded France have been ascribed, through a like anachronism, to the reign of Charlemagne.

In the romance 'Les quatre fils Aymon,' by Huon de Villeneuve, already mentioned, Aymon, count of Dordone, is represented as having four valiant sons, Alard, Regnault, Guichard, and Richardet. The sons had a cousin named Maugis (the Malagigi of Italian romance), who equalled them in valour, and who was moreover a sorcerer or enchanter. Beuve d'Aygrement, father of Maugis, had killed one of the sons of Charlemagne, but had sued and obtained pardon. Some time after Guennes (the Gano of the Italian poems), a relative of the emperor, and a man of consummate wickedness, treacherously slew Beuve with the connivance of Charlemagne. It happened, after this, that Regnault was playing at chess with Bertholet, the emperor's nephew, when the latter insulted and struck him. Regnault, who had not forgotten the murder of his uncle, seized the chess-board, which was of solid gold, and struck Bertholet with it, and with such violence that he clove his head in two. In consequence of this, the four brothers, as well as Maugis, were outlawed, and Aymon himself was ordered by the emperor to march against his own sons. They obtained possession of a castle called Montensor, in which they defended themselves for seven years, and defeated their father's vassals. Being obliged at last to evacuate the castle, they were attacked in their retreat by the emperor in person, when Regnault slew one of the emperor's squires, and nearly killed the emperor himself. The brothers then took shelter in a forest, where they lived as banditti. They afterwards found protection from Yon, king of Bordeaux, who gave his sister Clarice in marriage to Regnault, whom he allowed to build a strong castle in his dominions, which was called Montauban (the Montalbano of Italian romance). Yon however, being hard pressed by Charlemagne, consented to betray the Fils Aymon. Richardet was seized, and would have been hanged had it not been for the timely assistance of Regnault. Maugis escaped by the help of his sorcery, after which he turned hermit, and Regnault went to the Holy Land, where he performed many exploits against the Saracens. On his return home he made peace with the emperor. He then killed Foulques of Morillon, a traitor of the Maganza family, after which a combat took place, in which Regnault's sons Ivon and Aymonet killed the two sons of Foulques. Regnault then, being tired of the world, repaired to Cologne to assist in the building of the cathedral of that town, as a common workman, in expiation of his sins, and there he was killed by his brother workmen, who were jealous of his superior skill and address. His body afterwards performed miracles, and he was canonised as a saint.

Such is the substance of this story, which, with many alterations and additions, has been made the groundwork of subsequent romances, through which the name of Regnault or Rinaldo has acquired a sort of historical fame.

(Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AYTON, or AYTOUN, SIR ROBERT, was born of a good family at Kinaldie in Fifeshire, in 1570. He was a younger son, and was incorporated a student at St. Leonard's College, in the university of St. Andrew's, with his elder brother, in 1584. He took the degree of Master of Arts at St. Andrew's in 1588, and afterwards studied in France. In 1603 he addressed an encomiastic Latin poem in hexameters to King James I., on his accession to the throne of England. Ayton seems to have been an accomplished courtier, and he reaped the reward of his adulation in being appointed to the offices of private secretary to the queen, gentleman of the bed-chamber, and master of requests. He was employed by King James to convey copies of one

of his works to the emperor and the various princes in Germany. He became the proprietor of a small mountainous estate called Over Durlie, in Perthshire; but he probably continued to reside at court. Aubrey says of him, that "he was acquainted with all the wits of his time in England," and that "he was a great acquaintance of Mr. Thomas Hobbes, of Malmesbury, who told me he made use of him (together with Ben Jonson) for an Aristarchus, when he drew up his epistle dedicatory for his translation of Thucydides;" and Jonson, in his conversation with Drummond of Hawthornden, remarks that "Sir Robert Ayton loved him dearly." In his Latin poems there are some epitaphs and epigrams in which the names of other distinguished men of the day, who appear to have been his friends, are commemorated. He died in the palace of Whitehall, in March, 1638. The vernacular poems of Ayton, for which alone his personal history is now an object of any curiosity, appear to have never been considered by him worthy of preservation, though many of his Latin poems were twice published during his lifetime. With a trifling exception, such of his English poems as have reached us have come down almost traditionally, and have not retained their original orthography. During the last century some pieces of poetry which found their way into poetical selections were attributed on imperfect testimony to Sir Robert Ayton; a collection of these was printed in the miscellany of the Bannatyne Club. Some years ago a student of St. Andrew's purchased at a sale of books a manuscript, which bore the title of 'The Poems of that worthy gentleman Sir Robert Ayton, Knight, Secretary to Anna and Mary, Queens of Great Britain,' &c.; but this version is also of comparatively late date, and in modern orthography. It contains some pieces which are not in the Bannatyne collection, and has been very creditably edited by the discoverer. Burns was a great admirer of some of the poems attributed to Ayton; and one of them is the original of his 'Auld Lang Syne.' A monument to Ayton's memory, with an inscription detailing some of the events of his life, stands in the south side of the choir of Westminster Abbey, at the corner of Henry V.'s chapel. (Abridged from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*)

AZARA, DON FELIX DE, was born at Barbuñales, near Balbastro, in Aragon, on May 18, 1746. He received his early education at Huesca, and afterwards studied at the military academy of Barcelona. In 1764 he entered the army, and served as a lieutenant in the expedition against Algiers under O'Reilly, in which he was wounded. In 1780 he was sent, with the rank of lieutenant-colonel, as one of the commissioners appointed by Spain to define the limits of its possessions in Paraguay, which had been long a matter of dispute between Spain and Portugal. While there, he undertook the task of making a map of Paraguay, a labour which occupied him for thirteen years. He had to explore vast and wild unknown regions, inhabited by Indian tribes, often hostile, and in the midst of dangers and privations of every kind. He was also exposed to annoyance and persecution from the jealousy and ignorance of the Spanish authorities. Azara's character however withstood these severe trials, and he rendered some essential services to his government, especially in reconnoitring the coast south of the Rio de la Plata, in the country of the Patagonians. He was recalled to Europe in 1801. He then went to Paris, where his elder brother, Nicolas de Azara, was ambassador for Spain; and he remained there until his brother's death in January 1803. Afterwards, Charles IV., king of Spain, called him to Madrid, and appointed him a member of the council for Indian affairs. He died at Aragon in 1811.

Azara's travels in South America were published in French at Madrid in 5 vols., 8vo, 1802. A French version was published at Paris in 1809; it was edited by C. A. Walckenaer, to whom the author had intrusted the revision of the work, with notes by G. Cuvier, an atlas, and a life of Azara, 4 vols. 8vo. They contain a description of Paraguay, and of the various Indian tribes scattered through that vast region, their habits and characteristic varieties; with an account of the Spanish discovery and conquest, and of the establishment of the missionary colonies by the Jesuits, and of their singular system of government. The second part of the work consists of a valuable history of the quadrupeds and reptiles of that country, which had been previously published separately in 2 vols. 8vo, Paris, 1801; it was translated into French from the manuscripts of the author, by Moreau St. Mery. An English translation of the first volume of the Spanish edition of Azara's 'Natural History,' by Mr. P. Hunter, was published at Edinburgh in 1836 under the title of 'The Natural History of the Quadrupeds of Paraguay and the River La Plata.'

AZARA, DON JOSÉ NICOLAS DE, was born at Barbuñales in 1731. He studied at Salamanca, where he attracted the attention of Don Ricardo Val, minister of King Ferdinand VI., who gave him a place in the department of foreign affairs. In 1760 he was sent to Rome, as agent for the ecclesiastical affairs of Spain. Don José Monino, known afterwards as the Count of Florida Blanca, who was then Spanish ambassador at the court of Rome, being soon after appointed prime minister of Charles III., was succeeded in the embassy by the Duke Grimaldi, but Azara performed all the real diplomatic business with the papal court. He took an active part in the difficult negotiations concerning the expulsion of the Jesuits from Spain. After Grimaldi's death, Azara was appointed his successor. He enjoyed the full confidence of Pope Pius VI., and had much influence on the Roman politics of

that time. Azara was fond of literature and of the arts, and was intimately connected with all the distinguished men who were then in the Roman capital, such as cardinals De Bernis, Albani, and Borgia; the archaeologists Winckelmann, Fea, Marini, and Visconti; the artists Canova, Angelica Kaufmann, Mengs, Volpato, &c.; and the learned Jesuits Artega, Andres, Clavigero, and Ortiz. He was especially the friend and patron of Mengs. After the death of that artist, he provided for his family; and he wrote a life of the deceased, which he prefixed to a splendid edition of his works, made at his expense by the printer Bodoni. Azara made a valuable collection of antiquities, and he was successful in several excavations near Rome. In 1796, when Bonaparte threatened Rome, Azara repaired to his headquarters, and succeeded in preventing the advance of the French, though at the price of exorbitant contributions imposed on the Roman state by the conqueror. Azara's influence at the papal court declined after this transaction, he being regarded as having submitted to terms beyond what the necessity of the case justified. When the French took possession of Rome in 1798, Azara withdrew to Florence. In 1801 he was appointed ambassador for Spain at Paris. He lost his situation through the intrigues of Godoy, the favourite of King Charles IV., and died in 1803, as he was preparing to set off for Italy to resume his favourite studies. Besides the life of Mengs, he translated Middleton's 'Life of Cicero,' and several other works into Spanish.

AZUNI, DOMENICO ALBERTO, was born at Sassari, in the island of Sardinia, on August 3, 1749. He applied early to the study of the law, and paid particular attention to the maritime regulations, which have often been matter of dispute between nations. Azuni becoming known as a distinguished jurist, was made a senator and judge of the tribunal of commerce of Nizza, in the continental states of the King of Sardinia. In 1795, after the French had taken possession of Nizza, Azuni published his 'Sistema universale dei Principii del Diretto Marittimo dell' Europa,' in which he endeavoured to

reduce the maritime laws to fixed principles. He afterwards recast his work, and published it in French at Paris, with the title of 'Droit Maritime de l'Europe,' 2 vols. 8vo, 1805. This work on account of its attack on what is called the assumption of superiority by the British navy over the flags of other countries, its disregard of equal rights on the seas, and especially of the rights of neutrals, as well as of its defence of privateering, recommended Azuni to Napoleon's ministry, who appointed him one of the commissioners for the compilation of the new commercial code, and intrusted him with the part relative to maritime affairs. In 1807 Azuni was appointed president of the Court of Appeal at Genoa, which city and territory had been annexed to France. He was afterwards elected member for the same to the legislative corps sitting at Paris. He there published an 'Essai sur l'Histoire Géographique, Politique, et Morale de la Sardaigne,' 2 vols. 8vo, accompanied by a map of that island, the draught of which was taken from the archives of Turin. The second volume is entirely occupied by the natural history of Sardinia. In 1809 Azuni wrote a pamphlet, in which he ascribed to the French the invention of the mariner's compass. This engaged him in a warm dispute with those who maintained the prior right of the Italians to the discovery, and especially with the orientalist Hager, professor in the University of Pavia, who refuted Azuni's book. Azuni next published a 'Dictionary of Mercantile Jurisprudence,' of which a new edition was published at Leghorn in 1822. He continued his functions in the tribunal of Genoa until the fall of Napoleon, when he withdrew first to Nizza, and afterwards to his native island of Sardinia, where the late King Charles Felix appointed him judge of the consulate of Cagliari, and librarian to the University of the same city. He died at Cagliari in January 1827. Besides the works named above, Azuni wrote 'Mémoires pour servir à l'Histoire Maritime des Marins Navigateurs de Marseille,' and some others. (*Biografia degli Italiani Viventi.*)

B

*BABBAGE, CHARLES, entered at Trinity College, Cambridge, where he took his degrees, that of B.A. in 1814. In the following year he communicated a paper—"An Essay towards the Calculus of Functions," to the Philosophical Transactions, and in 1816 was elected a Fellow of the Royal Society, and afterwards, in 1822 and 1826, was chosen on the council.

In 1822 Mr. Babbage published a letter addressed to Sir H. Davy on the 'Application of Machinery to Calculating and Printing Mathematical Tables;' an important question in mechanical science. The government, on the recommendation of the council of the Royal Society in 1823, sanctioned grants for the construction of the calculating machine, as proposed by the inventor, whose name has so long been associated with the remarkable mechanism. A description of it will be found under the head of CALCULATING MACHINES in the DIVISION OF ARTS AND SCIENCES.

Mr. Babbage was one of the founders of the Royal Astronomical Society and of the British Association, and the originator of the Statistical Society. In 1828 he was appointed Lucasian Professor in the University of Cambridge, which post he resigned in 1839. Besides the societies above-mentioned, he is a Fellow of the Royal Society of Edinburgh, of the Royal Irish Academy, the Cambridge Philosophical Society, and the chief scientific societies of Europe and America.

Mr. Babbage's writings exhibit a wide range of learning and research. Numerous valuable papers on mathematical subjects, on magnetic and electrical phenomena, 'On a Method of Expressing by Signs the Action of Machinery,' appear in the 'Philosophical Transactions' from 1815 to 1826. The 'Journal' of the Royal Institution, the 'Transactions' of the Astronomical Society, of the Royal Society of Edinburgh, and of the Cambridge Philosophical Society, also contain papers from his pen. He wrote the articles 'Diving Bell,' and 'Essay on the General Principles which Regulate the Application of Machinery,' for the 'Encyclopædia Metropolitana.' His 'Reflections on the Decline of Science in England,' appeared in 1830; the 'Economy of Manufactures and Machinery' in 1832. This work is now in its fourth edition; it was translated by order of the governments of Spain and Prussia; two translations of it have appeared in French, and others in Italian and Russian, as well as numerous reprints in the United States. 'The Ninth Bridgewater Treatise' was published in 1837, it has gone through two editions; and was followed in 1851 by 'The Exposition of 1851; or, Views of the Industry, the Science, and the Government of England,' which has also passed through two editions. Mr. Babbage has moreover written on geological subjects. His 'Observations on the Temple of Serapis, at Pozzuoli, near Naples; with an attempt to explain the causes of the frequent elevation and depression of large portions of the earth's surface in remote periods, and to prove that those causes continue in action at the present time,' appeared in the 'Proceedings of the Geological Society' in 1846; and 'On some Impressions in Sandstone,' in 1847.

BABER, or BABUR, with his complete name ZAHIR-EDDIN-MOHAMMED-BABER, the celebrated founder of the Tatar, or, as it is

often improperly called, the Mogul empire in Hindustan, was born on the sixth of Moharrem, A.H. 888 (14th February 1483). His father, Sultan Omar-Sheikh-Mirza, a great-great-grandson of the celebrated Timur, or Tamerlane, was sovereign of Ferghana, a considerable province situated on both sides of the river Sirr, the Jaxartes of the ancients. Though only in his twelfth year when his father died, he secured the possession of the greater part of his father's dominions in spite of the opposition of his uncles, the sultans of Samarcand and Bokhara; and of other hostile neighbours. The history of Baber's reign till the twenty-third year of his age is a continuous succession of vicissitudes, in which we find him alternately conquering and losing Samarcand, Andijan, Khojend, and other places in or near his paternal dominions. In the year 1503, Sheibani-Khan, a descendant of Gengiz-Khan, by his eldest son, Tushi, or Jajikhan, the sovereign of Kipchak, conquered not only Samarcand and Bokhara, but also the countries of Ferghana and Uratippa; and Baber, after wandering for nearly a year as a fugitive among the mountains that separate Ferghana from Hissar and Karatigin, quitted his native country and resolved to try his fortune in Khorasan (1504), which was at that time held by Sultan Hussain Mirza, a powerful and distinguished prince of the family of Timur. With less than 300 followers, and only two tents, Baber crossed the river Amu, or Oxus, a little above Termez. He did not receive from Sultan Hussain-Mirza the support which he had anticipated; but a number of Moguls in the service of Khosru-Shah, who occupied Badakhshan, quitted the service of that chief, and, by declaring for Baber, forced Khosru-Shah himself to submit to him. Thus strengthened, Baber marched towards Cabul, which was surrendered to him after a short siege (October, 1504). He allowed the Afghan governor and the garrison to depart in safety, and divided the country of Cabul among those chiefs who had lately entered his service.

In the ensuing year (1505) Baber made an irruption into Hindustan, advancing along the western bank of the Indus, as far as the tomb of Pir-Kanu (probably near Dera-Ghazi-Khan, in 29° 50' N. lat.), returning by Ghuznee to Cabul. In 1506 Sultan Hussain-Mirza died, and Baber repaired to Khorasan, where he found occupation in repelling an incursion of the Uzbeks. He also drove them out of Cabul, and subsequently captured Candabar from the hands of two Afghan noblemen. In September, 1507, Baber again set out to invade Hindustan, but was stopped by the opposition of a predatory Afghan tribe. We know little of Baber's movements till 1519, except that on the death of Sheibani-Khan, in 1510, he succeeded in recovering part of his former territory, which was however retaken from him by the Uzbeks, under Timur Sultan, the son of Sheibani-Khan.

In 1519 Baber undertook another expedition with a view to conquer Hindustan. He now for the first time crossed the Indus, probably a little above Attok (February 17, 1519), but soon re-crossed it, having taken a few places, and appointed governors in them. The next invasion, in 1524, in which he conquered and burnt Lahore, brought him beyond the Sutlej, as far as Sirhind, and gave him a permanent

footing in the Punjab. But the overthrow of the Afghan dominion in Hindustan was decided by the expedition which Baber undertook in 1525. On the 16th of December of that year he passed over the Indus; then marching along the skirts of the Himalaya, and crossing the rivers Behut, Chenab, Ravee, and Beyah, he took the Afghan fort of Milwat (January 5, 1526), where he left a governor and garrison. Upon reaching Dûn, Baber resolved to march at once against Sultan Ibrahim Lodi, the Afghan sovereign, in whose possession the throne of Delhi and the dominions of Hindustan at that time were. Advancing by the towns of Sirhind, Ambâla, and Shâhâbâd, he crossed the Jumna by a ford near Sirsaweh, and reached Panipat (April 12), a town about 50 miles N.W. from Delhi. Here Sultan Ibrahim, with his army, encountered him on the 21st of April, but was completely defeated and killed in the battle. This victory decided the conquest of Hindustan; for, although there were many little principalities in the hills, yet the Afghan government, which extended from the Indus to Behar, was the only one of importance. Baber immediately dispatched detachments to occupy the two principal cities, Delhi and Agra; the latter town he himself entered on the 10th of May, and took up his residence in Sultan Ibrahim's palace, while his son Humâidn marched eastward against two Afghan chiefs who had assembled an army of 40,000 or 50,000 men. They were defeated and dispersed. Other important conquests were made; and in February 1527 Baber won a decisive victory at Biana, near Agra, over Rana-Sanka, the most powerful of the native Hindoo princes, in consequence of which he assumed the epithet of 'Ghâzi,' that is, 'the victorious in war against infidels.' The conquests of Baber, from the Indus to the mouths of the Ganges, were made so rapidly, and they comprehended so wide an extent of countries and so great a variety of population, that to cement them into a firm union would have required many more years than Baber lived. His son Humâidn had difficulty in maintaining possession of these extensive territories; and it was not till the reign of Baber's grandson, Akbar, that a regular administration of the whole empire was established.

Towards the conclusion of his reign, Baber endeavoured to promote the prosperity of his empire. He made or improved public roads, with resting-places for travellers at suitable distances; he caused the land to be measured, in order to have a scale whereby to fix the taxation; he planted gardens, and introduced fruit-trees from abroad into the several provinces of Hindustan; and he ordered a regular line of post-houses to be built from Agra to Cabul.

Baber died at the Charbagh, near Agra, on the 26th of December, 1530, and was succeeded by his son Humâidn on the throne of the empire. Baber was undoubtedly one of the most distinguished sovereigns that ever sat upon an Asiatic throne. In no common degree he possessed benevolence, good-nature, and frank gaiety; and with these qualities he united the leading characteristics of a statesman and a military commander. Of his literary accomplishments and general information, the autobiographic memoir written by himself in his native language, the 'Jaghatai Turki,' gives us a favourable idea: there is perhaps no other work of this kind in existence which affords a more accurate notion, not only of the life, character, and way of thinking of its author, but of the whole aspect of his age, and of the persons and objects surrounding him.

(*Memoirs of Zehir-ed-din Muhammed Baber*, translated by John Leyden and William Erskine, London, 1826, 4to.)

BABEUF, FRANÇOIS NOEL, is chiefly known in the history of the French Revolution as the originator of the Babeuf conspiracy. He was born at St. Quentin, in the department of Aisne, in 1764. He was apprenticed to an architect and surveyor in the town of Roye, in the department of the Somme, but was soon drawn from that pursuit by the commencement of the revolution, of which he began to advocate the principles in a journal entitled the 'Correspondent Picard,' published at Amiens. The violence he displayed in this journal caused him to be prosecuted at Paris in 1790, but he was acquitted. He was subsequently appointed administrator of the department of the Somme, and shortly afterwards removed, with the same title, to Montdidier. Being accused of forgery, he fled to Paris, was there arrested, and sent before the tribunal of Aisne, where he was again acquitted. He returned to Paris, and commenced in July, 1794, a journal called 'The Tribune of the People,' taking for its motto a maxim of Rousseau—"the object of society is the general good;" and signing the articles *Caius Gracchus*, a name by which he was afterwards generally known; and in this journal he developed the principles of an universal equality. In 1796, he and his adherents, then become somewhat numerous, instituted a secret committee, consisting of twelve, who were styled chiefs of *arrondissements*. They placed themselves in connection with the representatives of sections, who were wholly unknown to each other, and also gained the adhesion of some regiments in garrison at Paris and the environs. They counted also on the support of the departments, where they had organised an insurrectionary army. The proposed plan was to attack simultaneously the Directory, the legislative body, and the chiefs of the staff. Their plans were carefully prepared; but one of the conspirators named Griesel betrayed the plot to Barras at the moment when these plans were to be carried into execution. Barras caused Babeuf and sixty-five of his fellow-conspirators to be seized. They were tried before the high court of Vendôme on May 26, 1797. Babeuf and another named Durthé were found

guilty, and sentenced to death, seven others were condemned to transportation, and fifty-six were ultimately acquitted. Babeuf and Durthé stabbed themselves at the moment of pronouncing the decree, on May 27th, but were notwithstanding borne, bleeding and expiring, to the scaffold.

Babeuf, going before the agitators of the present day, seems to have wished to give the revolution that tendency which we call Socialism. In all his writings he maintained a social equality, a community of goods, no want, no riches. This idle theory can never become a practical condition of mankind; for whatever interferes with the intellectual liberty of the individual, restricting his choice of occupation and restraining his desire for the acquisition of property, must inevitably fail, being opposed to the elements of the human character.

BABINGTON, WILLIAM, a distinguished physician, was born in June 1756 at Portgleneone, a village on the Ban, near Coleraine, in the north of Ireland. After acquiring the usual elements of general education, he was apprenticed to a medical practitioner at Londonderry, and on completing his apprenticeship he proceeded to London to pursue his medical education. Being provided with an introduction to Mr. Frank, surgeon to Guy's Hospital, he became his dresser at that institution. Thence he went to Haalar Hospital, and afterwards for a short time to Winchester Hospital. A vacancy having taken place in the office of apothecary at Guy's Hospital, Babington, although young, received the appointment; and soon afterwards he was selected to assist Dr. Saunders at the hospital in his lectures on chemistry. While still there, by the advice of some friends, he purchased the valuable collection of minerals which had belonged to the Earl of Bute—perhaps the finest which at that time existed in England. On obtaining possession of his purchase he proceeded to class the minerals and to catalogue them. He also divided the cabinet into several portions, which he disposed of at different times. His attention was thus drawn to the subject of mineralogy, and he studied the subject so well, as to be able to publish, in 1795, a work entitled 'A Systematic Arrangement of Minerals, founded on the joint consideration of their Chemical, Physical, and External Characters.' The arrangement was presented in the form of tables.

In 1797 he resigned his office at Guy's Hospital, and having obtained the degree of Doctor of Medicine, he commenced private practice as a physician in Freeman's-court, Cornhill, in the city of London. Soon after he was elected one of the physicians to Guy's Hospital, where he had continued to lecture on chemistry, in which duty he was joined by Mr. William Allen. In 1799 he published his 'New System of Mineralogy,' which may be considered a continuation of the former work. In 1802 he published a 'Syllabus of the Course of Chemical Lectures.' In 1796 he became a Fellow of the Medical Society of London, and exerted himself zealously to promote the advancement of the science of medicine. He removed to Basinghall-street, where he became the neighbour and friend of Dr. Lettson, the chief promoter of the Medical Society. As his practice soon greatly increased, he removed to a large house in Aldermanbury. To this house, in 1807, "with a view to enable Count Bourmon, of whom he had been a pupil, to publish his elaborate monograph on the carbonate of lime, Dr. Babington invited a number of gentlemen the most distinguished for their zeal in the prosecution of mineralogical knowledge. A subscription was opened, and the necessary sum readily collected. This object having been accomplished, other meetings of the same gentlemen took place, for the joint purpose of friendly intercourse and mutual instruction. From such small beginnings sprang the Geological Society, and among the names of those by whose care and watchfulness it was supported during the early period of its history, that of Dr. Babington must always stand conspicuous." (Mr. Greenough's 'Address to the Geological Society,' 1834.) In 1822 he was elected president of the society, having been vice-president in 1810 and the three subsequent years. He enriched the museum and library with liberal donations, and the 'Transactions' of the society contain several papers by him.

A fine trait in Dr. Babington's character was his readiness to learn from others, although himself so well qualified to be an instructor. In this spirit he became a pupil of Mr. Webster, after he had quitted the office of president of the Geological Society, and he attended the course of chemical lectures at the London University in the year 1832. In addition to the discharge of his duties as a physician, he continued his studies in practical chemistry, especially pharmacy, geology, and vegetable physiology. In order to promote the advancement of medical science, Dr. Babington assisted in instituting in the immediate neighbourhood of his residence a society called the Hunterian, for the purpose of friendly meetings and the discussion of medical topics. He also became a member of the Medico-Chirurgical Society, and the first volume of their 'Transactions' contains a paper by him, 'A Case of Exposure to the Vapour of Burning Charcoal,' 1809. While his mornings were devoted to the practice of his profession, his evenings were dedicated to study, or social intercourse with individuals distinguished by their attainments or love of science. He was the personal friend of nearly all the most eminent scientific men of his day, and he was justly esteemed by the public as an able and enlightened physician.

The Royal Society admitted Dr. Babington as one of its fellows, and the Royal College of Physicians testified their sense of his character by

electing him from among the ranks of the licentiates into the number of the fellows. In 1831 he removed from Aldermanbury to Devonshire-street, Portland-place, continuing however to visit as their physician a few of his attached friends and patients. During the prevalence of the fatal influenza in the spring of 1833 he zealously attended his patients, till at last, from exposure to the evening air after being present at a crowded scientific meeting, he was himself attacked by that disease, and on the 29th of May expired at his house in Devonshire-street, in the seventy-seventh year of his age. The general expression of regret which followed the announcement of Dr. Babington's death proved the estimation in which he was held for his personal character as well as for his professional attainments. As a scientific man, although he attained no very distinguished rank, yet he without ostentation greatly contributed during nearly half a century to the promotion of many branches of physical as well as medical science, and gave an impulse to the study of mineralogy and geology, the beneficial effects of which will long be felt.

(*Memoir of the Life and Writings of William Babington, M.D., &c., by his son-in-law, Richard Bright, M.D.*)

BA'BRIUS was the writer of a collection of Æsopian fables, which he turned from prose into choliambics. The time at which he lived is not known, but from the mention of him by Avianus in the preface to his fables, and as some of the verses of Babrius are quoted by Apollonius in his 'Homeric Lexicon,' it is most probable that he lived somewhat before the Augustan age. Some of his writings were used by the transcribers and in the middle ages, as the foundation of their prose versions of Æsopian fables, and have thus been preserved. A few have likewise been preserved in an entire form, and several fragments are cited in the 'Lexicon' of Suidas. Collections of the extant fables and fragments of this poet have been made by several scholars. (Tyrwhitt, 'Dissertatio de Babrio;' Schneider, 'Fabulæ Æsopiæ,' Vratislav., 1812; Berger, 'Babrii Fabularum Choliambicarum, libri tres:.' Bishop Blomfield in the 'Museum Criticum,' vol. i.; Mr. Burges in the 'Classical Journal,' vols. xxv. and xxvi.; 'Philological Museum,' vol. i. pp. 280-304, which contains a detailed account of the versification of Babrius, and an amended edition of his fables.) The language of Babrius is extremely terse and elegant, and his style of narration lively, pointed, and simple. Of late years a large addition has been made to our stock of the writings of Babrius by M. Minoides Minas, who among numerous manuscripts found by him in the convents of Greece, alighted upon one which contained the choliambic fables of Babrius. The monks of the convent of St. Laura on Mount Athos, where the manuscript was found, asked for the original a price so exorbitant, that M. Minas was content to take a copy of it, which he brought to Paris in 1842. M. Villemain intrusted the office of editing the fables to M. J. F. Boissonade, and the work appeared towards the end of 1844 in one octavo volume. The Greek fables which were thus rescued are not however the complete collection which Babrius made. Their number is 123; they are arranged in alphabetical order, that is, according to the initial letters of the fables, and the present collection does not go further down than the letter O. A considerable number of fables is therefore still wanting. The collection is divided into two sections, the one extending from the letter A to L, and the other from M to O inclusive, and each of them is preceded by a proœmium. Boissonade has added a critical commentary and a Latin translation: the title is Βαβριῶν Μυθολογίαι. 'Babrii Fabulæ Iambicæ CXXIII, nunc primum editæ. J. F. Boissonade recensuit, Latine convertit, annotavit,' Paris, 1844, 8vo. (*Classical Museum*, part vi. p. 412, &c.)

BA'CCHIUS, sometimes incorrectly called *Vaccæus*, is a Greek writer on music. His work is entitled *Εἰσαγωγή τέχνης μουσικῆς*, 'An Introduction to the Art of Music,' in questions and answers. Bacchius follows in general the system of Aristoxenus. His epoch is uncertain; Meibomius conjectured that he lived after Ptolemæus; Fabricius has tried to identify him with the Bacchius whom M. Aurelius Antoninus mentions ('de Rebus suis,' i. 6) as his earliest teacher. The work of Bacchius is contained in the collection of Meibomius—'Antiquæ Musicæ Auctores Septem,' Amsterdam, 1652.

BACCHY'LIDES, a Greek poet and a nephew of the elder Simonides, was a native of the island Ceos. He probably lived in the first half of the 5th century before the Christian era, was a contemporary of Pindar, though younger than that celebrated poet; and is said to have resided in the court of Hiero, king of Sicily. His compositions were numerous and very various, consisting of hymns, dithyrambic poems, odes in celebration of the Pythian victors, amatory poems, &c., all of which are now lost except a few small pieces, twenty in number. The fragments of Bacchylides were published separately by C. F. Neue, 'Bacchylidis Cei Fragmenta,' Berlin, 1822, 8vo. They are translated in Merivale's edition of Bland's 'Anthology,' pp. 75-80.

BA'CCIO DELLA PORTA. This distinguished painter was so named from having resided near the gate of St. Peter's, at Florence; but he is more generally recognised by the name of Frate Bartolomeo di San Marco. He was a native of the district of Savignano, and born in the year 1469. He passed some years under the tuition of Cosimo Rosselli at Florence, but it was from the great father of modern art, Leonardo da Vinci, that he obtained the first idea of that effective style of colour and chiar' oscuro by which his subsequent works are distinguished. He attempted to acquire fixed principles of form and

ideal character from ancient sculpture; and, in company with his friend, Mariotto Albertinelli, he drew and modelled from statues and bassi-rilievi with indefatigable attention. He had acquired considerable proficiency in those studies when he made the acquaintance of the celebrated Dominican, Savonarola, who exercised a considerable influence over his mind, and induced him to destroy, on account of their nudity, a prodigious number of studies which he had made of the human figure. Subsequently to this period Bartolomeo seldom treated subjects which exhibited the naked form, but the knowledge he had previously acquired of it is perceptible in the fine understanding of the figure, which is visible through his draperies. His early works were of small dimensions, and distinguished by graceful composition and high finishing; but it was in the fresco of the Last Judgment, painted for the chapel of Sta. Maria Nuova, that the grandeur of his style and the extent of his powers were first manifested. Shortly after the completion of this piece, Bartolomeo being at work in the convent of St. Mark, a forcible entry was made into the monastery by the pope's officers for the purpose of seizing the person of Savonarola; a formidable resistance was made by the monks, but the unhappy zealot was borne away, and expiated his opinions at the stake. This event affected Bartolomeo so strongly, that he determined on devoting himself to the cloister, and in 1500 he took the habit of St. Dominic. In 1504 Raffaele made a visit to Florence, and an intimacy commenced between him and Bartolomeo, who communicated to his great contemporary his own principles of colouring, and received from him in return some instructions in perspective. Shortly afterwards Bartolomeo went to Rome, where his mind, naturally timid and sensitive, appears to have been so overwhelmed by the contemplation of the great works of Michel Angelo and Raffaele, that it was with difficulty he persuaded himself to make any practical effort; he painted however two single figures of St. Peter and St. Paul, which were long preserved in the palace of the Quirinal. By his visit to the Vatican he added a purer and more correct taste in design to his own bold style of relief and powerful colouring, and the sublime figure of St. Mark (now in the gallery of Florence) was alone a sufficient proof that he had no reason to shrink from any competition. The great vice of the Florentine school was an ostentatious display of anatomy, which not unfrequently gave to their works, both in painting and sculpture, an appearance little short of disgusting. The fine feeling and good sense of Bartolomeo led him to avoid this error. The subjects in which Bartolomeo delighted were such as most accorded with his strong religious feeling, and gentle temper—Saints, Evangelists, and Madonnas, with the Divine Infant, surrounded by angelic choirs. Bartolomeo died in the convent of St. Mark, in 1517, aged forty-eight. His works are numerous in Italy, and there are some good specimens in the private galleries of England: but the national collection is without any example of this great painter.

BACH, JOHANN SEBASTIAN, whose name holds so conspicuous a place in the musical history of Germany, and from the various branches of whose family have sprung more organists and able contrapuntists than any one family ever produced, was born at Eisenach, in the circle of Upper Saxony, in 1685. He belonged to a family in which the musical faculty seems to have been very largely developed. The founder was Veit Bach, a miller and baker at Presburg, in Hungary, early in the 16th century, who, being obliged to quit his country on account of religious troubles, settled at a village near Saxe Gotha. In the 'Allgemeine Musikalische Zeitung' (1823), is a curious genealogical tree of the Bach family—John Sebastian appearing in the fifth generation—which shows that, down to the middle of last century, there were fifty-eight male descendants from Veit, all of whom, according to Forkel, were professors of music.

When John Sebastian had not quite completed his tenth year, he lost his father, musician to the court and town of Eisenach, and was obliged to claim the protection of an elder brother, organist at Ordruff, who gave him some instructions on the clavicord. His brother soon dying, John Sebastian was again left destitute, when he accompanied one of his schoolfellows to Lüneburg, and entered the choir of St. Michael's as a soprano singer. There he for a while obtained a good livelihood by his fine voice, but on its changing, he found himself once more for some time without resource. In 1703 he became court musician at Weimar; but exchanged this place the year following for that of organist to the new church at Arnstadt. His reputation now began to spread, and in 1708, the reigning Duke of Weimar, offering him the appointment of court organist, he accepted the situation. This afforded him an opportunity of communicating with and hearing many of the great musicians of his day, and his studies continuing unremitting, he became master of every branch of his science. In 1717 he was made director of the concerts, and in executing the duties of this office, he had to compose sacred music for the service of the duke's chapel.

About this time M. Marchand, the celebrated French organist, having visited Dresden, accepted a challenge for a musical contest between himself and John Sebastian Bach; but when the appointed day arrived, and a large company had assembled, it was found that the French musician had left Dresden that very day, without taking leave of a single individual. The king desired that a present of 100 Louis d'or should be sent to Bach, but they never came into his possession. After this, Bach accepted the office of 'kapellmeister' to the Prince

of Anhalt-Cöthen, in which he continued six years. In 1723 he was appointed director of music and cantor to St. Thomas's School at Leipzig, which place he held till his death. On the decease of Prince Leopold of Anhalt-Cöthen, he wrote a funeral cantata, in which are some of his finest double choruses. He now accepted two situations which were little more than honorary—kapellmeister to the Duke of Weissenfels, and court composer to the King of Poland, elector of Saxony.

Bach's second son, Carl Philipp Emanuel, entered the service of Frederic the Great in 1740. The king often expressed a desire to receive a visit from John Sebastian, who, after considerable delay, went to Potsdam, just as the king's concert was on the point of commencing; and was cordially welcomed by Frederic, who suspended the concert that he might at once witness his musical powers. During the evening Bach asked his majesty for a subject on which he might play a fugue. This was immediately given, for the king wrote music very readily, and the voluntary task was executed most satisfactorily. The royal dilettante then asked for another fugue, to be in six parts, which was immediately executed, to the astonishment of all present. After his return to Leipzig he composed the subject given him by the king, in three and six parts, and had it engraved, under the title of 'Musikalisches Opfer' (Musical Offering), and dedicated it to the inventor.

Bach's uninterrupted studies affected his eyes, and an operation which was tried on them having proved unsuccessful, he became quite blind. His constitution was also affected, and he continued declining for half a year. Ten days before his death he was suddenly enabled to see again; but in a few hours he was attacked by apoplexy, and after lingering some time, he expired on the 30th of July, 1750, in the sixty-sixth year of his age. He was twice married, and had by his first wife seven children; by his second, thirteen; in all, eleven sons and nine daughters.

So great was Sebastian Bach as an organ-player, that he had only one rival; but that one was Handel, and something similar might be said of him as a composer for the organ. Bach's compositions, in almost every class, are very numerous; of these, perhaps the most generally known out of Germany are his 'Clavecin bien-Tempéré,' or Preludes and Fugues in all the tones and semitones, major and minor, which were composed as exercise for his sons; but his vocal works are more likely to maintain his popularity with the general public. Among them are the funeral cantata before mentioned, a magnificat, a motet, several 'chorals,' or psalm-tunes, and, above all, his 'Passionsmusik,' which is a work of great genius as well as science.

Bach's fame has of late years been steadily advancing with English musicians, in proportion with the advance among them of a higher scientific culture. In London, following the example of various cities of Germany, there was in 1850 a Bach Society formed by several of the leading members of the musical profession, for the special study and practice of the compositions of Sebastian Bach. Some of his great works have since been performed for the first time in London, and listened to with interest by the general public. But it is not to be expected that his works will ever be what is termed popular. Their immense difficulty will always prevent his great works from being frequently played; and their grandeur is not likely to be felt by the un instructed auditor to whom their elaborate structure is unfamiliar. The greatness and power, and the consummate science of Bach, can be appreciated only by the highly educated musician; and with him the name of Bach will be sure to stand among the very foremost in the list of musical composers. During the last few years some approaches have been made towards collecting and publishing a complete edition of his numerous works; several of his more important vocal pieces, his grand mass in B minor, &c., have been issued by the Leipzig Bach Society; and many of his instrumental pieces have appeared under the editorial care of M. Peters of Leipzig.

BACH, FRIEDEMANN, eldest son of Sebastian, followed in his father's footsteps as a performer. He preferred playing extemporaneously, and therefore left but little behind him; but some few fugues which are published, are undeniable proofs of his knowledge and talent. He died at Berlin in 1784, in very distressed circumstances.

BACH, CARL PHILIP EMANUEL, second son of Sebastian, was born at Weimar in 1714. He was educated as a civilian, but adopted music as his profession. In 1738 he went to Berlin, and entered the service of Frederic the Great in 1740. In 1767 he succeeded Telemann, as music-director at Hamburg, and likewise became 'kapellmeister' to the king's sister—the Princess Amelia. He died in 1788. Emanuel Bach composed much for the piano-forte, and it has been said that Haydn was much indebted to him for his style; but this may be fairly doubted. His works scarcely seem to justify the panegyrics which have been lavished on his powers of composition.

BACH, JOHANN CHRISTIAN, called Bach of Milan, and afterwards of London, was not instructed by his father, but received his musical education chiefly in Italy. He came to England in 1763, to compose for the King's Theatre, and produced some operas, which were superior to most of the works then in vogue, but have long been forgotten. Soon after the marriage of George III., Christian was appointed music-preceptor to Queen Charlotte, of which office he enjoyed the salary till his death. In conjunction with Abel he commenced and carried on for nearly twenty years a series of subscription concerts, which

were extremely successful. He composed much, and of all kinds, but his works are now scarcely remembered. He died in London in 1782.

BACIOCCHI, MARIE ANNE ELISA BONAPARTE, the eldest of the sisters of Napoleon I., born at Ajaccio in Corsica, in 1777, received her early education in the Royal school of St.-Cyr, near Paris. When that institution was suppressed by the National Convention, in 1792, Marie Anne Bonaparte returned to Corsica, whence she emigrated with her mother and sisters to Marseille, the English having occupied her native island. At Marseille she married, in 1797, her countryman Captain Baciocchi, a retired officer of the former Royal Corsican regiment. In the following year she removed to Paris, where her brother Lucien was a member of the Council of the Five Hundred, and she undertook to do the honours of his saloon. Here she became acquainted with several literary and scientific men, with whom she loved to dispute upon all sorts of topics. She rose in rank and station with the rest of her family, in consequence of her brother Napoleon's elevation to supreme power. After his assumption of the imperial crown, Napoleon made Baciocchi and his wife Prince and Princess of Piombino, and soon after of Lucca, when Marie Anne assumed the name of Elisa. In 1806 she received the principality of Massa and Carrara. Her administration—for in it her husband had no share—was upon the whole beneficial to Lucca, where she fixed her residence. In March, 1809, Napoleon by a decree appointed the Princess Elisa to be Grand Duchess of Tuscany, and to administer in his name the three departments into which that country was divided as a part of the French empire. Her husband was not named in the imperial decree. In consequence of this new appointment, the Princess Elisa removed to Florence, where she kept her court until the downfall of Napoleon. She was by no means popular at Florence, partly, perhaps, because she was there a mere lieutenant of her imperious brother, and as such was obliged to enforce all his obnoxious measures—the conscription, the burdensome taxation, the rigorous police, &c. But it seems also as if her removal to a larger sphere of administration had rendered Elisa more haughty, harsh, and self-willed. She became very fond of military pomp and parade. In 1814, when the allied armies advanced into Tuscany, Elisa left Florence, and in the following year went to Heimbürg, near Vienna, where her sister Caroline Murat had taken up her residence. She afterwards removed to Bologna in the Papal States, where she went by the name of Countess of Caupugnano. She died at Bologna, of a nervous fever, in August 1820, leaving a son, Frederic Baciocchi, who died at Rome in 1833 of a fall from his horse, and a daughter, who married Count Camerata of the Papal States. The father, Felice Baciocchi, purchased the splendid palace of Rauuzzi at Bologna and the title of a Roman prince, and died there in 1841. (*Lesur, Annuaire Historique; Duchesse d'Abrantes, Salons de Paris; Biographie Universelle.*)

*BACK, SIR GEORGE, was born at Stockport in 1796, and entered early into the naval service of his country. In 1809, when serving as midshipman on board the 'Arethusa,' he was taken prisoner by the French, and only recovered his liberty on the termination of the war. Having little hope of employment during the peace, he turned his energies into another direction. He accompanied Sir John Franklin on his northern voyage in 1818; and afterwards in the first and second voyages of the same commander (in 1819 and 1823) to explore the Arctic Regions. Like the rest of his associates, he suffered great privations in these voyages, and endured severe hardships, but his ardour was unchecked. In 1833 he offered to undertake an overland journey in search of Captain Ross, who had left England in 1829 to attempt the North-West Passage, and had been long unheard of. Back's offer was accepted; he left England in February, accompanied by Dr. King, and proceeded by the North American lakes, and the Hudson's Bay Territories, to the shores of the Polar Sea. While on his way he was made acquainted with the safe return of Captain Ross, but determined to proceed for the purpose of extending the geographical knowledge of those regions. From Sussex Lake he descended a river, now named the Back River, impeded by rapids, dangerous falls, and sand-banks, till he reached the Polar Sea at Cockburn Bay, in 67° N. lat., 90° W. long. He carefully examined the coasts, and traced them as far as Bathurst Inlet. He also made some interesting observations on the aurora borealis, and its influence upon the compass. For these services he was raised to the rank of captain in 1835. In 1836, Captain Back received the command of the 'Terror,' in the expedition to examine the coasts between Regent Inlet and Cape Turnagain; but he was caught in the ice, and only with great difficulty saved his vessel. He then returned to England, and in 1838 was knighted, and received a medal from the Geographical Society for his exertions in extending geographical knowledge. Sir George has written two works on the subject of his labours—'A Narrative of the Expedition along the Shores of the Arctic Ocean in the years 1833, 1834, and 1835;' and 'A Narrative of an Expedition undertaken with a View to Geographical Discovery on the Arctic Shores.'

BACKHUYSEN, LUDOLPH, a celebrated marine-painter, was born at Embden in 1631. Being intended by his parents for a mercantile profession, he was sent to Amsterdam at the age of eighteen, and placed in the counting-house of M. Bartholet, an eminent merchant; and it was while in the employment of that gentleman that he first manifested the possession of a talent for painting. The latent faculty however was stimulated by the picturesque objects which the

sea presented to young Backhuysen before the windows of his office, and his first delineations were of shipping, done with a pen in a style of extraordinary beauty and correctness. These drawings excited such surprise and admiration, that it became a fashion to possess them, and they were sold at the prices of 10, 20, and even 100 florins each. Backhuysen now determined on relinquishing his commercial pursuits, and devoting himself to art. His first instructor was Albert Van Evendingen; but he made acquaintance with all the artists in the city, and spent a large portion of his time in their studies, by this means acquiring a full mastery in the executive part of his art. But his study was the gale and the storm; nor did he shrink from the perils which accompanied the study of Nature in her sternest and most appalling aspects. By large rewards he was accustomed to induce boatmen to put to sea at times when no other person would venture from shore. Amidst the dash of waves, the roaring of breakers, and the danger of vessels, he it is said sat making his sketches with perfect composure. He stamped, by this mode of study, a character of truth on his works which could have been obtained by no other means; and he acquired the rare distinction of forming a style peculiarly his own. So earnest was he in this course of practical study, that the moment he landed from his marine excursions, he hastened to his painting-room, nor would he admit the visits of his most intimate friends until he had transmitted his impressions to canvass. He was singularly industrious, and the number of his works is astonishing. But one mischievous result of this unceasing labour was that he fell into a sort of mechanical mannerism, which is very unpleasantly evident in many of his later works. Still his pictures possess, in a very high degree, the peculiar excellencies of the Dutch school,—richness, transparency, delicate handling, and appropriate, though in his case a somewhat heavy colour. Few artists have excelled him in the art of giving depth without darkness: frequently, in his pictures of an approaching storm, the very atmosphere seems to labour with gloom, yet the clearness of effect is not in the least impaired.

Backhuysen's merits were fully appreciated in his own lifetime. His works were eagerly sought after: among other important commissions, he was employed by the burgomasters of Amsterdam to paint a large picture, with a multitude of vessels, and a view of the city at a distance; for which he received 1300 guilders, and a present also of considerable value. This picture was sent, in 1665, as a present to Louis XIV., who placed it in the Louvre. Many royal personages honoured the artist by visiting his study, among them the king of Prussia, and the Czar Peter; the latter especially found his taste for nautical affairs gratified by the frequent inspection of his works. He engaged Backhuysen to make designs of various vessels, and delighted to converse with him on the mode of constructing and manœuvring them, in which Backhuysen was thoroughly skilled. At the age of 71, he amused himself with etching a set of views on the Y, near Amsterdam. He died in 1709, aged 78 years. His pictures are numerous in Holland, and not unfrequent in English collections. Many of them have been engraved, and some were etched by himself.

BACON, ROGER, the greatest of English philosophers before the time of his celebrated namesake, was born near Ilchester, in Somersetshire, about the year 1214. He was educated at Oxford, and, according to the usual custom of his day, proceeded to Paris, which was then the first university in the world. The course of study in vogue, however unfavourable to independence of thought, did not give so great a preponderance to the works of Aristotle as was afterwards the case. The theology of the day had set strongly against philosophy of every species. In 1209, a council at Paris condemned and burnt, if not the works of Aristotle, at least the mutilated and interpolated translations from the Arabic which then existed. But towards the middle of the century, Latin versions of Aristotle's works began to appear, and the philosophy contained in them to be warmly advocated by the new orders of Franciscans and Dominicans, and particularly by Albertus Magnus. The reputation of Aristotle from this time advanced so rapidly, that he had gained the exclusive title of 'the Philosopher' by the time Roger Bacon wrote his 'Opus Majus.' But Bacon, who was better versed in the original than most of his contemporaries, freely criticises all he meets with (especially the merit of the translations, all which he says he would burn, if he could), and is himself an early and sufficient proof that the absurdities of his contemporaries ought not to be called 'Aristotelian,' any more than Aristotle himself 'the Philosopher.'

After his return to Oxford, with a doctor's degree granted at Paris, which was immediately also confirmed by the Oxford university, he took the vows of a Franciscan in a convent possessed by that order at Oxford, on the persuasion, it is said, of Robert Greathead or Grostête, bishop of Lincoln. From the time of his return, which is stated to have been in 1240, he applied himself closely to the study of languages, as well as to experimental philosophy. The vow of the Franciscans was poverty, manual labour, and study; but the first two were soon abandoned. Bacon does not appear to have wanted means, for he says himself that in twenty years he spent 2000 livres (French) in books and instruments; a very large sum in those days. His brethren soon began to manifest a spirit of enmity, a prohibition being issued against Bacon's lectures in the University, as well as against the transmission of any of his writings beyond the walls of his convent. The charge made against him was that of magic, which was then frequently

brought against those who studied the sciences, and particularly chemistry. Brought up to consider philosophy as nearly allied to, if not identical with, heresy itself, many of the clergy of that day were no doubt honest believers in its magical power; but we can hardly doubt that there were a few more acute minds, who saw that Roger Bacon was in reality endeavouring to evoke a spirit whose influence would upset the power they had acquired over the thoughts of men, and allow them to read and reflect, without fear of excommunication, or the necessity of inquiring what council had authorised the book. The following detached passages of the 'Opus Majus' no doubt contain opinions which its author was in the habit of expressing, and they deserve attention as illustrative of the teaching of the father of English philosophy:—"Most students have no worthy exercise for their heads, and therefore languish and stupefy upon bad translations, which lose them both time and money. Appearances alone rule them, and they care not what they know, but what they are thought to know by a senseless multitude.—There are four principal stumbling-blocks in the way of arriving at knowledge—authority, habit, appearances as they present themselves to the vulgar eye, and concealment of ignorance combined with ostentation of knowledge.—Even if the first three could be got over by some great effort of reason, the fourth remains ready.—Men presume to teach, before they have learnt, and fall into so many errors, that the idle think themselves happy in comparison—and hence both in science and in common life we see a thousand falsehoods for one truth.—And this being the case, we must not stick to what we hear and read, but must examine most strictly the opinions of our ancestors, that we may add what is lacking, and correct what is erroneous, but with all modesty and allowance.—We must, with all our strength, prefer reason to custom, and the opinions of the wise and good to the perceptions of the vulgar: and we must not use the triple argument; that is to say, this has been laid down, this has been usual, this has been common, therefore it is to be held by. For the very opposite conclusion does much better follow from the premises. And though the whole world be possessed by these causes of error, let us freely hear opinions contrary to established usage."

As might be supposed, Roger Bacon cultivated the acquaintance of men who held similar sentiments. Among them was Grostête, bishop of Lincoln, who usually resided at Oxford. Grostête, who was a good mathematician, and a resolute opponent of undue interference on the part of the see of Rome, had opposed Innocent IV., who attempted to appoint his nephew, a boy, to a prebend at Lincoln. On being excommunicated, Grostête appealed from the tribunal of Rome to that of Christ. It is not unlikely that the subsequent imprisonment of Bacon was prolonged in consequence of the feelings still cherished in reference to the independent conduct of his friend Bishop Grostête. In the year 1265, Clement IV. was placed in the papal chair. He had previously, when cardinal-bishop of Sabina, been legate in England, and had heard of Bacon's discoveries, and earnestly desired to see his writings; but, as before stated, the prohibition of the Franciscans prevented his wish being complied with. After his election as head of the Church, Bacon, conceiving that there would be neither danger nor impropriety in disobeying his immediate superiors at the command of the pope, wrote to him, stating that he was now ready to send him whatever he wished for. The answer was a repetition of the former request; and Bacon accordingly drew up the 'Opus Majus,' of which it may be presumed he had the materials ready. It appears that he had mentioned the circumstances in which he stood; for Clement's answer requires him to send the work with haste, any command of his superiors or constitution of his order notwithstanding, and also to point out, with all secrecy, how the danger mentioned by him might be avoided. The book was sent in the year 1267, by the hands of John of London, a pupil whom he in one place commends as one of the only two good mathematicians he knows. Before the 'Opus Majus,' Bacon, according to his own account, had written nothing except a few slight treatises, 'capitula quedam.'

With the 'Opus Majus' he sent, it is said, also two other works, the 'Opus Minus' and the 'Opus Tertium,' the second a sort of abstract of the first, and the third a supplement to it. These works exist in manuscript in the Cottonian Library, but have not been printed. Of the 'Opus Tertium' a second manuscript was discovered a few years back in the library at Douay by M. Victor Cousin, who has given an account of it and an elaborate criticism on Roger Bacon's writings and character as a philosopher in the 'Journal des Savants' for 1848. The Douay manuscript is incomplete, but it supplies the deficiencies in the British Museum copy. It appears that, after the death of Clement, which took place in November 1268, Bacon revised and augmented the 'Opus Minus.' What reception Clement gave them is not certainly known, but he could scarcely have received the work before he was seized with his last illness.

Till the year 1278 Bacon was allowed to remain free from open persecution, but in that year Jerome of Ascoli, general of the Franciscan order, afterwards pope under the title of Nicholas IV., being appointed legate to the court of France, this was thought a proper opportunity to commence proceedings. Bacon, then sixty-four years old, was accordingly summoned to Paris, where a council of Franciscans, with Jerome at their head, condemned his writings, and committed him to close confinement. We cannot learn that any offer of pardon was

made to the accused upon his recantation of the obnoxious opinions, as usual in such cases, which, if we may judge from the 'Opus Majus,' Bacon would have conceived himself bound to accept, at least if he recognised the legality of the tribunal. A confirmation of the proceeding was immediately obtained from the court of Rome. During ten years every effort made by him to procure his enlargement was without success. The two succeeding pontiffs had short and busy reigns, but on the accession of Jerome (Nicholas IV.) Bacon once more tried to attract notice. He sent to that pope, it is said, a treatise on the method of retarding the infirmities of old age, the only consequence of which was increased rigour and closer confinement; but that which was not to be obtained from the justice of the pope was conceded to private interest, and Bacon was at last restored to liberty by the intercession of some powerful nobles. Some say he died in prison; but the best authorities unite in stating that he returned to Oxford, where he wrote a compendium of theology, and died shortly after Nicholas IV., probably in 1292, as Anthony à Wood states. He was buried in the church of the Franciscans at Oxford.

Of the asserted works of Bacon there is a very large catalogue, cited mostly from Bale and Pits, in the preface to Dr. Jebb's edition of the 'Opus Majus.' They amount to 101 treatises in all, on a great variety of subjects; but probably most of these were extracts from the 'Opus Majus,' &c., with separate titles, while others are improperly attributed to Roger Bacon. The principal manuscripts of the 'Opus Majus' are—one in Trinity College Library, Dublin, discovered by Dr. Jebb, which forms the text of his edition; two in the Cottonian Library, one in the Harleian, one in the library of Corpus Christi College, Cambridge; one in that of Magdalen College, two in the King's Library—all containing various parts of the work. These are independent of the 'Opus Minus' and 'Opus Tertium' in the Cottonian Library, already mentioned; of some in Lambeth palace, in the Bodleian Library at Oxford, and of several others at home and abroad. Pope Clement's letters are in the Vatican library.

Of printed works we have found the following:—'Perspectiva,' Frankfurt, 1614; 'De Speculis' and 'Specula Mathematica,' Frankfurt, 1614, reprinted in 1671; 'De Mirabili Potestate Artis et Naturæ,' Paris, 1542; Girard, 'De l'Admirable Pouvoir, &c., ou est Traicté de la Pierre Philosophale' (translation of the preceding), Paris, 1557, reprinted in 1629; 'Scripta quædam de Arte Chemiæ,' Frankfurt, 1603 and 1620; 'Speculum Alchemiæ,' and 'De Secretis Operibus Artis et Naturæ, et de Nullitate Magiæ,' in vols. ii. and v. of Zetzner's 'Theatrum Chemicum,' Strasbourg, 1659; the 'Opus Majus,' edited by Dr. Jebb, London, 1733; 'De Retardandis Senectutis Accidentibus,' Oxford, 1590, translated by Dr. R. Browne, London, 1683. In a volume of tracts on 'Alchemy,' Lyon, 1557, there are two attributed to Roger Bacon; and there is one (the 'Speculum Alchemiæ,' in English) in a similar collection, London, 1683.

It only remains for us to take a general view of the character of Roger Bacon's writings, and of the contents of the 'Opus Majus.' It is surprising how little is known of this work, the only one to which we can appeal, if we would show that philosophy was successfully cultivated in an English university during the 13th century. It is of course in Latin, but in Latin of so simple a character, that we know of none in the middle ages more easy to read; and it forms a brilliant exception to the stiff and barbarous style of that and succeeding times.

The charge of heresy appears to be by no means so well founded as a Protestant would wish. Throughout the whole of his writings Bacon is a strict Roman Catholic, that is, he expressly submits matters of opinion to the authority of the Church. His zeal for Christianity, in its Latin or western form, breaks out in every page; and all science is considered with direct reference to theology, and not otherwise: but at the same time, to the credit of his principles, considering the persecuting age in which he lived, there is not a word of any other force except that of persuasion. He takes care to have both authority and reason for every proposition that he advances; perhaps indeed he might have experienced forbearance at the hand of those who were his persecutors, had he not so clearly made out prophets, apostles, and fathers to have been partakers of his opinions. "But let not your Serenity imagine," he says, "that I intend to excite the clemency of your Holiness, in order that the papal majesty should employ force against weak authors and the multitude, or that my unworthy self should raise any stumbling-block to study." Indeed the whole scope of the first part of the work is to prove, from authority and from reason, that philosophy and Christianity cannot disagree—a sentiment altogether of his own revival, in an age in which all philosophers, and mathematicians in particular, were considered as at best of dubious orthodoxy.

The reasoning of Bacon is generally directly dependent upon his premises, which, though often wrong, seldom lead him to the prevailing extreme of absurdity. Even his astrology and alchemy, those two great blots upon his character, as they are usually called, are, when considered by the side of a later age, harmless modifications, irrational only because unproved, and neither impossible nor unworthy of the investigation of a philosopher, in the absence of preceding experiments. His astrology is physical. "With regard to human affairs, true mathematicians do not presume to make certain, but consider how the body is altered by the heavens; and the body being altered, the mind is

excited to public and private acts, free will existing all the same." He appears to have firmly believed in planetary influence, and in particular the effect of the constellations on the several parts of the human body.

We must draw a wide distinction between the things which Bacon relates as upon credible authority, and the opinions which he professes himself to entertain from his own investigations. In almost every page we meet with something now considered extremely absurd, and with reason. But before the multiplication of books, and the free interchange of facts and opinions by means of the printing-press, a book which was written in one country found its way but slowly into others, one copy at a time; and a man of learning seldom met those with whom he could discuss the probability of any narrative. The adoption of the principle that a story must be rejected because it is strange, would then have amounted to a disbelief of all that had been written on physics—a state of mind to which we cannot conceive any one of that age bringing himself. Nor can we rightly decide what opinion to form of Bacon as a philosopher, until we know how much he rejected as well as how much he believed. These remarks apply particularly to his alchemy: he does not say he had made gold himself, but that others had asserted themselves to have made it; and his account of the drink by which men had lived hundreds of years is a relation taken from another. It is fair to notice that there is not in Bacon's alchemy any direction for the use of prayers, fasting, or planetary hours.

The great points by which Bacon is known are his reputed knowledge of gunpowder and of the telescope. With regard to the former, it is not at all clear that what we call gunpowder is intended, though some detonating mixture, of which saltpetre is an ingredient, is spoken of as commonly known. The passage is as follows:—"Some things disturb the ear so much, that if they were made to happen suddenly, by night, and with sufficient skill, no city or army could bear them. No noise of thunder could compare with them. Some things strike terror on the sight, so that the flashes of the clouds are beyond comparison less disturbing; works similar to which Gideon is thought to have performed in the camp of the Midianites. And an instance we take from a childish amusement, which exists in many parts of the world, to wit, that with an instrument as large as the human thumb, by the violence of the salt called saltpetre, so horrible a noise is made by the rupture of so slight a thing as a bit of parchment, that it is thought to exceed loud thunder, and the flash is stronger than the brightest lightning." 'Opus Majus,' p. 474.

There are indeed passages in the work 'De Secretis Operibus,' &c. (cited by Hutton, 'Dictionary,' article 'Gunpowder'), which expressly mention sulphur, charcoal, and saltpetre as ingredients. But independently of the claim of the Chinese and the Indians, the receipt for gunpowder is given by Marcus Græcæus, who is mentioned by an Arabic physician of the 9th century, in his work, 'Liber Ignium,' now existing only in Latin translations from the Greek.

With regard to the telescope, it must be admitted that Bacon had 'conceived' the instrument, though there is no proof that he carried his conception into practice, or 'invented' it. His words are these:—"We can so shape transparent substances, and so arrange them with respect to our sight and objects, that rays can be broken and bent as we please, so that objects may be seen far off or near, under whatever angle we please; and thus from an incredible distance we may read the smallest letters, and number the grains of dust and sand, on account of the greatness of the angle under which we see them; and we may manage so as hardly to see bodies, when near to us, on account of the smallness of the angle under which we cause them to be seen; for vision of this sort is not a consequence of distance, except as that affects the magnitude of the angle. And thus a boy may seem a giant, and a man a mountain," &c. The above contains a true description of a telescope; but if Bacon had constructed one he would have found that there are impediments to the indefinite increase of the magnifying power, and still more that a boy does not appear a giant, but a boy at a smaller distance.

It is worth notice, that these ideas of Bacon did, in after times, produce either the telescope, or some modification of it, consisting in the magnifying of images produced by reflection, and that before the date either of Jansen or Galileo. Thomas Digges, son of Leonard Digges, in his 'Stratoticos,' London, 1590, p. 359, thus speaks of what his father had done, in the presence, as he asserts, of numerous living eye-witnesses:—"And such was his Felicitie and happie successe, not only in these conclusions, but also in y^e Optikes and Catoptikes, that he was able by Perspective Glasses, duly acutuate upon convenient angles, in such sort to discover every particularitie of the country round about, wheresoener the Sunne beames might pearse: as sithence Archimedes (Bacon of Oxford onely excepted) I have not read of any in action ever able by means natural to performe the like. Which partly grew by the aid he had by one old written book of the same Bakon's Experiments, that by strange adventure, or rather Destinie, came to his hands, though chiefly by conioyning continuall laborious Practise with his Mathematical Studies." The same Thomas Digges, in his 'Pantometria,' London, 1591, Preface, repeats the story with more detail, omitting however all mention of Bacon.

The question has been agitated whether the invention of spectacles is due to Bacon, or whether they had been introduced just before he

wrote. He certainly describes them, and explains why a plane convex glass magnifies. But he seems to us to speak of them as already in use. "Hence this instrument is useful to old persons and those who have weak eyes."

The 'Opus Majus,' as published by Dr. Jebb, consists of six books or parts. It begins with a book on the necessity of advancing knowledge, and a dissertation on the use of philosophy in theology. It is followed by books on the utility of grammar and mathematics; in the latter of which he runs through the various sciences of astronomy, chronology, geography, and music. The account of the inhabited world is long and curious, and though frequently based on that of Ptolemæus or the writings of Pliny, contains many new facts from travellers of his own and preceding times. His account of the defects in the calendar was variously cited in the discussions which took place on the subject two centuries after. The remainder of the work consists of a treatise on optics and on experimental philosophy, insisting on the peculiar advantages of the latter. The explanation of the phenomena of the rainbow, though very imperfect, was an original effort of a character altogether foreign to the philosophy of his day. He attributes it to the reflection of the sun's rays from the cloud; and the chief merit of his theory is in the clear and philosophical manner in which he proves that the phenomenon is an appearance, and not a reality. Between the two last-mentioned books is a treatise, 'De Multiplicatione Specierum,' entirely filled with discussions somewhat metaphysical upon the connection and causes of phenomena. A seventh book on moral philosophy completed the work in its original state; but this book has been lost or overlooked. M. Cousin says that the Douay manuscript of the 'Opus Tertium,' noticed above, makes express and precise reference to the treatise on moral philosophy, of which the 'Opus Tertium' professes to be an abridgment, with certain emendations.

BACON, SIR NICHOLAS, father of Sir Francis Bacon, and Lord Keeper of the Great Seal of England during the first twenty years of the reign of Elizabeth, was descended from an ancient and wealthy family in Suffolk, and was born in the year 1510 at Chiselmhurst in Kent. He received his scholastic education at Bene't (Corpus Christi) College, Cambridge, and having finished his course of study there, spent a considerable time abroad, and particularly at Paris, for the purpose of completing his education. On his return to England he kept his terms at Gray's Inn, and was called to the bar in that society. In 1537, when he was only twenty-seven years of age, he was appointed solicitor to the Court of Augmentations, and in 1546 he was promoted by Henry VIII. to the office of attorney of the Court of Wards, a place of considerable emolument and responsibility, which he continued to hold during the reign of Edward VI. Upon the dissolution of the monasteries in 1539, Sir Nicholas Bacon prepared and presented to Henry VIII. a written project for the formation of a college for the study of politics and diplomacy, to be endowed with part of the property of the dissolved religious houses. This design miscarried, probably, as Burnet suggests, because the king, "before he was aware of it, had so outrun his bounty, that it was not possible for him to bring any such projects to effect." Having adopted the Protestant faith, Sir Nicholas Bacon was excluded from all favour or public employment during the reign of Mary; but upon the accession of Elizabeth he was selected, with Sir William Cecil, Sir Francis Knollis, and several others of the Protestant party, to be of her privy council, and to qualify the influence of those of the Catholic party whom she thought it prudent to retain as her advisers. With Cecil he was connected not only by opinion and politics, but by relationship, as they both married daughters of Sir Anthony Cooke, of Giddy Hall, in Essex. In December 1558 the queen gave the Great Seal to Sir Nicholas Bacon, making the appointment by letters-patent, which rendered the office permanent, and expressly gave him all the rank and authority of a Lord Chancellor.

On the 25th of January 1559 Sir Nicholas Bacon opened the first parliament of Elizabeth with a temperate speech, recommending in particular to the Lords and Commons a candid consideration of the religious differences which then agitated the nation, with a view to their satisfactory arrangement. This speech is a judicious performance, well calculated to conciliate contending factions and to remove the difficulties by which Elizabeth's government was beset at the commencement of her reign. One of the most serious of these difficulties was the settlement of religion, and in this work Sir Nicholas Bacon was an important instrument both in council and in action. In March 1559 the queen appointed a public conference to be held in Westminster Abbey, for the purpose of discussing several controverted points in the doctrines and ceremonies of the Church of Rome. It was agreed that nine divines should argue on each side, and Sir Nicholas Bacon, as Lord Keeper, was nominated president, or moderator. The conference, as is well known, ended abruptly, and without any approach towards an agreement.

Bacon's intimacy with Sir William Cecil, as well as his own upright and manly conduct, enabled him generally to retain the favour of the queen; but in 1564 he was suspected of having approved, and even assisted in writing, a book, published by one Hales, which questioned the title of Mary, queen of Scotland, to succeed, after Elizabeth, to the English throne. This was opposed to the sentiments at that time held both by Elizabeth and the Earl of Leicester; and when the book

was expressly complained of by Mary's ambassador, the disapprobation of the court made itself decisively felt. Hales was committed to the Tower, and the Lord Keeper, who is said not to have had more hand in the book than Sir William Cecil, was dismissed from the privy council and from court, and discharged from all interference with public affairs except in the Court of Chancery. At length however, by the assistance of Cecil, who continued through life his firm friend, Bacon succeeded in reinstating himself in the good opinion of the queen; and from that time until his death he appears to have enjoyed her favour and full confidence without interruption. In 1577 the queen visited him at the splendid mansion which he had lately built at Gorhambury, in Hertfordshire; and it was to that occasion that the anecdote refers which is related by Lord Bacon in his 'Apophthegms.' Upon the queen's telling him "that his house was too little for him," he happily replied, "Not so, madam; but your majesty has made me too great for my house."

Sir Nicholas Bacon died on the 20th of February 1579, in the 70th year of his age. The character of his mind, as given by his son, Lord Bacon, appears to be just and accurate, and is consistent with the facts which are recorded of his life and conduct. "He was," says he, "a plain man, direct and constant, without all finesse and doubleness, and one that was of a mind that a man, in his private proceedings and estate, and in the proceedings of state, should rest upon the soundness and strength of his own courses, and not upon practice to circumvent others."

Many speeches of Sir Nicholas Bacon as Lord Keeper upon formal occasions will be found in the parliamentary history of the first twenty years of Elizabeth's reign, and several addresses by him to judges on being called to the bench are still extant in various depositories of manuscripts. His addresses on these occasions are replete with good sense. Of his decisions and judgments in the Court of Chancery few records are preserved. Among the Harleian Manuscripts in the British Museum there is one (No. 39) which contains a very sensible judicial opinion pronounced by Sir Nicholas Bacon upon the question whether a peer of the realm is privileged from an attachment from the Court of Chancery for disobedience to a decree or order of that court. This question he decided in the negative.

BACON, FRANCIS, the youngest son of Sir Nicholas Bacon, was born at York House in the Strand, on the 22nd of January, 1561. In boyhood he was sprightly and intelligent beyond his years. Nothing is known of his early education. Having however parents of a superior order—a father distinguished as a lawyer and a statesman, and a mother gifted with uncommon abilities, and eminent for her learning and piety—Bacon was placed favourably, from the first, for the formation of a learned and a virtuous character. In his 13th year he was sent to Trinity College, Cambridge, and was placed under the tuition of Dr. Whitgift, at that time master of the college, and afterwards Archbishop of Canterbury. Here Bacon studied with diligence and success. Dr. Rawley, his chaplain and biographer, tells us, on the authority of Bacon himself, that when at the university, about sixteen years of age, he conceived a dislike to the philosophy of Aristotle, it being a philosophy (as he used to say) "only strong for disputations and contentions, but barren of the production of works for the life of man." This feeling he ever after retained, yet "ever ascribed all high attributes to Aristotle himself."

On leaving Cambridge, Bacon entered Gray's Inn as a student of law, but his attendance in London not being required for some years, by the regulations of his inn, he was sent, in compliance with a custom at the time common among the nobility, to study the institutions and manners of other countries. He went accordingly in the suite of Sir Amias Paulet, the British ambassador to the court of France. His superior sagacity and discretion soon induced the ambassador to intrust him with a message of some delicacy and importance to the queen; a commission which Bacon executed so as to obtain the royal approbation. On his return to Paris he made frequent excursions into the country, spent some time in Poitiers, and busied himself in collecting information on the characters and resources of the different princes of Europe. His work 'Of the State of Europe,' in which he arranged and estimated the information thus collected, and which was written when he was nineteen years of age, displays conspicuously the industry, guided by deep penetration, which characterised his youthful mind.

His studies abroad were interrupted by the death of his father in 1579. Returning to London on this occasion, he found himself the only one of his family left unprovided for; his father having been prevented by the suddenness of his death from purchasing an estate with the money set aside for his youngest son. Instead of the whole, Francis received only a fifth share of the money. This caused him 'straits and difficulties' in his youth. When a student in Gray's Inn, he divided his time between law and philosophy, but law was his principal study. Though when a student he sketched his great work the 'Organon,' in a piece which his youthful pride entitled 'Partus Temporis Maximus,' 'The Greatest Birth of Time,' his studies were chiefly directed to legal subjects.

On the 27th of June 1582, he was called to the bar. His practice soon became considerable. In 1586, he was made a bencher. In his twenty-eighth year he became counsel extraordinary to the queen. In 1588 he was appointed a reader to his Inn; and again, in 1600, the

Lent double-reader; appointments which were generally conferred on men of eminence in the profession, and seldom on persons so young as Bacon in years and practice, when he first received the honour. His double reading on the Statute of Uses has been re-published several times, first in 1642; and in 1804 it was edited by William Henry Rowe, as a work of high authority on the difficult subject which it investigates.

Although connected with the most powerful family of Elizabeth's reign—the nephew of Lord Burleigh, and the cousin of Sir Robert Cecil—Bacon's advancement corresponded neither to the natural influence of his talents nor the apparently favourable position in which he was placed by his connections. The Cecils represented him to the queen as a speculative man; a dangerous individual therefore in the realities of business. All that they ever procured for him was the reversion of the office of Registrar of the Star Chamber, an appointment the salary of which, 1600*l.* per annum, he did not receive till after twenty years had elapsed. The exertions of Essex in behalf of Bacon were more hearty but less efficient. The office of solicitor-general becoming vacant, Essex endeavoured to procure the place for his friend, and when baffled by the superior influence of the Cecils, he generously made him a present of Twickenham Park, worth about 1800*l.*, and so beautiful a spot, that Bacon called it 'a Garden of Paradise.'

The friendship of Bacon for this nobleman was not one of mere interest; and Essex made him this liberal present because he knew that Bacon's friendship for him had been a bar to his promotion. But a coldness came over their friendship owing to difference of policy and opinion. Bacon in vain intreated Essex to desist from the proceedings which caused his ruin. They parted on bad terms in consequence. Bacon reckoned the last act of Essex no better than madness. When ruin closed round upon him, Bacon did not desert him. Risking and encountering the displeasure of the queen on behalf of a friend, of whose conduct he did not approve, Bacon did everything that ingenious remonstrance and affectionate intreaty could do with her majesty in behalf of the ill-advised earl. Although officially called to appear as one of her majesty's counsel against his former friend, the opportunity which his position gave him of mitigating the severity of accusation, and of more effectually securing the interests of his friend at court, were not neglected by him, and the mildness of his manner of conducting the case, his choice of a party the least prominent possible, and the disinterestedness and dexterity with which he urged the queen for the pardon and restoration of Essex, appear to show that he tried at least to serve his friend in difficult circumstances. When commanded by the queen and her counsel to draw up a declaration of the treasons of Robert Earl of Essex; it was found necessary to alter and embitter it considerably, her majesty remarking on first reading it, "I see old love is not easily forgotten." By the general public Bacon's conduct was much censured, and he thought it incumbent on himself to address a letter, after the earl's execution, to one of his most devoted friends in vindication of the part which he had acted. But the vindication it must be owned is not grounded on any very noble motives.

In 1592 Bacon was returned to parliament for the county of Middlesex, and he distinguished himself in the debates by taking the popular side. His first political production, published in 1594, was occasioned by a libel, entitled 'A Declaration of the Causes of the Great Troubles.' Although charged with flattery to the queen and the ministry, the pamphlet is more a vindication of England than of its government. In 1597, his most popular work, 'Essays or Counsels, Civil and Moral,' was published; but this first edition contains only ten essays, and these in subsequent editions were enlarged to nearly double their original dimensions. About the same time appeared his 'Maxims of Law.' His circumstances at this time were very bad: he was disappointed in his attempts at forming a lucrative matrimonial connection, and was twice arrested for debt. Two years afterwards his 'History of the Alienation Office' was written: the manuscript is in the Inner Temple Library. His 'In Felicem Memoriam Elizabethæ Angliæ Reginæ' was also written about this period, but was not published until after his death. This work, entitled in English 'Felicities of Queen Elizabeth,' is a noble eulogium on the character of an illustrious princess, covering all the parts of her history with the eloquent praise of one whose admiration flowed fully, in spite of the fact that she had constantly obstructed and retarded his ambitious views and advancement. In his will he left directions for the publication of this work.

Shortly after the accession of James I. Bacon was knighted, being one of 237 who received this accession of dignity. His eloquence and information gave him great weight in the House of Commons. Having been appointed by the House to make a representation of the oppressions of the royal purveyors committed in the name of the king, he executed his delicate task with a degree of address, which combined prudence and boldness so well as to satisfy both the king and the parliament. The parliament gave him a vote of thanks, and the king made him one of his counsel, an appointment with which he also received a small pension; and he continued to rise in spite of the opposition of Cecil, now Earl of Salisbury, and the powerful rivalry of Sir Edward Coke, the attorney-general. 'The Advancement of Learning' was published in 1605. Two years after he was made solicitor-general, and his practice in Westminster Hall now rapidly

extended. About this time he married Alice, daughter of Benedict Barnham, Esq., a wealthy alderman of London. His popularity was much enhanced by the tact which he displayed in stating the grievances of the nation to the king, an undertaking intrusted to him by the Commons; and his clear address on the subject of exchanging the ancient tenures of the crown for a competent revenue, advanced his reputation still higher. Meantime he steadily kept in view the great design of his life—the development of his improved plan for studying the sciences. He published the ground-work of his 'Novum Organum Scientiarum,' his 'Cogitata et Visa,' and sent copies of it to his learned friends for examination and criticism. The 'Filium Labyrinthi' was the original draught of his 'Cogitata et Visa.' He exercised a wise caution in the gradual unfolding of his views on philosophy, and even took pains to gain a literary and philosophical reputation by writing on less perilous subjects, with the intention, as he frequently stated, of securing an amount of consideration and respect likely to protect and bulwark his peculiar and original opinions from the attacks to which they would necessarily be exposed on their first publication. With this view he wrote and published, in 1610, 'The Wisdom of the Ancients.' This production alike by its subject and the eloquent expression which it gave to the original thoughts of the writer on a theme somewhat hackneyed, had the effect of preparing persons of all varieties of opinion for receiving with respect any thing that came from his pen.

In the year 1611 Bacon was a joint judge of the Knight Marshals' Court. In 1613 he was appointed attorney-general, and elected a member of the privy council. An objection was made that a seat in the lower house of parliament was incompatible with the duties of the attorney-general in the upper house. The objection was acknowledged to be valid, but the Commons showed their regard for Bacon by overruling the objection in his favour. At this period he must have had a considerable income. His professional practice was great; the attorney-generalship was worth 8000*l.* per annum; as Registrar of the Star Chamber, he received 1600*l.*; he had a good estate in Hertfordshire, and his father's seat of Gorhambury had passed to him by the death of his brother; and in addition to these he had the large fortune brought him by his wife. While he was attorney-general Bacon was engaged professionally in several important cases. He was the king's agent against Peachum, a clergyman who was prosecuted for treason contained in a sermon never preached; and he exerted himself in getting the opinion of the judges before the trial, notwithstanding the unwillingness of Chief Justice Coke, and the illegality and injustice of such procedure. On the trial of the Earl and Countess of Somerset for the murder of Sir Thomas Overbury in the Tower, he distinguished himself by the perspicuity and eloquence with which he conducted the prosecution.

In 1617, Bacon was made keeper of the great seal, and on the 4th of January 1618, he was appointed lord high chancellor of England, and on July 11th of the same year, he was created Baron Verulam, and took his seat among the peers. Egerton, the old lord chancellor, had wished Bacon to be his successor, the influence of Buckingham was exerted on his behalf, and it appears that Bacon himself wrote to the king soliciting the place on the grounds of his superior fitness for the office, and the ready flexibility with which he would accommodate himself to the will and wishes of his sovereign. On putting the seals into his hands his majesty gave him three advices, first, "never to seal anything without mature deliberation; secondly, to give righteous judgments between parties with dispatch; and thirdly, not to extend the royal prerogative too far." Bacon entered on his high office with great pomp, and delivered a long and eloquent speech on the advices of the king, in presence of many of the nobility. Anxious to secure the 'golden opinions' of the profession, the new lord chancellor invited the judges to a dinner, and requested that, since it was not his intention to extend the power of the court of chancery beyond its ordinary limits, they would inform him if ever they were dissatisfied with his proceedings, in order to a mutual and satisfactory adjustment of matters. He introduced several reforms into his court. On the 19th of November 1619, he got the farming of the Alienation Office. Next year he was made Viscount St. Alban's. In the beginning of 1620 he kept his birthday with great state. Ben Jonson, the poet, celebrated his virtues, according to the fashion of the day, in some lines, which are part of a masque performed on the occasion. Bacon chose this favourable moment for the publication of his 'Organon,' the object of his life-long solicitude. At the height and maturity of his genius, when possessing all the highest honours which talent and learning could give him in his native land, we find this 'servant of posterity' committing to its slow but infallible tribunal a work which, in reference to science, has been almost universally pronounced—the judgment of reason and experience in this rare instance confirming the boastings of youth—the greatest birth of time. This work was the gradual formation of a creating spirit. It was wrought up and polished with the sedulous industry of an artist who labours for posterity. Besides the 'Partus Temporis Maximus,' the 'Cogitata et Visa,' and the 'Filium Labyrinthi,' works which were outlines and model-figures prepared at distant and different stages of this long-studied production, Bacon copied his work twelve times, revising, correcting, and altering it year by year before it was reduced to the form in which it was committed to the press.

The reception of the work was such as, in the nature of things, must always be given to a production of its class—mingled ridicule and admiration. The geniuses and professed wits laughed at it, and some of the chancellor's friends remonstrated with him on the subject. The pedantic king described it as like the peace of God,—it passeth all understanding. Bacon presented a copy to Sir Edward Coke, on which there is still to be seen, in the handwriting of this eminent lawyer, the following reproof to the author for going out of his profession, with an allusion to his character as a prerogative lawyer, and his corrupt administration of the court of chancery.

"Edw. Coke; ex dono authoris.

Auctori consilium.

Instaurare paras veterum documenta sophorum,
Instaura leges justiamque prius.—Oct. 1620."

Under a device, on the title-page, of a ship passing through the pillars of Hercules, Coke wrote in a clumsy attempt at wit—

"It deserveth not to be read in schools,
But to be freighted in the ship of fools."

And he was represented by more than one man of distinction in those times as "no great philosopher—a man rather of show than of depth, who wrote philosophy like a lord chancellor."

He was understood by some. Ben Jonson, after the author's death, described the book in terms of the highest praise. "Though by the most of superficial men who cannot get beyond the title of nominals, it is not penetrated nor understood, it really openeth all defects of learning whatsoever. My conceit of his person was never increased towards him by his place or honours. But I have and do reverence him for the greatness that was only proper in himself, and in that he seemed to me ever by his work one of the greatest men and most worthy of admiration that had been in many ages." The king, although he had expressed what doubtless he felt, the difficulty of understanding the work, wrote to Bacon stating that he agreed with him in many of his remarks, and assured him that he could not have "made choice of a subject more befitting his place and his universal and methodical knowledge." Sir Henry Wotton, on receiving three copies, expressed himself thus:—"Your lordship hath done a great and everliving benefit to all the children of nature, and to nature herself in her uppermost extent of latitude: who never before had so noble nor so true an interpreter; never so inward a secretary of her cabinet." On the continent the work was more highly honoured than at home, being esteemed by many of the most competent judges, as one of the most important accessions ever made to philosophy.

After this the glory of Bacon set for ever. He was ruined by his improvidence, which gave him a perpetual craving for money to supply the wants which it created, and at last undermined the principle of honour and of honesty. Various writers have glozed over the disgraceful truths which belong to this period of an extraordinary life, and have thus deprived the world of the warning and instruction which they afford. Shortly after Bacon's elevation to the woolsack, one Wrenham, against whom he had decided a case in chancery, complained to the king, and though, when inquired into, the circumstances turned out in Bacon's favour, the industry and pertinacity of this individual excited suspicions in several quarters of the integrity of the chancellor. The House of Commons appointed a committee of inquiry, which sat daily on the case, and made reports each day to the House on the evidence brought before them. The first case reported on was that of a poor gentleman of the name of Aubrey, who finding his suit in chancery going on with a ruinous slowness, was advised to quicken it by a gift to the lord chancellor. In his anxiety and distress he borrowed 100*l.* from a usurer; Lord Bacon received the money. Sir George Hastings and Mr. Jenkins took the bribe in to the lord chancellor at his lodgings in Gray's Inn, and on coming out again assured the poor and anxious suitor in his lordship's name of thankfulness and success. The case was decided against him. When the chancellor heard of the complaints of his victim, he sent for his friend Sir George Hastings, and entreated him, with many professions of affection and esteem, to stay the clamour of the poor man whom he had cheated. The evidence in the next case varied the form and deepened the colours of the lord chancellor's guilt. Mr. Egerton had several suits pending in chancery against Sir Rowland Egerton, and under the name of an expression of gratitude for past services, he presented the chancellor with 300*l.* The case went in his favour, until the opposite and losing party expressed his gratitude also to the judge in the shape of 400*l.*, when the superiority of four over three turned the scales of equity against him. On one of these occasions, when the decision was drawn out though not delivered, the influence of a well-bestowed bribe induced the chancellor to reverse his decree. The Lady Wharton, hearing that her suit was likely to go against her, was too clever and high-spirited a woman to be defeated without a struggle. She wrought a purse with her own hands, and having filled it with 100*l.*, waited upon Bacon at his apartments, and begged his acceptance of a purse of her own making. She gained her cause. Before the end of the proceedings the cases against the chancellor rose in number to at least twenty-four.

The discussion in the Commons issued in referring the whole of the cases to the Peers, the only authority competent to subject the lord chancellor to trial. The king told a deputation of the Commons to

proceed fearlessly whatever might be the consequences, and whoever might be implicated; but he felt exceedingly for the chancellor, received him with undiminished affection, and caused a short recess of parliament to give him time for his defence. The spirit of Bacon was crushed within him. His servants were undoubtedly the agents who sought out the victims of his corruption; and it is equally undoubted that their master was himself ruined by the rapacity and extravagance in which he permitted them to indulge. During the investigation of the charges, when Bacon one day entered his house, and his costly menials rose up and saluted him, he said bitterly, "Sit down, my masters, your rise has been my fall." He was great even in such circumstances, and the native dignity of his mind shone out even through the disgrace in which he had clothed himself. There is something inexpressibly touching in the contrition which he expressed in the general confession which he first sent to the lords appointed to try him. In compliance with their demand, Lord Bacon sent also a particular confession of each charge by itself, and when a deputation of the lords waited upon him to inquire if this paper was his own voluntary act, he replied, "It is my act—my hand—my heart. Oh, my lords, spare a broken reed." He was stripped of his offices, disqualified for public life, banished beyond the precincts of the court, subjected to a fine of 40,000*l.*, and to imprisonment in the Tower during the king's pleasure.

He was confined for a short time in the Tower, and then discharged. In the course of a few months he obtained a licence to come for a time within the verge of the court. And though his sentence was afterwards commuted by the king, his ruined fortunes were never repaired, and we have seldom felt the degradation into which Bacon had sunk himself so painfully as when reading the words of his pardon for all the frauds, deceits, impostures, bribes, corruptions, and other mal-practices of which he had been found guilty. He was summoned to attend parliament before he died; but the remainder of his days was spent chiefly in scientific pursuits, and the society of the friends whom adversity had left him. His name being high abroad, when the Marquis d'Effrat brought into England the princess Henrietta Maria, the wife of Charles I., he paid a visit to Bacon, and was received by his lordship, who was lying sick in bed, with the curtains drawn. "You resemble the angels (said that minister to him); we hear those beings continually talked of, we believe them superior to mankind, and we never have the consolation to see them." His lordship replied, "that if the charity of others compared him to an angel, his own infirmities told him he was a man." Bacon's works on natural history, his 'History of Henry VII.,' and some others, were published after his disgrace. Scientific pursuits were his consolation, and at last caused his death. The father of experimental philosophy was the martyr of an experiment. The retort which he was using burst, and parts of it struck his head and stomach. Fever and defluxion were the consequence. His last letter was written to the Earl of Arundel, in whose house at Highgate he expired on the 9th of April, 1626, in his sixty-sixth year. In his will he says, "My name and memory I leave to foreign nations, and to my own countrymen, after some time be passed over." Lord Bacon left no children.

The accomplishments of Lord Bacon were unrivalled in his day, and his character displayed the phenomenon of great originality combined with a most extensive range of acquirements. He was an orator, a lawyer and a statesman. In the philosophy of experiment and of observation he was pre-eminent. The metaphysical and the physical were both congenial to his genius; and although the taint of his immorality has induced many to doubt the extent and to depreciate the excellence of his knowledge and ability in every department, except his method of studying nature, an impartial and searching examination will fill us with admiration as we successively trace his steps in almost every branch of intellectual exertion.

The mind of Bacon was poetical: his works abound in imagery. But in writing in verse he makes free use of colloquialisms, which not seldom convey a ludicrous where he intended to present an impressive idea, and his poetry has consequently afforded abundant scope for the merriment of small wits and juvenile critics. Lord Bacon was certainly not a poet, but in his verses may be found many vigorous lines, and some passages of great beauty.

The merits of Bacon as an orator were, in the opinion of Ben Jonson, the most competent critic of his age, confirmed as it is by the testimony of Francis Osborne, and the effects of his eloquence, undoubtedly not equalled in his own time. Sir Walter Raleigh reckoned him the only man of his day who was equally eminent as a writer and a speaker. Jonson says that his speech was full of gravity and distinctness. The following passage, from Jonson, is remarkable:—"His hearers could not cough nor look aside from him without loss. He commanded when he spoke; and his judges were pleased and angry at his devotion. No man had their affection more in his power. The fear of every man that heard him was lest he should make an end." And after enumerating all the great orators of England from Sir Thomas More to Lord Chancellor Egerton, he declares that Bacon "hath filled up all numbers; and performed that in our own tongue which may be compared or preferred either to insolent Greece or haughty Rome . . . so that he may be named and stand as the mark and acme of our language."

The observations and experiments of Bacon in physical science,

viewed beside the results obtained by his immediate successors, do not appear to great advantage. It is only when viewed with reference to the general state of knowledge in his own times, that Bacon's recorded experiments and observations can be fairly estimated. His merits indeed would have been greater than those of any experimental philosopher, were his discoveries at all equal to the method of studying science which he taught.

In the first part of his great work on the 'Instauration of the Sciences,' Bacon proposed to make a survey of knowledge as it then existed, which was a necessary preliminary to the reform which he contemplated. In this work he has made a distribution of all knowledge under the three heads of Memory, Imagination, and Reason. This division has been occasionally adopted by subsequent writers, though it does not appear to have the recommendation either of exactness or utility. The 'Novum Organum,' which is divided into two books, is the second part of the 'Instauration.' In the first book of the 'Organum,' Bacon attempted to point out the states of mind which caused the existence of a false and fruitless philosophy. He saw causes of error in our common nature—in the peculiarities which mark the individual—in the mental use of the symbols of thought, and in those sectarian and party habits which the processes of association interweave with all the elements of the character, and harden into the schools and creeds which exert a despotic sway over successive generations. The influence of these mental states upon the interpreters of nature, Bacon called the worship of an idol; and the states themselves, in his fanciful nomenclature, are idols of different kinds: those which proceed from principles common to the species are idols of the tribe; those produced by the peculiar character of the individual are idols of the den; the commerce or intercourse of society by the use of words causes the worship of the idols of the forum; and the idols of the theatre are the creatures of the imaginary and visionary systems of philosophy which have appeared. Some causes of error are universal; the undue love of simplicity, and the spirit of system, are illusions influencing every mind, and therefore perpetually opposing the advancement of real knowledge. Other causes of error are peculiar. Some are disposed to mark the differences and others the resemblances of things, and the peculiar studies of a single mind are apt to warp its views in other regions of thought. Words influence thoughts, and the subtlety of the processes of the mind in using them is a source of error affecting the operations of the intellect and the communication of its results. The perverse influence of systems is illustrated fully by the history of philosophy. The undue reverence for antiquity, the authority of names, the pursuit of unattainable objects, the examination only of the rare, the extraordinary, and the great, together with superstition, which Bacon does not forget to enumerate, had long opposed the progress of all true knowledge.

In the first part of the 'Organum,' the true object of science is clearly pointed out by Bacon: "It is impossible," he says, "to advance with any profit in the race, when the point to be attained is not distinctly determined. In science, the true end is to enrich human life with new discoveries and wealth." ('Organum,' lib. i. aphorism 81.) In the second book Bacon proceeds to explain the method of studying nature, which he proposed, for the advancement of science. The first thing is to prepare, with great caution and care, a history of the phenomena to be explained, in all their modifications and varieties. Having brought together the facts, we must begin by considering what things they exclude from the number of possible causes, or forms as they are called in the language of Bacon. Negative instances, in which the supposed form is wanting ought to be collected. "It may perhaps," says Bacon, "be competent to angels or superior intelligences to determine the form or essence directly by affirmations from the first consideration of the subject. But it is certainly beyond the power of man, to whom it is only given at first to proceed by negatives, and in the last place, to end in an affirmation after the exclusion of everything else."

The observations and experiments of the natural philosopher—the facts which he is to record in his inductive history—are witnesses whose evidence, and the weight due to whose testimonies, vary in the same way as in the evidences which form the grounds of moral investigations. The facts, or instances, as Bacon calls them, vary in clearness, in authenticity, applicability, &c. Bacon enumerates twenty-seven different kinds of instances, and estimates the weight due to each from the peculiar circumstances which constitute their value or worthlessness as means of discovery and aids to investigation; but it is impossible, in this outline, to enter into a description of their nature and importance. Of these twenty-seven instances, fifteen are enumerated to assist the understanding in estimating the value and forming a right judgment of different facts; five correct the fallacies of the senses and instruct them in their observations; and the remaining seven direct the hands "in raising the superstructure of art on the foundation of science." This last division includes the use of instruments in aiding the senses, in subjecting objects to alteration for the purpose of observing them better, and in the production of that alliance of knowledge and power which has, in our day, crowded every part of civilized life with the most useful inventions.

Such were the principles which Bacon shaped into rules for the conduct of experimental inquiries, when he was almost without an example of success to confirm his confidence and encourage his efforts.

In the words of Professor Playfair, "the power and compass of the mind which could form such a plan beforehand, and trace not merely the outline but many of the most minute ramifications of sciences which did not yet exist, must be an object of admiration to all succeeding ages. The great merit of Bacon undoubtedly consists in the systematic method which he laid down for prosecuting philosophical investigation; and his services in this department cannot easily be overrated. "Previous to the publication of the 'Novum Organum' of Bacon," observes Sir John Herschell, "natural philosophy, in any legitimate and extensive sense of the word, could hardly be said to exist;" and even at the present day, those especially who busy themselves with physical pursuits would often do well to recur to the severe and rigorous principles of the 'Organum.'

The greater part of Bacon's works were written in English, but some were written in Latin, and others were translated into that language. His 'Felicities of Queen Elizabeth's Reign' was first written in English, and then revised, corrected, and turned into Latin. His work on the 'Advancement of Learning' was partly written in English and partly in Latin, and he caused the first part written in English to be translated into Latin. His 'Cogitata et Visa' was written in Latin. 'Of the Wisdom of the Ancients,' and the 'Novum Organum,' were written and published in Latin, and several translations of them have appeared. An 'Account of Lord Bacon's Novum Organum' was published under the superintendence of the Society for the Diffusion of Useful Knowledge, and new translations of it have been published within the last few years by Basil Montague and J. Devey, the latter for Bohn's 'Scientific Library.' The best edition of his works is the last published, in royal 8vo, by Basil Montague, Esq., and completed in 1831.

BACON, JOHN, was born on the 24th of November 1740, at Southwark, in Surrey, where his father carried on the trade of a cloth-worker. He showed at a very early age a taste for drawing, and was apprenticed when fourteen to Mr. Cripe, of Bow Churchyard, a porcelain manufacturer, where he learned the art of painting on china, and also of making those little ornamental figures in that material which are still frequently seen on mantelpieces. So evident was his talent, that in the second year of his apprenticeship he was entrusted with the formation of all the models for the manufactory; and it is a still higher praise, that at this early age he contributed essentially to the support of his parents, then in reduced circumstances. At that time it was the practice of sculptors to send their clay models, for the purpose of being burnt, to the pottery where Bacon was employed, and his attention being attracted by these works, he set himself to acquire a knowledge of the sculptor's art, and from this time his leisure was zealously devoted to his new pursuit. In 1758, being then eighteen, he ventured to send a small figure of Peace to the Society for the Encouragement of Arts; it was favourably received, and he was rewarded with a premium of ten guineas. The first premiums of this institution were adjudged to him on nine different occasions.

The discovery of the art of making statues in artificial stone (cement) has been ascribed to Bacon, perhaps incoorrectly; but he is unquestionably entitled to the praise of having facilitated the process of that art, and of rendering it popular. He laboured during a considerable time in Coade's manufactory at Lambeth, where every species of architectural and monumental ornaments, as well as statues, were made in stone, and his skill and exertions were of essential service to the establishment. On the institution of the Royal Academy in 1768, he entered himself as a student, and the next year gained the first gold medal for sculpture which was awarded by that society. In 1770 he was elected an associate of the Royal Academy. He exhibited about this time a statue of Mars, which brought him a great accession of reputation, and procured him the personal notice of the Archbishop of York, who commissioned him to execute a bust of George III. By this prelate Bacon was introduced to the king, who sat to him, and was personally impressed by the general simplicity and propriety of his manners. Bacon subsequently took care to maintain the advantage which he had thus obtained, and during his whole professional career he succeeded in securing the king's favour against all competition.

About this time Bacon married, and removed from the small and inconvenient apartments which he had previously occupied to a spacious house in Newman-street, the premises, it is said, having been fitted up with studies, workshops, &c., without his knowledge, by the liberality of a friend, who left the affair of payment to his own convenience. Every circumstance now tended to his prosperity: he was employed by public bodies, as well as by various private individuals, and his profits were greatly augmented by the use of an ingenious instrument of his own invention, which facilitated the process of copying the clay model in marble, and by which he was enabled to execute his figures in little more than half the time previously required. In 1777 he was engaged to erect a monument for Guy's Hospital, Southwark, in honour of its founder. The merit of this work procured him a commission for the monument of the Earl of Chatham, now in Guildhall. This performance furnishes evidence of Bacon's abilities, but it exhibits at the same time the prevalent defects of his style. Lord Chatham's attitude is oratorical and commanding, and the allegory of Britannia receiving from Industry and Commerce the contributions of the four quarters of the globe is as conspicuously

expressed as such allegories usually are. There is a richness in the whole by which the eye is attracted, but the flowing and redundant lines which conduce to that impression are at variance with the simple and severe principles of the highest style of sculpture. Bacon had the good sense to disclaim any pretensions to that knowledge of the antique which he was accused of wanting, asserting that in the study of living nature he sought for excellence where the ancients had found it. But there was another deficiency, which, though he would perhaps more resent on being charged with, and which prevented him from taking a place in the foremost ranks of his art, was no hindrance to that which he perhaps valued more, immediate success and pecuniary profit. His lack of imagination and his want of the refined perception of beauty were indeed among the chief causes of his extraordinary professional success. Bacon's power lay in the plain realities of life, and whatever illustrations he employed were of the most popular character, and understood at once by the multitude. "His Generosity," as one of his biographers has amusingly expressed it, "has her pelican; his Sensibility her sensitive plant, Commerce her compass, and Manufacture her spinning-jenny." Symbols like these lay no tax either on the learning or the imagination of the spectator, and thus it was that Bacon's works became universally popular, while the productions of men of higher qualifications were comparatively neglected.

In 1780 Bacon received commissions for the monument to Lord Halifax in Westminster Abbey; the statue of Blackstone for All Souls' College, Oxford; that of Henry VI. for the Ante-Chapel at Eton; and for the ornamental groups in front of Somerset House. The recumbent figure of 'Thames' in the court-yard of that edifice is also by him. When it was proposed by Government to erect a monument to the Earl of Chatham in Westminster Abbey, the various artists were invited by the committee of taste to send in designs. The power of deciding on this competition, and of nominating the artist to be employed, was at that time conceded to the Royal Academy; but Bacon forestalled the decision by availing himself of his private influence with the king, and having procured an audience for the purpose of showing his model, obtained his Majesty's commands to make the monument. His academic brethren were deeply indignant at this manoeuvre, but they had too much policy to express their resentment. Subsequently, Bacon, in the true spirit of a trading speculator, actually made a proffer to Government to make all the national monuments at a certain per-centage below the parliamentary price. His proposal was rejected, but neither with the promptitude nor the contempt which was due to it. Bacon's rank as an artist has been steadily sinking; his professional standing was never very high. But his character, in the private relations of life, was said to be blameless; and although it is admitted that he was somewhat penurious in the management of his household, it is also said that he sometimes gave large sums to public charities. He was eminently loyal, and during the threat of French invasion he had his workmen armed and drilled for military service, and he published some tracts with the view of preventing the spread of revolutionary principles.

Among the principal works executed by Bacon, may be reckoned the monument to the Earl of Chatham in Guildhall, the monument to Lord Halifax in Westminster Abbey, the statue of Blackstone at All Souls' College, Oxford, that of Henry VI. in the Ante-Chapel at Eton, and those of Howard and Johnson in St. Paul's Cathedral. The two last especially are good examples of the sculptor's power and of his weakness.

Bacon died on the 4th of August 1799. He had been twice married, and left two sons and three daughters by his first wife; by his second, three sons. The works which he left incomplete he directed to be finished by his second son, John Bacon. His wealth, amounting to 60,000*l.*, he divided equally among his children. He was buried in Whitfield's Chapel, Tottenham Court Road, London; and the following inscription, by himself, was placed on a plain tablet over his grave:—"What I was as an artist seemed to me of some importance while I lived; but what I really was as a believer in Jesus Christ is the only thing of importance to me now."

(Cecil, *Memoirs of Bacon*; Allan Cunningham, *British Painters, Sculptors, &c.* vol. iii.)

BADALOCCHIO, SISTO, an Italian painter and engraver, born at Parma towards the close of the 16th century, was the pupil and for some time the assistant of Annibal Caracci at Rome. He was highly valued by Annibal as a draughtsman, who confessed that he surpassed himself; but in painting he was much inferior to Guido or Domenichino. His engravings are not numerous; the most celebrated are the so-called 'Bible of Raphael,' which he executed in company with Lanfranc, and dedicated to Annibal Caracci; and the six prints from Correggio's cupola at Parma. Of his paintings the best was 'Galatea,' in the Verospi Palace at Rome; a 'San Francesco' at the Capucins of Parma, was also one of his best works; but like his friend Lanfranc, says Lanzi, he always did less than he was capable of doing. The date of his death is not known.

(Lanzi, *Storia Pittorica, &c.*; Malvasia, *Felsina Pittrice*; Bartsch, *Le Peintre-Graveur.*)

BAFFIN, WILLIAM, an enterprising English navigator of the 17th century. Of his early life nothing is known. In 1612 he sailed in the fourth voyage of Hall on discovery to the north-westward, of which the only account we have was written by him. It is remark-

able as being the first voyage on record in which a method is laid down (as then practised by Baffin) for determining the longitude at sea by observations of the heavenly bodies. In 1613 he went on a voyage to the coast of Greenland, in the narrative of which he notices the extraordinary refraction of the atmosphere, the quantity of which he calculated to amount to 26' as a maximum when a heavenly body is on the horizon. In 1615 he was appointed mate and associate to Robert Bylot on another voyage of discovery, for the account of which we are also indebted to Baffin; and in 1616 he again accompanied Bylot as pilot in an expedition which discovered and penetrated to the head of that extensive bay which bears his name. Of this voyage Captain Ross observes that he found all the positions and descriptions of this able seaman remarkably accurate; and the accuracy of Baffin has been attested with equal distinctness by other eminent navigators. In 1618 Baffin was mate on a voyage from Surat to Mocha; and in 1621 he engaged in an English expedition acting in concert with the Persians to drive the Portuguese out of the Persian Gulf, in the course of which he was killed at the siege of Kismia, a small fort near Ormuz, while employed in measuring the distance from the place, for the purpose of cannonading it. (Purchas, *Pilgrims.*)

BAGGESEN, JENS, a writer of considerable distinction both in Danish and German literature, was born at Corsoer in the island of Zealand, February 15, 1764, and was educated at the University of Copenhagen. From his earliest youth he displayed unusual liveliness of imagination, of which, together with satiric humour, his first production, at the age of twenty, his 'Comic Tales,' gave evidence, and obtained a most favourable reception from the public. Yet he himself says that he had no taste for the comic; that in writing his tales he consulted the taste of the public far more than his own, and that he published them for the purpose of paying off his father's debts and assisting the family: from which it would appear that they were left in embarrassed circumstances. His course through life was very unsettled, and he experienced many vicissitudes, arising in a great measure from the want of having a fixed pursuit. The prince of Holstein-Augustenburg bestowed on him a small pension. In 1789, being then in delicate health, he accompanied his countryman the young Count Molthe, who was also an invalid, in a visit to Switzerland, returning home through France and Germany. Of this journey he has given a full narrative, or rather picture, in his 'Labyrinth,' one of the most interesting of his works, it being, as he himself calls it, his 'Digtervandring,' or 'Wanderings of a Poet,' in which he records his varied feelings, opinions, and contemplations, and portrays his own character. In this work he refers at length to his acquaintance with Sophia Haller, the granddaughter of the poet, whom he married at Berne in March 1790, after which event he immediately returned to Denmark. He soon set out again, and after leaving his wife with her family at Berne, visited Paris, where he became acquainted with many of the public characters of the day. On his second return to Copenhagen in 1796 he obtained a professorship at the university, but found it too irksome for his disposition, and as change of climate was thought necessary for his wife's health, he set out the following year for Germany, but lost his wife at Kiel. After this bereavement he proceeded to Switzerland, taking with him his two young children; and in 1798 again visited Paris, where he married Fanny Reibaz. During his stay in France, which was prolonged till 1810, he composed his chief German poems, one of which, published in 1806, the 'Parthenaie, oder Alpenreise,' an epic idyll, in twelve cantos, after the manner of Voss's 'Luise,' and, like that, written in hexameters, was most favourably received. His residence at Paris, during a part of which he had been in prison for debt, was terminated in consequence of his being appointed professor of Danish literature at the University of Kiel. He again returned in 1814 to Copenhagen, where he was most warmly received, yet soon embroiled himself in a violent feud with Oehlenschläger, whom he opposed as the leader of the romantic party in poetry. This led him again to take up his abode at Paris, making occasional visits to Copenhagen. In 1825 he went to Carlsbad for the benefit of the waters, and was returning thence to Copenhagen, when he died at Hamburg, October 3, 1826. After his death, but in the same year, appeared his 'Adam and Eve,' a most extraordinary subject for a 'humorous epic'; not less so for being chosen by one who had told the public that he had naturally no relish for the comic strain, in which he nevertheless indulged when on the verge of the grave. The warm-heartedness and enthusiasm of his youth must have been exchanged for a very different temper of mind before he could have brought himself even to the contemplation of such treatment of such a subject, and his rapturous admiration of Klopstock must have evaporated altogether. He is said to have left in manuscript a poem of similar and even stronger character, of which Faust was the hero. His correspondence with Reinhold and Jacobi, in 2 vols. 8vo, was published by his sons in 1831; and a complete edition, in 12 volumes, of his 'Danske Værker,' comprising all his Danish poems and other writings in that language, his translation of Holberg's 'Niels Klim' inclusive, was published by his sons and C. J. Boye, 1827-32. A well-executed portrait of him is prefixed to it.

BAGLIONE, GIOVANNI, a Roman fresco- and oil-painter of the 17th century, now better known for his 'Lives' of his contemporaries than for his paintings, though in his time he enjoyed the highest

patronage. He was born at Rome about 1573, and was for a short time the pupil of a Florentine painter, Francesco Morelli. He attracted the notice of the popes Sixtus V. and Paul V., the latter of whom created Baglione a Cavalier del Abito di Cristo. In 1618 he was elected Principe of the Academy of St. Luke. The date of his death is not known: he was still living in 1642. He executed a great many works in Rome, some at Naples, and some at Mantua; but he painted very few easel pictures, whence his works are rarely seen in collections; he excelled in colour, and in light and shade. One of his best works is the 'Resurrection of Tabitha,' in St. Peter's at Rome.

His book of Memoirs, of which he has written 81, is composed in an extremely simple style, without any attempt at criticism; and if he ever ventures upon a qualifying remark, it is sure to be one of commendation. G. B. Passari published an edition of it at Naples in 1733, with the addition of the 'Life of Salvator Rosa:' there is also a memoir of Baglione, which contains a long list of his works. The following is the title of the book—'Le Vite de' Pittori, Scultori, Architetti, ed Intagliatori, dal Pontificato di Gregorio XIII. nel 1572 fino a' tempi di Papa Urbano VIII. nel 1642.' The editio princeps was published at Rome in 1642, and, according to Orlandi, a second appeared in 1649.

BAGLIONI, an historical family of Perugia in Italy, which in the middle ages produced many distinguished warriors, several of whom exercised supreme power over their native town. Perugia was in those times one of the most populous and important cities of central Italy, and governed itself as a municipal community, under the nominal protection first of the emperors and afterwards of the popes. Like most other Italian cities it was distracted by two parties, that of the nobles and that of the people. The Baglioni belonged to the nobles. We find in the 12th century Ludovico Baglioni appointed Imperial Vicar of Perugia by the emperor Frederic I. (Barbarossa), who in his diploma styles him his relative, as being descended, like himself, from the ducal house of Suabia. After the fall of the Suabian dynasty the nobles and the popular party had frequent conflicts with alternate success. In the year 1393 a general outbreak took place, when Pandolfo and Pellino Baglioni, with seventy other gentlemen, were killed in a fight in the streets, and their adherents being driven away, the popular party remained in possession of the town until 1416, when Braccio Fortebracci, as the head of the nobles, re-entered the town by force, and was proclaimed Lord of Perugia. Malatesta Baglioni, son of Pandolfo, was one of the foremost followers of Braccio, whose niece he married. One of his sons, named Braccio Baglioni, was appointed general of the Holy See by Pope Callixtus III.: he defeated Francesco Sforza near Lodi in 1453, was made Lord of Spello by Sixtus IV., and died in 1474. His brother Ridolfo left a son called Gian Paolo Baglioni, a condottiere, or captain of an independent band of soldiers, who became conspicuous in the Italian wars of the beginning of the 16th century. Availing himself of the civil dissensions of his native town to obtain supreme power over it, he formed an alliance with some neighbouring rulers, and with Cesare Borgia in his wars of the Romagna. But Baglioni was soon glad to leave Perugia to Borgia, and to separate from that unscrupulous chief. After a time he resumed his old profession of condottiere, and in that capacity he served the Venetians for several years in the war of the League of Cambrai. He was taken prisoner by the Spaniards in 1513, but being released he returned to Perugia, where he resumed his former ascendancy. In 1520 Leo X., hearing repeated complaints of Baglioni's conduct, requested him to come to Rome, under pretence of consulting with him about weighty state matters; but on his arrival at Rome he was arrested, put to the torture, and speedily condemned and beheaded. Perugia was then taken possession of by the pope. After Leo's death, Malatesta and Orazio Baglioni, the sons of Gian Paolo, recovered possession of Perugia. Malatesta was saluted by the citizens as 'Pater Patrie,' and a medal was struck in honour of him. Orazio afterwards obtained the command of the mercenary corps called the Black Bands in the service of France, and followed Marshal Lautrec in his expedition against Naples in 1523, in which he was killed. His brother Malatesta remained at the head of the government of Perugia till September 1529, when he was obliged to surrender it to the papal and imperial allied arms. At the same time the Florentines chose him to be their captain-general against the same enemies; but Baglioni, either through incapacity, or treachery, or both, failed to defend Florence as he might, and in August 1530 was dismissed from his command. He refused however to give it up, and even turned the guns of one of the ramparts against the city. Florence, worn out by famine and disease, was obliged to capitulate and submit to the rule of the Medici. Baglioni returned to Perugia, where he died in December 1531. He left a son, Ridolfo, who became general of the troops of Cosmo I., grand duke of Tuscany.

Gentile Baglioni, grandson of Braccio above mentioned, was made Bishop of Orvieto in 1505, but afterwards, in consequence of his three brothers dying without legitimate issue, he renounced his dignity, married Giulia Vitelli, and was for a time governor of Perugia for the pope. He was driven away by his relative Orazio Baglioni, who caused him to be put to death in 1527, with two of his nephews. The various branches of the Baglioni family were in constant enmity against one another. Gentile left two infant sons: one, Adrian, served in the papal troops, and died in 1574; the other, Astorre Baglioni, is better known in history for his military reputation and his tragical

end. Astorre was brought up under the care of his uncle Alessandro Vitelli, a distinguished general of his age, whom he followed to the Hungarian wars against the Turks. He afterwards served Charles V., and he rose high in the favour of Pope Paul III., who restored to him his paternal estates. The republic of Venice intrusted him with several important situations, and being governor of Famagosta in the island of Cyprus when the Turks besieged the place in 1570, he was after a long and brave defence obliged to capitulate, in August 1571, on condition of being sent to Venice with his garrison. But Mustapha Pasha, disregarding the capitulation, caused Baglioni and the other Venetian officers to be beheaded, except Bragadino, who was flayed alive.

(Crispolti, *Perugia Augusta*; Sansovino, *Della Origine e dei Fatti delle Famiglie Illustri d'Italia*; Vermiglioli, *Vita e Imprese Militari di Malatesta Baglioni*, Perugia, 1839; Fabretti, *Biografie dei Capitani Venturieri dell'Umbria*, Montepulciano, 1840.)

BAGLIVI, GEORGE, a distinguished Italian physician, was born at Ragusa in September 1669. He prosecuted his studies at the universities of Salerno, Padua, and Bologna, and then visited almost all the hospitals of Italy, Dalmatia, &c. He settled at Rome in 1692, where he had the advantage of the instruction and friendship of the famous Malpighi. Soon afterwards, although yet very young, he was appointed by Pope Clement XI. to be professor of anatomy at the college of La Sapienza, called the Roman Archlyceum.

In the address prefixed to his 'Specimen Quatuor Librorum de Fibra motrice,' Baglivi states that after the perusal of many works, he at last confined his attention to the writings of Hippocrates, which he learnt almost by heart; and in his practice endeavoured to limit his attention to a careful observation of the phenomena of disease, and to found his rules of treatment upon sound principles, dismissing the theories which then held the medical profession in a state of slavish subjection to the authority of names. Such was his independence of mind, that, notwithstanding his respect for Hippocrates, he differed from him and all previous writers in discarding the doctrines of the humoral pathology, or that theory which ascribed all diseases to some altered state of the fluids of the body. He, on the other hand, not only from his own observation and reflection, but from learning the mode of treating diseases in India and other parts of the East, the success of which was entirely owing to an action on the solids primarily, maintained that the solids were, in most cases, first affected, and the fluids, when affected at all, only secondarily. These opinions he published in 1696, and strengthened them by further observations and experience, which he made known in successive editions of his work, of which six appeared before 1704. It must be allowed that the ancient doctrine had been impugned in various works published in England by Willis and by Glisson, and in France by Vieussens, not long before Baglivi's time, but Baglivi brought to the consideration of the subject more extended views, and more accurate principles. These are detailed chiefly in his 'Specimen Quatuor Librorum de Fibra motrice.' Valuable and just as are many observations and conclusions in this treatise, he greatly erred in ascribing (lib. i., cap. v.) the contractions and relaxations of the muscular fibres to certain imaginary contractions and dilatations of the fibres of the dura mater.

His opinion, that the fluids are affected secondarily in consequence of a previous affection of the solids, has been gradually gaining ground since the time it was first promulgated. It received important additions from Hoffmann, in Germany (Hoffmann's 'Medicina Rationalis Systematica,' vol. iii., l. i., chap. iv.), and Cullen in England ('First Lines of the Practice of Physic,' Preface, et passim). Still the most candid pathologists of the present time admit that in a few cases, perhaps, the fluids are primarily affected, yet the opposite doctrine may be considered as the current hypothesis of the present day, and Baglivi the father of the modern system of solidism.

Baglivi died at Rome in 1706, at the early age of 38, worn out by his arduous exertions. The first complete edition of his works is that of Lyon, 1704, entitled 'Opera omnia Medico-practica et Anatomica,' 4to, which has been several times reprinted. Baglivi was a Fellow of the Royal Society of London.

BAILLIE, ROBERT, was born in Glasgow, April 30, 1602. He was the son of Thomas Baillie, a citizen of Glasgow, and was educated first at the grammar-school and afterwards at the University of Glasgow, at which he was entered a student in March 1617. He took his degree of M.A. in 1620; probably in 1623 or 1624 he entered into holy orders; in August 1625 he was admitted to the office of one of the masters or regents (as the professors were then styled) of the college; and this situation he held till the year 1631, when he was presented by the Earl of Eglinton to the parish church of Kilwinning in Ayrshire. At this time Baillie's sentiments on the subject of church government were extremely moderate; his ordination had been episcopal, and he was attached on principle, as well as by education and habit, to that form of polity, which was indeed at this time the established ecclesiastical system in Scotland. But when Charles I. made his attempt in 1636 and 1637 to impose the new service-book and canons upon the Scottish church, Baillie was induced to attend a meeting of the Supplicants, as the opponents of the obnoxious measures called themselves, which was held at Edinburgh on the 18th of October, 1637; and this proved the turning point of his life. His opposition to the new service-book was more on account of its doctrines

than the forms it prescribed. His speech at this meeting so delighted his audience that he was urged to send it to the press, and from this time he took his place as one of the chief managers and leaders of the Presbyterian and anti-court party.

At the celebrated General Assembly which met at Glasgow on the 21st of November, 1638, Baillie, who was one of the members for the presbytery of Irvine, manifested so much of his original moderation, that he stood alone in refusing to concur in the vote declaring episcopacy to have been always abjured by the Scottish Church: he proposed that it should be declared to be "removed now, but never before abjured." The prevailing party however were aware of his value, and he was soon entirely gained over. When arms were taken up he appeared in the camp at Duns Law, in the beginning of June 1639, in quality of preacher to a division of the troops. In the course of the same month however a pacification was arranged at Berwick. In April 1640 Baillie published what may be considered to have been an extension of his speech at the meeting of Supplicants, in a large quarto pamphlet at Edinburgh, under the title of '*Ἀποκατάκρισις*: the *Canterburians' Self-Conviction*; or, *An Evident Demonstration of the Awful Arminianism, Popery, and Tyranny of that Faction, by their own Confessions*,' &c. In the following October, when the Scotch had again taken arms, he proceeded, on the invitation of the earls of Rothes, Montrose, and Argyle, to the council of war at Newcastle, taking with him a number of copies of his book; and here he was nominated one of the four clerical commissioners who were deputed with nine laymen to proceed to London, under the protection of the great seal, to negotiate a treaty with the king. He reached London on the 16th of November, and remained there till the beginning of June 1641, having during his residence witnessed the trial of Strafford and other remarkable occurrences, of which his letters contain very full accounts. In one of his letters written during Strafford's trial he writes, in a somewhat sanguine as well as sanguinary strain, "When we get his head, then all things will run on smooth." In June 1642 Baillie was appointed joint professor of divinity in the university of Glasgow, but immediately after this he was again dispatched to England as one of the five clerical commissioners from the General Assembly to the Westminster Assembly of Divines. He reached London on the 18th of November, and he did not leave till the 6th of January 1645. He was sent back again before the end of March, when, as he was proceeding by sea, the ship was driven towards the coast of Holland, and forced to run up the Maas, which gave Baillie an opportunity of spending a few days at Middelburg and Rotterdam. He remained in London on this his last visit till December 1646, employing every moment that was not taken up in attending the Assembly of Divines in preaching and in writing sermons, pamphlets, and letters to his friends in Scotland and elsewhere. He now resumed his duties as professor of divinity, continuing also however to take an active part in public proceedings. After the execution of the king he was one of two clergymen sent over to the Hague in March 1649, with the commissioners of the Scottish estates (or parliament), to enter into negotiations with Charles II. Upon this mission he was absent till July, and during that interval he composed and published at Delft an answer to a pamphlet against Presbyterianism by Bishop Bramhall. When Cromwell advanced upon Glasgow in October 1650, after the battle of Dunbar, Baillie fled to the Isle of Cumray with Lady Montgomery, but left, he tells us, all his family and goods to Cromwell's courtesy, "which," he adds, "indeed was great; for he took such a course with his soldiers that they did less displeasure at Glasgow nor [than] if they had been at London, though Mr. Zachary Boyd railed on them all to their very face in the High Church." Under the new government he was in January 1651 appointed first professor of divinity on the removal of his colleague to a chair at Edinburgh; and shortly after the restoration he was, in January 1661, promoted to the office of principal of the university. About the end of August 1662 he died, in the sixty-first year of his age. He had been twice married, and had eight children, of whom only one was by his second wife.

Of Baillie's works the most important, besides those already mentioned, are his '*Dissuasive from the Errors of the Time*,' 4to, London, 1645; his '*Anabaptism, the True Fountain of Independency, Brownism, Antinomy, Familism*,' &c. (a Second Part of the *Dissuasive*), 4to, London, 1647; his '*Appendix Practica ad Joannis Buxtorffii Epitomen Grammaticae Hebraeae*,' 8vo, Edinburgh, 1653; and his '*Operis Historici et Chronologici Libri Duo*,' folio, Amsterdam, 1663, and Basil, 1669. He also published several sermons and other short tracts. But of all the produce of his pen by far the most interesting part consists of his '*Letters*,' written to various friends, and especially to his relation, the Rev. Mr. William Spang, minister of the Scottish church at Campvere, and afterwards of the English congregation at Middelburg in Zealand, which extend, with inconsiderable interruptions, from 1637 to within a few months of the writer's death, and are among the most valuable memorials of that important period of our national history. An edition of the '*Letters*' appeared in Edinburgh in 1775, but this was only a selection, and not carefully edited. A complete edition was produced under the care of David Laing, Esq., in 3 vols. crown 8vo, Edinburgh, 1841-42, with annotations, a life of Baillie (to which we have been indebted for the materials of this notice), and other illustrative matter.

BAILLIE, JOANNA, was born at the manse at Bothwell, near
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Glasgow, in 1762. She was the sister of Dr. Matthew Baillie, the subject of the following article. The history of her uneventful life is soon told. The daughter of a Scottish clergyman and professor of divinity, and of a mother in whose family superior intelligence seemed a common property, Joanna, while trained in the strict manner usual in a Scottish manse, not only received an excellent education, but from her childhood was brought into constant intercourse with people likely to call into activity her own mental gifts. Her career through life was quiet, unobtrusive, domestic; her tastes were all studious; her disposition was gentle, kindly, and benevolent. At an early period she removed to London, where her brother, Dr. Baillie, was settled as a physician. After a time she with her sister Agnes took up her residence at Hampstead, which, while from its proximity to the metropolis it allowed her to enjoy ready intercourse with the many friends her literary fame drew about her, insured her at the same time a certain amount of retirement; and here the rest of her lengthened life was spent. She was known and esteemed by the most eminent of her contemporaries of more than two generations, and for very many years even from the New World visitors, attracted by the charm of her poetry, came to obtain her acquaintance and to listen to her conversation. Those who visited her out of admiration returned adding to that sentiment feelings of affection and respect. She died at Hampstead on the 23rd of February, 1851, in her eighty-ninth year, having retained her faculties to the last.

Though Joanna Baillie possessed in a large measure that keen and sensitive interest in all that developed the feelings or touched the destinies of others, and that sensibility and sympathy which are the special heritage of dramatic poets, yet these sentiments had in her instance more of pensiveness and of speculativeness than of fire, and made her seek and find events in her own thoughts rather than in action and experiment. Adventure may be, and has often been, the school of poetry for men; but a woman, and especially one of Joanna Baillie's feminine and modest disposition, must invoke the muse with a serene and more gentle worship. A close and penetrating observer, and gifted with no common genius, yet not favoured with the highest, nor endowed with the inspiration of 'many-mindedness,' which makes poetry of the first order bear to philosophy the same relation that intuition bears to calculation, Joanna Baillie early in life conceived a literary project based on a principle essentially erroneous, but which led to the production of her greatest works, the celebrated '*Plays on the Passions*.' The principle on which all these plays were constructed was to select some one of the more powerful passions that agitate mankind, and to exhibit it in full action, by making the hero of the drama completely subjected to it, and by evolving out of the promptings to which he is represented as paying undivided and uninterrupted allegiance, every incident and situation. Admitting fully the noble poetry with which these plays are filled, and even the deep interest of many positions and events, it is evident that such characters must have a constrained, morbid, and unreal aspect; since in life, as in the dramatic creations of the highest genius, we constantly see that the dominant passion is turned aside or suspended by, it may be transient, but for the time irresistible, counter-thoughts or the force of circumstances; and this is a main reason why her plays have only achieved a partial and temporary success on the stage. Yet the one master passion is often admirably exhibited—laid bare in its most secret workings—subjected to a keen and searching analysis.

It was in 1798 that Miss Baillie published the first volume of her '*Plays on the Passions*.' She was then thirty-six years old. As a book the production met with great success; and a second edition was called for in a few months. In 1802 she published a second volume. Two years later, appeared her '*Miscellaneous Plays*.' Among these was the '*Family Legend*,' a tragedy, which she used to term "her Highland play." It was acted for the first time at Edinburgh, in January 1810, with brilliant, but not durable, success. The prologue was written by Sir Walter Scott, who interested himself most ardently in its production on the stage; and Mrs. Siddons sustained the principal female part. In 1812 appeared the third volume of the '*Plays on the Passions*.' In 1836 she published three more volumes of dramatic poetry. Previously to this, her tragedy of '*De Montfort*,' perhaps the finest of her productions, had been brought out in London; and for eleven nights John Kemble sustained the character of the hero. Again, in 1821, this play was put on the stage for Edmund Kean to perform the same part. The '*Separation*,' one of the *Miscellaneous plays*, and '*Henriquez*,' one of those on the passions, and both tragedies, have also been acted.

Notwithstanding the originality of conception of Joanna Baillie's great dramatic poems, and the fire and inspiration with which passages in all of them are composed, no perfect idea could be gathered of the writer's powers from these performances alone. Her fugitive pieces, her ballads, her occasional lines, and her songs, taken together, afford the true measure of Joanna's powers, and the fairest proof of her versatile genius. They are bright, fresh, simple, and genuine; often humorous; sometimes highly pathetic; occasionally homely; never low, common-place, or gross. We must add that, along with all these natural gifts of the true poet, she possessed those acquired advantages, which nothing but severe and constant labour can bestow. Among her lighter effusions, the '*Woo'd and Married and a*,' '*The Kitten*,' '*To a Child*,' '*The Weary pund o' Tow*,' and '*Tam o' the*

Linn,' are singularly illustrative of her style, so varied, yet always so simple and so arch.

In the year of her death, her works, which began to appear before the close of the 18th century, being still young in public esteem, she herself superintended their collective publication, prefixing a vigorous and able introductory discourse. Her works have been reprinted since her death in a single volume with a brief memoir.

BAILLIE, MATTHEW, an eminent anatomist and physician, was born on the 27th of October, 1761, at the manse (or parsonage) of Shotts, in Lanarkshire, Scotland. His father was the Rev. James Baillie, at that time clergyman of the parish of Shotts, and his mother, Dorothea Hunter, sister of the celebrated anatomists William and John Hunter. Soon after his birth his father was removed to the charge of the parish of Bothwell, and subsequently to that of Hamilton, and after being some time there he was elected professor of divinity in the University of Glasgow. Matthew's education was carried on at the school at Hamilton, and at Glasgow University.

Though originally inclined to adopt his father's profession, or to enter the bar, his uncle, Dr. William Hunter, then the most eminent teacher of anatomy in London, held out such inducements as determined him to choose the medical profession. Measures were taken at Glasgow to procure for him an exhibition to Balliol College, Oxford, which is in the gift of the professors of the University of Glasgow. The death of his father about this time, and the consequent diminution of the family income, rendered such assistance very desirable. It was at last obtained, and in March 1779 he intimated by letter to his uncle, that he was ready to proceed to Oxford. This letter, asking advice as to his studies and conduct on his first entrance into life, displays good sense, correct principle, and a degree of tender feeling towards his mother and sisters, which he continued to exhibit throughout the whole of his and their lives.

On his way to Oxford he visited London, and for the first time saw his distinguished uncle, from whom he received directions respecting his studies, which he prosecuted for an entire year at Oxford. But subsequently he visited the university only at term time, spending the intervening periods in London with his uncles, whose lectures he attended, as well as those of other eminent teachers in other departments of medicine. Two years after he had commenced his studies in London, he became a teacher in his uncle's anatomical theatre in Great Windmill-street, in the capacity of demonstrator. About a year after this time Dr. William Hunter died, and bequeathed to his nephew the use of his splendid museum, his anatomical theatre and house in Great Windmill-street, as well as a small estate in Scotland (which Baillie generously gave up to his uncle John Hunter) and an annuity of 100*l.* a year. Dr. Hunter, a short time before his death, told his nephew, "that it was his intention to leave him but little money, as he had derived too much pleasure from making his own fortune to deprive him of doing the same."

Baillie, after the example of his distinguished relatives, devoted himself with indefatigable industry and unremitting diligence to the work of investigating the healthy structure of the human body and its functions, as well as the deviations from this in the various morbid structures which are presented in the dissecting-room. The knowledge thus acquired proved the foundation of his future usefulness and fame, and from his own experience he was accustomed to inculcate the duty of medical practitioners to make themselves minutely acquainted with anatomy and physiology. In 1785, two years after William Hunter's death, Baillie, in conjunction with Mr. Cruickshanks, gave his first course of anatomical lectures. So well was he qualified for the office, although only in his twenty-fifth year, that the number of pupils at the school was equal to the number which attended the lectures of William Hunter. In his introductory lectures he seems to have anticipated the now universally received opinion, that the vital actions of the body, morbid as well as healthy, are carried on in the extreme vessels, or more minute tissues of the organs. "It must have occurred," he observes, "whenever men were disposed to reason on the subject, that the actions of an animal body are not to be referred to the larger parts, but to the smaller, of which these are composed. Hence the examination of minute structure is evidently more connected with physiology, and if ever the latter is to be known at all, it must be through the medium of the former." He took every opportunity of preserving morbid structure, and thus formed a museum of great value. This collection, which now enriches the College of Physicians of London, was liberally presented to that body by Dr. Baillie during his lifetime, along with 400*l.* to keep it in a proper state of preservation. To the same body, in his will, he bequeathed his medical library.

In 1787, though only a Bachelor of Medicine, he was appointed physician to St. George's Hospital, and two years afterwards he received his degree of Doctor of Medicine from the University of Oxford, upon which he became a Fellow of the College of Physicians. In 1789 he married Sophia, the second daughter of Dr. Denman, at that time a very eminent accoucheur in London. In the performance of his important duties at St. George's Hospital, his assiduity and natural powers of observation, aided by his great knowledge, his clear perception, and correct reasoning powers, soon made him highly distinguished for his power of discriminating diseases in the living body, or in what is technically termed the 'diagnosis' of diseases.

To render the collections of his uncles, as well as his own, useful to the public, he, in 1795, published his 'Morbid Anatomy,' "a work which, whether we consider the subject or the manner in which it is treated, has been justly estimated as one of the most practically useful and valuable acquisitions to medical science." (Wardrop.) It was soon translated into French, Italian, and German. About four years after the appearance of this work he began to publish engravings for its illustration: these, as well as the work itself, will remain a lasting memorial of the zeal, the industry, and the talents of their author. He also edited William Hunter's work on the 'Gravid Uterus' (left in manuscript), to which he made some additions. To a second edition, published in 1797, of his 'Morbid Anatomy,' he added the 'Symptoms' of the different morbid lesions described in it, so far as they were known. In 1799 he resigned his office of physician to St. George's Hospital, and gave up his anatomical lectures, his time being entirely occupied in the practice of his profession.

The progress of a physician is proverbially slow; and though no man laboured more in early life than Dr. Baillie, and no one ever commenced under more favourable circumstances, he was nearly forty years of age before he found himself fully established in practice. His progress from this time was rapid and his success complete. Dr. Pitcairn, having been obliged to relinquish his practice and retire to a warmer climate, recommended Dr. Baillie to his patients; and though Dr. Pitcairn was able to return partially to discharge the duties of his profession, the death, which occurred in 1809, of this able physician made a most favourable opening for Dr. Baillie. On this accession of practice Dr. Baillie removed from Windmill-street to Grosvenor-street.

Dr. Baillie added to his great facility in diagnosis a knowledge of the precise effects and extent of the powers of medicines. He excelled in the art of delivering his opinion on a case, being concise, clear, and practical, his language simple, and remarkably free from technicalities. His manner was natural and unassuming, yet decided and impressive; and he was the same to all persons and on all occasions. He was moreover remarkable for the considerate attention which he paid to the feelings of his professional brethren, more particularly to the younger members of the profession. The consequence was, that he never lessened the confidence of the patient in his ordinary attendant, while he himself acquired the good will and esteem of all whom he met in consultation. "He used to narrate, in the most open manner, the history of his own life, and to describe to the younger members of the profession the rocks and shoals which he had met with, contrasting these with his long-looked for but ultimate success. He pointed out the necessity of competency, of integrity, and of industry, and the slow progress of the most eminent men who had gone before them; and, on the other hand, the transitory fame of all those who had ever attempted to gain professional reputation as if by storm."

During the period when he was most fully occupied, he frequently exhibited however much irritability of temper; but any display of this kind was followed by sincere compunction, and by efforts to make reparation to those who had suffered from it. It is difficult to say whether, in cases where he considered remuneration for his services beyond the means of the patient, his generosity, or the delicacy with which he carried it into effect, was the greatest. His refined regard for the feelings of the objects of his kindness greatly enhanced its value. It was no unmerited eulogium which was passed upon him by his distinguished contemporary Sir H. Davy, when he said of him, "his highest ambition was to be considered as an enlightened and honourable physician: his greatest pleasure appeared to be in promoting the happiness and welfare of others." His physical frame was feeble, compared with his mental powers. He was under the middle stature, and of rather a slender form. His countenance was marked with a great deal of sagacity and penetration. He continued in the unremitting exercise (with a few occasional exceptions) of his profession till the spring of the year 1823, when he became affected with chronic inflammation of the trachea (or windpipe), for which he went to Tunbridge, and afterwards to his estate in Gloucestershire, where he died on the 23rd of September 1823, in the sixty-third year of his age.

Dr. Baillie was frequently called upon to render his professional services to members of the royal family. The Princess Amelia, George III. (on whom he attended for ten years), and the Princess Charlotte of Wales, appointed him their physician. His friends erected a monument to him, with a suitable inscription, in Westminster Abbey.

Dr. Baillie's works were published in 2 vols. 8vo, London, 1825, edited by Mr. Wardrop, who prefixed a sketch of his life, from which most of the above particulars are taken. A posthumous volume, of which only 150 copies were (according to directions in his will) printed, but not published, contains his two introductory lectures to his anatomical class, 1785; his Gulestonian lectures on the nervous system, delivered before the College of Physicians in 1794; and some brief observations on a number of diseases, in which he communicates the result of his experience.

BAILLY, JEAN SYLVAIN, was born at Paris, September 15, 1736. Having become acquainted with Lacaille, Bailly was led to attach himself to the study of astronomy; but dazzled by the success of a young friend, the youthful Bailly paid for a brief space ardent court to the tragic muse. He had, in his 16th year, composed a couple of tragedies;

but he prudently took counsel of La Noue, the actor, who advised him to devote himself to science. Bailly followed his advice, and to good purpose, as his rapid progress showed. In 1762 he was able to present to the Academy some lunar observations; he was admitted to the Academy in 1763, and in the same year reduced Lacaille's observations of zodiacal stars, and began to turn his attention to the theory of the satellites of Jupiter. This was the subject of the prize offered by the Academy for 1764; and Bailly, by applying the formulae which Clairaut had employed in his lunar theory, was enabled to deduce from the hypothesis of gravitation several of the inequalities observed by Bradley and Wargentin. The prize was gained by Lagrange, who, by a new and more powerful analysis of his own, carried the theory much farther; but the attempt of Bailly immediately placed him among the successors of Newton. His essay 'Sur la Théorie des Satellites de Jupiter' was published in 1766. In 1771 he wrote a curious and original paper on the light of the satellites of Jupiter, which he had measured by finding how much the object-glass of a telescope must be diminished in order to make these bodies disappear. In 1775 he published the first part of his 'History of Astronomy.' This work was completed in 1787 by the publication of his 'Indian Astronomy;' and the works which subsequently came from his pen were 'Lettres sur l'Atlantide,' 1779; 'Lettres sur l'Origine des Sciences,' 1777; 'Essai sur les Fables et sur leur Histoire,' written in 1781-82, published posthumously in 1799. Their author was a candidate for the secretaryship of the Academy in 1781, at which time Condorcet was preferred by the exertions of D'Alembert; but Bailly was elected to the Académie Française in 1784, and to the Académie des Inscriptions, &c., in 1785—he and Fontenelle being the only two instances of Frenchmen who belonged at once to all the three academies, and himself the only academicien whose bust adorned their library during the life of the original. Bailly furnished reports to the Academy of Sciences on animal magnetism (1784), and on the plan of a new Hôtel-Dieu (1786), as well as his 'Eloges' of Charles V., Molière, Corneille, Lacaille, Leibnitz, Cook, and Gresset, which were collected and published in 3 vols., 8vo, 1770.

At the election of the States-General in 1789, Bailly was the first chosen for Paris. He was chosen president of the Tiers-Etat (June 17, 1789), the day after that body declared itself a National Assembly. He held this office during the memorable sittings at the Jeu-de-Paume on the 20th, and at the church of St. Louis on the 23rd, during the personal attempt of the king to disperse the Assembly; at the consolidation of the three orders on the 27th, and till July 2nd. His conduct pleased the people of Paris, who elected him mayor of their city on the 15th of July, being the time when the king visited Paris after the fall of the Bastille (July 14th). At this period Mirabeau, Lafayette, and Bailly were the three most marked men of the revolution; and Mignet calls the first the tribune of the people of Paris, the second the general, and the third the magistrate.

During the period of his mayoralty, Bailly did not completely satisfy either extreme, being charged with devotion to and contempt of the royal cause by the two parties. The most remarkable incident in his political career was that of the 17th of July, 1791. The attempt at escape on the part of the king had irritated the republican party, and the gathering of foreign troops on the frontier had lent colour to their violence. A tumultuous assembly, headed by all the chiefs of the Jacobins (as they were afterwards called), assembled in the Champ-de-Mars to petition for the dethronement of the king. These were, after remonstrance, fired on by the National Guard under Lafayette and Bailly. The account of Bailly himself is, that the firing took place against his consent.

The measure of the 17th was approved by the Assembly, but Bailly offered his resignation on the 19th of September, and finally relinquished his mayoralty on the 16th of November. He either travelled abroad or retired to Nantes, according to different accounts, till towards the middle of 1793. During this time he compiled memoirs of the revolution and its causes, which were published in 1804. The execution of Louis XVI., on the 21st of January 1793, made Bailly apprehensive as to his own safety. He wrote to Laplace, who had retired to Melun, wishing to know whether he might safely come there. Laplace answered that he might; but, in the meanwhile, the insurrection of the 31st of May established the armed power of the Jacobins, and Laplace wrote again to Bailly, warning him not to come, as a detachment of the revolutionary army was at Melun. In spite of this warning he had the imprudence to venture. He was recognised by a soldier in the streets, seized, and conducted after some delay to Paris. He was charged, as well with the affair of the 17th of July, already alluded to, as with conspiring in favour of the late royal family. Being produced as a witness on the trial of Marie Antoinette, he denied all accession to any scheme of the latter nature, and declared his conviction of the falsehood of all the charges brought against the queen. His own trial took place on the 10th of November. The day preceding he published his justification, which is to be found in the 'Procès Fameux,' vol. II. The next day, or the next but one, he underwent the common fate, attended by circumstances of unusual cruelty and insult. His demeanour is represented as having been perfectly calm; and he is said to have answered the remark, "Bailly, you tremble," addressed to him by one of his persecutors, with, "My friend, 'tis with cold."

Even in the time of his greatest popularity, Bailly appears to have had enemies, who propagated the most absurd charges. His friends affirm that he was retired, simple, and rather approaching to severity. But the unusual and solid respect paid him by his countrymen before his political life began—the arduous employments which fell thick upon him at the very first moment when a plebeian could be called into public life—and the furious anger which he excited among the savages of 1793—are so many strong presumptions that he must have been no common character, even among the distinguished.

The character of M. Bailly as a writer is that of one of the most interesting and elegant among many. On the history of science no man has treated so as to approach him in the agreeable qualities of style. But his system is baseless, being built only upon surmises or conjectural interpretations of fact. His most remarkable conjecture is, that some nation, whose name is now lost, was the common original of the Egyptian, Chaldean, Hindoo, and Chinese astronomy. When his 'History of Astronomy' appeared, the elegance of the style, and the plausibility of the hypothesis, caught the whole world; but the praise which he received from the English and French writers had little justification—one reason for it was that there was no work on the subject in existence which could claim the title of history. The work of Delambre soon dispelled the mist from the eyes of scientific men. Still, were we to collect the sentiments of our most celebrated works of reference on the merits of Bailly's 'History,' and compare them with those expressed in France at the time of its appearance, as well as at the present day, the reader would smile to see that we have been receiving the light of a star which has long been extinguished, a phenomenon as likely to happen in morals as in astronomy.

* BAILY, EDWARD HODGES, R.A., was born at Bristol, March 10, 1778. Having early in life acquired the rudiments of the art of modelling, Mr. Baily commenced his career as an artist by the production in his native city of small wax portrait busts; but wishing to extend his knowledge of art, he obtained an introduction to Flaxman in 1807, and that eminent sculptor was so pleased with the specimens of his skill which he submitted to him, that he invited him to London, and for nearly two years admitted him into his studio as a pupil. At the same time Mr. Baily entered as a student at the Royal Academy, where in 1809 he obtained a silver medal, and in 1811 carried off the gold medal with the stipend of 50*l*. At first he chiefly exhibited classical figures (Apollos, Nymphs, &c.), which were much admired for their grace, simplicity, correct proportions, and careful execution; but the work which fixed his rank among the first sculptors of the English school, and rendered him generally popular, was the well-known figure of 'Eve at the Fountain'—now in the rooms of the Bristol Literary Institution. This work was exhibited at the Royal Academy Exhibition in 1813. The year before it appeared he had been elected an Associate of the Royal Academy; in 1820 he was elected an Academicien. About this time he was employed by George IV. to execute the sculpture in the front of Buckingham Palace, as well as some for the interior of the palace, and on the triumphal arch which stood in front of it, but is now removed to Hyde Park Corner. During his later years Mr. Baily has devoted the chief share of his time to the production of busts and portrait statues. Many of the principal statues which have been erected of late years in London and the provinces have been executed by him. Among these may be mentioned those of Nelson, Telford, the Earl of Egremont, Earl Grey, and the seated statue of Lord Mansfield at Chelmsford; but many others might be named of equal and some perhaps of higher excellence. But Mr. Baily has seldom allowed an exhibition of the Royal Academy to pass without sending at least one poetic design, and some of them have ranked among the happiest and most original which have been seen there. His 'Eve listening to the Voice' (the companion to the 'Eve at the Fountain') was exhibited in 1841; his 'Psyche,' 'Helena,' 'Hercules casting Hylas into the Sea,' the 'Sleeping Nymph,' 'Maternal Love,' 'Girl preparing for the Bath,' &c., may be named as among the best known of these; but the most remarkable, and in some respects one of the very finest works of recent English sculpture, is one of his latest works, 'The Graces Seated.'

BAILY, FRANCIS, was born April 23, 1774, at Newbury in Berkshire, where his father was a banker. Mr. Baily is a remarkable instance of successful application of talent, for while actively engaged in business, as a stock-broker, in which he accumulated a large fortune, he gained a first-rate reputation in one species of mathematical application, and laid the foundation of another, to be completed after his retirement from the Stock Exchange at the age of fifty-one. He had a good working knowledge of mathematics, in all the elementary branches, and an extensive acquaintance with English writers on the subject. He first published his 'Tables for the Purchasing and Renewing of Leases' (1802, 1807, 1812, 8vo); next, the 'Doctrine of Interest and Annuities' (1803, 4to); then the 'Doctrine of Life Annuities and Assurances' 1810, 8vo); lastly, 'Appendix to the Doctrine of Life Annuities and Assurances' (1813, 8vo); also, 'An Account of the several Life Assurance Companies' (1810, 1811, 8vo), which is an extract from the work on Life Assurance. He retired from business in 1825. From this time till his death, he was engaged with all the energy of his character in the promotion of astronomy. Between the ages of fifty-one and seventy, when most men in his circumstances would have been enjoying the leisure to which commercial men

above all others are apt to look forward, he did the work of a lifetime. He was (in 1820) one of the founders of the Astronomical Society, and paid very great attention to its affairs. He was one of those who exerted themselves to produce a reformation and enlargement of the Nautical Almanack, and whose efforts at last prevailed upon the government to place it upon its present distinguished footing. In pendulum experiments he was among the foremost of those who investigated the newly observed effects of the air upon that instrument. The repetition of the Cavendish experiment was conducted in his house and under his superintendence. The Astronomical Society's catalogue of stars was the suggestion of Mr. Baily and Mr. Gompertz, and was superintended by Mr. Baily. The remarkable circumstances attending the publication of Mr. Baily's 'Life of Flamsteed' are detailed in another place. [FLAMSTEED.] He put the finishing hand to his revision of ancient catalogues in the 13th volume of the 'Memoirs of the Astronomical Society' which is entirely his own work, and printed at his own expense. He suggested to the British Association the republication of the immense catalogue of Lalande, called the 'Histoire Céleste,' combined with that of Lacaille; the two together containing 57,000 stars. He suggested to the same body the extension of the Astronomical Society's catalogue to 10,000 stars, accompanied by the coefficients of reduction. He superintended the construction of the tables and a portion of the printing, and he left the preface to the latter completely written. All these catalogues are now published; the Lalande and Lacaille very recently. He had also undertaken the construction of the new standard scale, wanted by the government in consequence of the destruction of the old one.

Mr. Baily died August 30, 1844. His last public appearance was at Oxford, on the 2nd of July, to which place he went, with some difficulty, to receive the honorary degree of Doctor of Civil Law. He was never married. Mr. Baily was distinguished by great industry, which was made more effective by his methodical habits, and also by a suavity of manner which greatly enlarged the circle of his friends. In the last twenty years of his life, he did much more and better work than younger men of much greater original power have done in twice the time. And, besides this, his admirable personal qualities, which made it so easy to co-operate with him, led to his being able to make others do more than they could have done without him. His high moral worth added to his power; and all these together made him the most influential member of the astronomical world. The history of the astronomy of the 19th century would be incomplete without an account of his valuable labours. Those who are well acquainted with Delambre's history of the science will easily imagine how much that severe judge would have abated of his rigour, had there come before him such models of patient thought, all but impeccable accuracy, careful research, and well-chosen objects, as the writings of Francis Baily. A minute account of Mr. Baily's writings is given in a memoir by Sir John Herschel, read to the Astronomical Society in 1844.

BAINBRIDGE, or BAMBRIDGE, CHRISTOPHER, archbishop of York, and cardinal-priest of the Roman Church, was born at Hilton, near Appleby, in Westmorland, and received his education at Queen's College, Oxford, of which he became provost in 1495, and was created Doctor of Laws about the same time. He was afterwards a liberal benefactor to his college. In 1503 he became Dean of York; in 1505 Dean of Windsor; and, in the same year, Master of the Rolls and one of the king's privy council. In 1507 he was advanced to the see of Durham, and was translated the next year to the archbishopric of York.

Bainbridge distinguished himself chiefly by his embassy from king Henry VIII. to Pope Julius II., who created him cardinal of St. Praxede, in March, 1511, and eight days afterwards appointed him legate of the ecclesiastical army which had been sent into the Ferrarese, and was then besieging the fort of Bastia. His letter to king Henry VIII., concerning the pope's bull giving him the title of most Christian King, is extant in Rymer's 'Fœdera' (edit. 1704-35, vol. xiii. p. 376). Cardinal Bainbridge died at Rome, July 14th, 1514, and was buried in the English hospital (since called the English college) there. His death was caused by poison administered by Rinaldo de Modena, a priest whom he had employed in menial offices, and who after confessing that he was suborned to this act by Sylvester de Giglia, bishop of Worcester, who was at that time envoy from king Henry VIII. to Rome, committed suicide. The violence of the cardinal's temper to those about him is particularly dwelt upon by Oldoinus, the continuator of Cicconius.

(*Biographia Britannica*, edit. 1778, vol. i. p. 515; Wood, *Athene Oxon.* edit. Bliss, vol. ii. p. 702; Ellis, *Original Letters*, 1st series, vol. i. pp. 99, 106, 108; 2nd series, vol. i. p. 226.)

BAINBRIDGE, JOHN, an astronomer of merit, was born in 1582 at Ashby-de-la-Zouch, and died in 1643 at Oxford. He was the first Savilian professor of astronomy in that university, being appointed to that office in 1619 by Sir Henry Saville himself. He was also a Doctor of Medicine, and a good oriental scholar, having studied Arabic for the purpose of reading the astronomers who have written in that language. He published an 'Astronomical Description of the Comet of 1618,' and several other works, of which, as well as of his unpublished manuscripts, a list is given by Hutton. (Martin, *Biographia Philosophica*; Hutton, *Dictionary*.)

BAIRD, SIR DAVID, Bart., general in the British army, and

K.C.B., was born on the 6th December 1757, at Newbyth, in Scotland. He entered the service at fifteen years of age, as an ensign in the 2nd regiment of foot, and obtained a company in 1778, in the 73rd Highland regiment. Before entering upon active service he spent some months at an academy at Chelsea, then held in much esteem as a school of military discipline, where he displayed some of that firmness of character by which he was afterwards characterised. In 1779 Captain Baird accompanied his regiment to India, and was present at the disastrous affair of Peramboucou, on the 10th September 1780, when a handful of British troops, after a most gallant defence, were perfidiously slaughtered by the army of Hyder Ali, after they had surrendered to a force twenty times their number. As soon as the British had laid down their arms, the cavalry of Hyder, commanded by his son Tippoo, rushed forward, and literally cut them to pieces. Captain Baird received several severe wounds, and barely escaped with life. He surrendered to some French officers in the enemy's service, by whom he was treated with much kindness. They had not however the power of restoring the English prisoners to liberty. The strong fortress of Seringapatam was the destination of Baird and about 400 British soldiers. Here he endured with firmness and equanimity a captivity of nearly four years' duration, embittered by every privation and suffering which savage vengeance could devise. After his release Baird visited England, and returned to India in 1791 with the rank of lieutenant-colonel. Believing that the British authorities acted oppressively in the affairs of the Rajah of Tanjore, he quarrelled with them, and left India in disgust on the 17th October 1797, for the Cape of Good Hope. He however returned soon after with the rank of brigadier-general, and was engaged in active service under General Harris in the war which again broke out between the British government and the Sultan of Mysore, Tippoo, the son of Hyder Ali. After various successes the British army encamped under the walls of Seringapatam, a fortress of great strength, and defended by a numerous and confident army. The British commander determined to take it by storm; and the conduct of the dangerous enterprise was, at his own solicitation, given to Major-General Baird, the reserve being intrusted to Colonel Wellesley, while Harris held himself prepared to lead on the main body of the army in case of the failure of the assault. Baird gallantly led the assault on the 4th of May 1799. Ascending the parapet of the trenches in full view of both armies—"a military figure," observes Colonel Wilks, "suited to such an occasion"—and drawing his sword with the gallant bearing of a knight of romance, he shouted, in a tone that thrilled along the trenches, "Now, my brave fellows, follow me, and prove yourselves worthy the name of British soldiers." Within a very brief space the English flag waved from the outer bastion of the fortress; and before night Seringapatam was in possession of the besiegers. The skill and intrepidity displayed by General Baird on this memorable occasion were only equalled by his humanity towards the captives.

Throughout his professional career General Baird complained that he had to endure many of those slights and mortifications to which persons not of commanding birth and ministerial influence are too frequently subjected in the British army. At the time of the taking of Seringapatam, Lord Mornington (afterwards Marquis Wellesley) was governor-general of India: his brother, Colonel Arthur Wellesley (the late Duke of Wellington, who even then displayed the qualities of a skilful officer) commanded a corps of reserve under General Baird. Usage entitled Baird to the command or governorship of the town which he had taken, even had his services been less brilliant and successful. Under this impression he took possession of the palace of Tippoo, who was among the slain, as his head quarters. He was next day abruptly commanded to deliver up the keys of the town to Colonel Wellesley, who, as it happened, had no active share in the capture. "And thus," said Baird, "before the sweat was dry on my brow, I was superseded by an inferior officer." Whether the superseding of Baird was contrary to military etiquette or not, has been warmly discussed. Baird himself was extremely annoyed at it, yet it is asserted that he had requested to be relieved; and it is certain that Colonel Wellesley had already shown those powers of organisation, decision, and cool judgment so important in the commander of a city just captured by assault, and for which Wellington was so remarkable, and in which Baird was always deficient. Baird's friends have however always maintained that Wellesley was appointed to the command because he was brother to the governor-general, and not because of his peculiar fitness. The storming of Seringapatam was the great achievement of Sir David Baird's military life. He received the thanks of Parliament and the East India Company for his brilliant conduct at Seringapatam, and declined a pension from the company, in the hope, which was not at that time realised, of being rewarded by a red ribbon by his sovereign.

In 1801 General Baird was sent from India to co-operate with the British troops in Egypt against the French, but a truce having been agreed to just as he was approaching the British position, he returned to India by way of the Red Sea, and landed at Calcutta July 31, 1802. Soon after his arrival he was removed to the staff of the establishment at Fort St. George, Madras, at his own request. He was afterwards engaged in the hostilities against Scindiah and the Rajah of Rajpore. During this campaign, considering himself neglected and thwarted, and having in vain remonstrated with the government

of Madras, he applied for leave of absence, which being granted, he relinquished his command and returned to Europe.

In 1805 General Baird commanded an expedition directed against the Dutch settlements at the Cape of Good Hope, took Cape Town, and was proceeding to organise his conquest when he was recalled for having sanctioned an ill-judged expedition of Sir Home Popham against one of the possessions of Spain in South America. In 1807 he accompanied Lord Cathcart in the expedition of that year against Denmark; and though wounded twice during the capture of Copenhagen, he is hardly mentioned in the despatches; while General Wellesley, his junior, who also had a command under Lord Cathcart, is made the subject of an elaborate eulogy. On his return he was sent to superintend a 'camp of instruction' in Ireland; an employment which would imply that his proficiency in the mechanical branches of the military art was rated more highly, and probably with justice, by his superiors than his fitness to command an army. In 1808 Baird commanded a large force that was sent out to co-operate with Sir John Moore, then commander-in-chief of the British army in the Peninsula. This force formed part of Sir John Moore's army in his retreat to Coruña, and shared in the glory of the battle of that name, which vindicated the honour of the English arms. On the death of that excellent officer, General Baird, as second in command, became commander-in-chief, and the despatch relating to the battle was accordingly written in his name. He was however too severely wounded to take advantage of the accidental promotion; for he received some grape-shot in the left arm, which so shattered the bone of the arm and shoulder, that amputation from the socket became necessary. On his return he received the thanks of Parliament for his gallant conduct, was gratified with the long-sought-for red ribbon, and created a baronet.

In 1810 Sir David Baird married Miss Campbell Preston, of Perthshire, with whom he received considerable estates in that county. In 1814, at the termination of the war, he applied for a peerage and pension, considering the baronetcy and K.C.B. honour quite inadequate to the length and importance of his services; but he failed in his application. In 1820 Baird was appointed commander-in-chief in Ireland, but remained in office only long enough to show that though an intrepid and gallant soldier, he was wholly ignorant of the principles of good government. He was removed from his command in 1821, when the Marquis Wellesley became Lord-Lieutenant. From this period till his death, in 1829, he lived in retirement.

(*Life of General Sir David Baird, &c.*; Mill, *British India*; Colonel Mark Wilks, *Historical Sketches of the South of India*; Napier, *History of the Peninsular War*; *Notes on the Campaign of 1808-9 in the North of Spain*, by Colonel Sorrell, Baird's Military Secretary.)

BAKER, DAVID, an English Benedictine monk and ecclesiastical historian, was born at Abergavenny, December 9th, 1575. He received his early education at Christ's Hospital, London, whence, in 1590, he went to Oxford, where he became a commoner of Broadgate Hall, now Pembroke College. Here he is recorded by Anthony à Wood to have fallen into vicious and disorderly habits. Having left the university without a degree, he came to London, and joined his brother Richard, a barrister of the Middle Temple, where he studied law, and, in addition to the loose courses he had followed, became a professed infidel. After the death of his brother, his father, who was steward to Lord Abergavenny, got him appointed to the office of recorder of the town of Abergavenny. Here, whilst returning home from holding a court at a distant place, a miraculous escape from drowning recalled him to a sense of religion, and led to his joining the Roman Catholic Church. Taking a journey to London, he fell in with some Benedictine fathers of the Cassine congregation, with one of whom he shortly after repaired to Italy, giving no further notice of his intentions to his father than that he was going to travel. At Padua he was admitted to the habit of religion by the Abbot of Justina, May 27, 1605, about which time he changed his name from David to Augustine Baker. The state of his health rendering it necessary that he should return to England, he arrived at home just in time to reconcile his father, who was dying, to the Roman Catholic faith. After providing for his mother, and disposing of his own estate, he gave himself to the duties of his profession, residing partly in London and partly with Roman Catholic families in the country for some years, after which he retired for a time to Douay. Subsequently he became the spiritual director of the convent of English Benedictine nuns at Cambray, and also their confessor. With them he passed nine years, and then again returned to Douay.

About 1621 an employment was recommended to him by the superiors of his order, that of searching after and transcribing the records of the ancient congregation of the Black or Benedictine monks in England. His collections on this subject filled six volumes in folio. They are said to have been lost; but Father Clement Reyner's 'Apostolatus Benedictinorum in Anglia,' fol. Duac. 1626, was arranged and methodised from them, and they supplied many of the materials of Cressy's 'Church History,' fol. Roan, 1668. Baker's religious treatises were numerous, filling nine folio volumes of manuscript; these, in Wood's time, were preserved in the monastery of the English Benedictine nuns at Cambray. Among the names of the literary friends of Baker, those of Sir Robert Cotton, Sir Henry Spelman, Selden, Camden, and Godwin, are especially recorded. He died in Gray's Inn-lane, August 9th 1641, and was buried at St. Andrew's, Holborn.

(Wood, *Athenæ Oxon.*, edit. Bliss, vol. iii. col. 7; Grainger, vol. ii. p. 200; Chalmers, *Biog. Dict.*)

BAKER, HENRY, whose name is familiar to those who are interested in microscopic observations, was the son of William Baker, a clerk in Chancery. He was born on the 8th of May 1698, in Chancery-lane, London. In 1713 he was placed with a bookseller, whom he left in 1720 to reside with Mr. John Forster, an attorney. Here he first practised tuition on the deaf and dumb, an employment which he afterwards followed with much success, his first pupil being Mr. Forster's daughter. The names of some of the first families in the land are to be found among his scholars. In 1724 and 1725 he published some poems of a licentious character; and from that time to 1737 his labours appear to have been chiefly literary. In 1729 he married the daughter of the celebrated Daniel Defoe, and in 1740 was elected first a Fellow of the Society of Antiquaries, and soon after a Fellow of the Royal Society. He now gave proof of his talent for accurately observing objects of natural history; and about two years after his election he published the first edition of 'The Microscope made Easy,' which was followed by his 'Employment for the Microscope.' In 1744 he received from the hands of Sir Hans Sloane, President of the Royal Society, the Copley medal, for his microscopical experiments on the crystallisations and configurations of saline particles. His experiments upon the fresh-water polype (*Hydra viridis*), and upon other minute animals, are very curious and instructive, and his observations are still valued. He died in the Strand on the 25th of November 1774, in his 77th year, and was buried in the churchyard of St. Mary-le-Strand. His collection of natural productions, with some antiquities, &c., occupied ten days in the sale, which took place in 1775. The larger alpine strawberry and the true rhubarb (*Rheum palmatum*) were introduced by Baker into this country; he also made us acquainted with the history of the *Coccus Polonicus*, or cochineal of the north, transmitted by Dr. Wolfe.

BAKER, SIR RICHARD, the author of the 'Chronicle of the Kings of England' known by his name, was born about the year 1563. Wood ('*Athenæ Oxonienses*'), the writer of the article 'Sir Richard Baker' in the '*Biographia Britannica*,' makes Sissinghurst in Kent his birth-place; but Fuller, who speaks of him as a personal acquaintance in his '*English Worthies*,' states that he was a native of Oxfordshire. Sir John Baker, Chancellor of the Exchequer to Henry VIII., was one of his ancestors. Richard Baker was educated at the university of Oxford, knighted in 1603, and married and settled in Oxfordshire before the year 1620. Being in pecuniary difficulties soon after his marriage, he was thrown into the Fleet prison, where he spent the remaining years of his life, and died in the year 1644-45 in a state of extreme poverty. It was during his imprisonment, and as a means of subsistence, that he wrote his 'Chronicle' and various other works.

Of the 'Chronicle,' the most celebrated of his works, the author has himself said, "that it was collected with so great care and diligence, that if all other of our chronicles should be lost, this only would be sufficient to inform posterity of all passages worthy or memorable to be known." Although Baker's 'Chronicle' is by no means entitled to this high commendation, at the same time we are not surprised at the great popularity which it enjoyed for more than a century after its publication (1641) among the squires and ancient gentlewomen of the school of Sir Roger de Coverley. The manner was new, and as the author of the '*Historical Library*' remarked, in his coarse fashion, "pleasing to the rabble;" meaning by the term 'rabble' all persons not eminently learned. Hollinshed was too bulky and Speed too dull a writer to be popular; and Sir Richard's residence in the Fleet was a hindrance to the compilation of a book overloaded with those numerous references to authorities and antiquarian researches which perplex and weary the general reader, however acceptable to the learned. Though full of errors, Baker's 'Chronicle' was long the text-book of English history to country gentlemen and their families, but it is now little read. The other works of Sir R. Baker consist chiefly of meditations, prayers, and other devotional books. In a posthumous work published in 1662, the '*Theatrum Redivivum*,' he endeavoured to show that the fathers were not so opposed to dramatic representations as Prynne had represented in his '*Histrio-Mastix*.'

Sir R. Baker's 'Chronicle' brought the history of England down to the death of James; he wrote also a few lines of the reign of Charles I. by way of introduction. A fourth edition of the 'Chronicle' was published in 1665 by Edward Phillips, the nephew of Milton, bringing the work to the coronation of Charles II. Phillips says ('*Epistle to the Reader*'), that as to the transactions of Monk (duke of Albemarle), he had permission to make use of his "Excellencie's own papers, and several other private collections of persons active with him in that service."

(Wood, *Athenæ Oxonienses*; Fuller, *English Worthies*; *Biographia Britannica*.)

BAKER, THOMAS, the Cambridge antiquary, was born at Crooke, in the parish of Lanchester, near Durham, September 14th, 1656. His father was George Baker, Esq., and his grandfather Sir George Baker, Knight, recorder of Newcastle. Thomas Baker was educated in the free school at Durham, and afterwards sent, with his elder brother George, to Cambridge, where he became a pensioner at St. John's college, July 9th, 1674, and was elected fellow of his college in March 1679. He entered into orders in 1685, and in June 1687 was collated

by Lord Crew, then bishop of Durham, to the rectory of Long Newton in that diocese, which he resigned in 1690, upon refusing to take the oaths to King William. He now retired to his fellowship at St. John's, in which he was protected till January, 20th, 1717, when again refusing to take the oaths to a new government, he was ejected, in company with several other learned men. Mr. Baker retained a lively sense of this deprivation, which he expressed by writing in the blank leaves of all the books which he afterwards gave to the college, "Tho. Baker Coll. Jo. socius ejectus." He appears to have had the sympathy and pecuniary assistance of Edward Lord Oxford and other friends after this deprivation, but his only settled income was an annuity of 40*l.* a year. His death took place on July 2nd, 1740. Dr. Heberden, who attended him, communicated a memorandum of his last illness and death, which he had made at the time, to Mr. Cole, in a letter dated October 18th, 1777, still preserved among Cole's Manuscripts in the British Museum.

Being appointed one of the executors of his elder brother's will, by which a large sum was bequeathed to pious uses, Mr. Baker prevailed on the other two executors, who were his other brother, Francis, and the Hon. Charles Montague, to lay out 1310*l.* of the money upon an estate to be settled upon St. John's College for six exhibitioners. He likewise gave the college 100*l.* for the consideration of six pounds a-year (then legal interest) for his life; and to the library several choice books, both printed and manuscript; medals and coins; besides what he left to it by his will, which were "all such books, printed and manuscript, as he had, and were wanting there."

All that Mr. Baker printed was, 1, 'The preface to Bishop Fisher's funeral sermon for Margaret, Countess of Richmond and Derby,' 8vo, Lond. 1708; 2, 'Reflections on learning, showing the insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of Revelation,' 8vo, Lond. 1710, which went through eight editions: both works were without his name. His manuscript collections relative to the history and antiquities of the University of Cambridge formed the great labour of his life, and chiefly entitle him to a notice here. They amount to thirty-nine volumes in folio, and three in quarto, closely written. The British Museum possesses twenty-three volumes, which he bequeathed to the Earl of Oxford, his friend and patron; the Public Library at Cambridge contains sixteen volumes in folio and three in quarto, which he bequeathed to the University. A minute account of the contents of every volume will be found in the 'Catalogue of Mr. Thomas Baker's MS. Collections' appended to Masters's Memoir of him, and in the 'Biographia Britannica,' vol. i. p. 521-25. The catalogue of the Harleian Manuscripts contains an account of those deposited in the Museum.

The assistance which Mr. Baker gave to his contemporaries engaged in literary pursuits was valuable and extensive; such aid is more particularly acknowledged by Walker in his 'Sufferings of the Clergy,' by Bishop Burnet, Archbishop Wake, Strype, Thomas Hearne, Professor Ward, Browne Willis, Peck, Le Neve, Bishop Kennet, Dr. Conyers Middleton, Dr. Waterland, Dr. Zach. Grey, &c. The Society of Antiquaries have a portrait of Mr. Baker, and there is another in the picture-gallery at Oxford.

(*Biographia Britannica*; *Masters, Memoirs drawn from the Papers of Dr. Zach. Grey*, 8vo, Camb., 1784; and *Cole's MS. Collections*, Brit. Mus. vol. xxiii., xxvii., xxx., xxxi., with his *Athen. Cantabr. lett. B.*)

BAKEWELL, ROBERT, a celebrated agriculturist and improver of live-stock. He was born, about the year 1725, at Diahley, in Leicestershire, and died there in the year 1795. Though it does not appear that he contributed anything to literature, even on the subjects to which he devoted his life, his efforts, particularly to improve the breed of cattle, procured for him a widely-extended reputation: the long-horned breed which he introduced is designated by the name of the Diahley or New Leicestershire breed. He also paid much attention to improving the breeds of horses, pigs, and sheep. He is to be distinguished from another Robert Bakewell, who, in 1808, published 'Observations on Wool,' with notes by Lord Somerville.

BALBI, ADRIEN, was born at Venice on April 25, 1732. At an early period of his life he was appointed professor of geography and also of natural philosophy in his native town. In 1820 he took up his residence in Portugal. Here, from the archives of the kingdom, he procured the materials for his '*Essai statistique sur le royaume de Portugal et Algarve, comparé aux autres États de l'Europe*,' published in Paris in 1822. After having settled in Paris, and employed himself in collecting rich and varied materials for many years, he published in 1826 the first volume of his '*Atlas ethnographique du Globe; or, Classification des Peuples anciens et modernes d'après leurs Langues*.' This work first made the French public acquainted with the researches of Adelung and other German philologists. Balbi however improved their arrangement, and added much information gathered from the accounts of such travellers as A. Humboldt, Freycinet, and others, as well as from linguists such as G. Humboldt, Remusat, Champollion, Klaproth, &c. This work attained a deservedly high reputation. Under the administration of Martignac, Balbi received from the government such pecuniary assistance as rendered his circumstances easy. He had previously published, with the assistance of others whose help he has scrupulously acknowledged, statistical tables of the kingdoms of France, Russia, and the Netherlands. After finishing his '*Abrégé de Géographie, rédigé sur un plan nouveau*,' which

work has been translated into most of the principal languages of Europe, he quitted Paris in 1832, and settled in Padua, where he died on March 14, 1848.

We have mentioned the works on which Balbi's reputation rests, but he produced several others, among them are:—'*La Monarchie Française comparée aux principaux États de l'Europe*,' 1828; '*L'Empire Russe comparé aux principaux États du monde*,' 1829, and '*The World compared with the British Empire*,' 1830.

(*Nouvelle Biographie Universelle*.)

BA'LBÌ, GA'SPARO, a Venetian merchant and traveller, who lived in the second part of the 16th century. He was a dealer in precious stones, and the business of his trade led him to Aleppo, whence he undertook a journey to India, which lasted several years. On his return to Venice he published an account of this journey, '*Viaggio all' Indie Orientali*,' 8vo, Venice, 1590, which was reprinted in 1600. Balbi's narrative is curious, as it refers to an epoch when India was much less known than it is now, and was in a state very different from the present. The Portuguese were then almost the only European nation trading to India, and their establishments on the coasts were numerous and strong. Those Venetian merchants who ventured so far appear to have been on good terms with the Portuguese, and to have enjoyed security under their protection. Balbi wrote in an unpretending style, which bears marks of his candour as to what he himself saw, and also of his credulity with regard to matters which he knew only from hearsay. He is very minute and exact in every particular of mercantile information; but his statements are scanty with regard to the history and geography of the countries which he visited.

Balbi proceeded from Aleppo to Bir on the Euphrates, and then embarked on the river, which he represents as dangerous, owing to rapids and shallows. He landed on the left bank, at the distance of one day and a half from Baghdad, which he calls New Babylon, and to which city he proceeded by land. From Baghdad he descended the Tigris to Bussora, and there embarked for Ormuz, where the Portuguese had a fort, the sovereign of that barren little island being tributary to them. From Ormuz he proceeded to Diu, another factory of the Portuguese at the entrance of the Gulf of Cambay, and thence to Goa, their chief settlement on the Malabar coast. He gives a full and curious account of the trade in those places, of the various goods brought to the markets, their prices in Venetian currency, the duties, freights, &c. From Goa he went to Cochin, and thence round Cape Comorin to St. Thomas, or St. Thomé, as he calls it, another Portuguese factory. He gives a sketch of the missionaries, and their mode of converting the people at that time, which was quite as much by means of physical as of moral force. At St. Thomé Balbi embarked with several Portuguese merchants for the kingdom of Pegu, where he arrived in the year 1583. His account of that remote country is the most curious part of his narrative. Pegu was then a powerful kingdom; Ava was subject to it, and even Siam was its tributary. The ship in which Balbi was having arrived at Negrais, the goods and passengers were transferred into boats, in which they ascended the river Irawaddi for eleven days, when they arrived at Meccao, and proceeded by land to the capital of Pegu, which was twelve miles east from the river. Balbi represents the town as very large, divided into old and new: the new town was square, surrounded with walls and ditches. A number of large crocodiles were he says kept in the ditches to prevent any one from swimming over. The streets were wide, the houses built of wood, and dirty inside. The king's palace was in the middle of the new town: the old town was occupied by the trading people. The town of Pegu has since been destroyed by the Birmans, who conquered it about the middle of the 18th century, and left standing only the great temple of Shomadoo. Balbi had an audience of the king, who inquired about the traveller's native country, and laughed heartily on being told that it was a republic and had no king. He appears however to have heard something of European politics, for he asked Balbi the name of the sovereign who had recently conquered Portugal (Philip II. of Spain). The king, according to Balbi's account, behaved very graciously to him, and made him a present of a golden cup and several pieces of China damask silk, to the great surprise of the natives. Balbi had brought from India some fine emeralds, which the king purchased at the price set on them by the brokers, and Balbi was paid partly in other precious stones and partly in 'gansa,' or lead pieces, which were the currency of the country. He wished to go on to Ava where the finest relics were to be obtained, but was prevented by a war breaking out between Pegu and Ava. Balbi, after remaining two years in Pegu, set off for Martaban, and there embarked to return to Cochin. At Cochin he was detained seven months before he could get a passage for Ormuz. He tells many curious particulars of the people of the Malabar coast, their superstitions, &c. Balbi returned home by the way of Ormuz, Bussora, Baghdad, and Aleppo. He had left Aleppo in 1579, and returned in 1588.

Balbi seems to have been the first traveller who gave an account of Transgangeitic India. A Latin translation of his narrative is in De Bry's '*Collection of Voyages and Travels to the East Indies*,' Frankfurt, 1590-94.

BALBINUS, DECIMUS CAELIUS, a Roman senator, after being twice consul, was elected emperor by the senate in opposition to the

usurper Maximinus, who was supported by the legions in Germany. Maximinus himself, hearing that the senate had outlawed him, was preparing to march from Illyricum into Italy. Rome was in great consternation. News had reached Rome that the elder Gordianus and his son, who had been proclaimed shortly before in Africa with the approbation of the senate, had both perished there. The senate in this emergency elected two emperors—Clodius Pupienus Maximus, an experienced officer who had risen from a low station to the highest ranks, and Balbinus, a man of fortune and connections, and of a mild conciliatory character: but at the demand of the people and the soldiers, who were attached to the memory of Gordianus, a third emperor, Marcus Antonius Gordianus, a boy of twelve years of age, was also appointed; after which Maximus set off for North Italy to oppose Maximinus, and Balbinus remained at Rome. A serious tumult broke out shortly after in the city, in consequence of two praetorian soldiers, who entered unarmed the senate-house to listen to the discussions, having been stabbed to death by some of the senators, who pretended that they were spies of Maximinus. The praetorian guards rose to avenge the death of their comrades; and the people, on the other side, excited by the senators, ran to attack the praetorians, who defended themselves in their camp, and killed many of the citizens. The people next cut off the conduits that supplied the camp with water; but the praetorians sallied out, repulsed the besiegers, and set fire to a district of the city. The greatest disorder prevailed, when Balbinus, who at first had remained inactive, came out to endeavour to part the combatants; but he was assailed with stones, and wounded. As a last expedient the senators thought of exhibiting to the multitude the boy Gordianus, who was clad in the imperial purple, and lifted upon the shoulders of a tall man. The veneration which both the people and the soldiers felt for the name of Gordianus produced the desired effect, and the tumult was appeased. Meantime Maximinus had laid siege to Aquileia, where he was killed in a mutiny by his own soldiers, who afterwards made their submission to Maximus; and the latter returned to Rome to enjoy a triumph for having, though without much exertion on his part, ended the civil war, A.D. 241. The people of Rome were overwhelmed with joy, but the soldiers were dissatisfied, seeing their influence on the decline; they remembered that Maximinus was an emperor of their own choice, while Maximus and Balbinus were the choice of the senate. A conspiracy was soon organised, and the two emperors, jealous of each other's ascendancy, took no measures for their mutual safety. Choosing the occasion of a public festival, when most of the citizens had gone to witness the celebration of the Capitoline games, the praetorians sallied out to attack the palace of the emperors. Maximus, being informed of this, sent for his trusty Germans; but Balbinus, through some suspicion of the designs of Maximus, opposed the order. The praetorians forced their way into the palace, seized both emperors, whom they dragged ignominiously towards their camp, insulting and tormenting them by the way, and finally put them both to death. They then took the boy Gordianus to their camp, and proclaimed him emperor, A.D. 242. The two murdered emperors were no more talked of, and no punishment was inflicted on the assassins. Balbinus and Maximus reigned little more than one year, during which time they had shown assiduity in their duties, attention to justice and public security, and respect for the authority of the laws. Balbinus was a man of elegant manners and cultivated taste, fond of luxury and refinement, and also a lover of literature: he appears to have been a poet of no mean reputation in his time. His house, inhabited by his posterity, was still existing in the time of Diocletian. (Julius Capitolinus, 'Historia Augusta.')



Brass. British Museum. Actual size.

BALBOA, VASCO NUNEZ DE, was born in Xerez de los Caballeros, in Estremadura, about the year 1475. His family, though belonging to the class of hidalgos (or gentlemen), was not in very affluent circumstances. Vasco in his youth held some office in the house of Don Pedro Portocarrero, lord of Huelva; and in 1501 he accompanied Rodrigo de Bastidas in his voyage of discovery to the New World. It is not known whether Balboa remained with the expedition till the time of the death of Bastidas, or whether he left it before, to settle in Hispaniola (St. Domingo); but in 1510 Balboa was at Salviatierra, one of the settlements in that island, and he was so reduced in circumstances, that he had got considerably in debt. About that time, Alonso de Ojeda and Diego de Nicuesa projected a voyage of discovery, the king having granted them the privilege of colonising and governing all those territories which they might discover from Cape Vela (or de

la Vela), in 12° 5' N. lat., 72° 9' W. long. to Cape Gracias-a-Dios in 15° N. lat., 82° 45' W. long. One of Ojeda's coadjutors, Bachiller Enciso, remained at Hispaniola to load two ships with men and provisions. The governor of Hispaniola had made a law in that island, that no one should quit it before he had paid all his creditors. Balboa, who was anxious to get away from the island, hid himself in a cask in Enciso's ship, and when the vessel was far from land presented himself to Enciso, who, though much irritated at the trick, was at last reconciled by the entreaties of Balboa and his friends.

Enciso, on reaching Cartagena, where Ojeda's party had originally proposed to settle, found that Ojeda had changed his plans in consequence of the hostility of the natives, and had removed to the Gulf of Darien; also that he had sailed thence to Hispaniola in quest of Enciso. In Ojeda's absence, Enciso claimed the chief command; and his men, after some resistance, submitted. He ordered them to proceed to the gulf of Darien; on entering which a violent storm overtook them, and the vessel of Enciso was violently driven against a rock on the coast. The men, 150 in number, saved themselves by swimming, but on reaching the settlement, they found it reduced to ashes. They next attempted to penetrate the country, but met with such resistance from the natives that they were obliged to retire to the coast. In this state of despair Balboa said, "I remember to have seen, when I was on these coasts some years ago, a town situated by the side of a large river on the west side of the gulf: the inhabitants were of a mild character, and did not use poisoned arrows." The party eagerly embraced Balboa's suggestion, that they should proceed in quest of the place and take possession of it. After a very obstinate combat with the Indians, the Spaniards put them to flight, entered the town, and founded a settlement, which they called, in fulfilment of a vow, Santa Maria de la Antigua del Darien, in 8° 20' N. lat. The Spaniards, after their establishment there, began to exchange with the natives goods and trinkets for gold, and had already received to the amount of 12,000 dollars, when Enciso, under pain of death, forbade the exchange of anything for gold. On this his men deposed him, and some of them elected Balboa and Zamudio for their leaders; some were for Enciso; and others, again, were desirous to place themselves under Nicuesa. In the midst of these disputes a ship arrived from Spain with men and provisions for Nicuesa. The captain distributed part of his stores among the settlers; and this circumstance determined the parties in favour of Nicuesa. They accordingly dispatched the vessel in quest of that chief, and found him near Portobello in great distress; he accepted the invitation, but when he came to the settlement he was refused permission to land. He however went on shore secretly in spite of the advice of Balboa, but was seized by order of his adversaries, and placed in a miserable vessel, with seventeen men who chose to follow him. The vessel sailed for Spain, and it is supposed to have been lost at sea.

The parties of Enciso and Balboa now resumed their dispute, and Balboa gained the victory. Enciso was tried, and condemned to imprisonment and the loss of all his property, for having usurped the command of Ojeda, but Balboa was persuaded to grant him his liberty, on condition of his leaving Darien. Balboa now dispatched Zamudio to Spain to give an account of what had taken place, and having sent for the men whom Nicuesa had left at Portobello, he made a successful expedition into the country. On that occasion Balboa became acquainted with a very powerful cacique, who gave him much useful information about his own country, and also about a very powerful and rich state, which, as he said, was six suns, or days, to the south of his own country. This was the first information the Spaniards had of Perú. Balboa and his men returned to Darien, where he found a reinforcement, which Columbus had sent from Hispaniola. The provisions brought by that vessel were soon consumed, and scarcity ensued in consequence of the loss of their harvest. Balboa now sent to Columbus for a fresh supply of provisions and 1000 men, that he might be able to remain in the country without being obliged to destroy the natives, and also to undertake the conquest of the country of which he had received intelligence.

In the beginning of September 1513, Balboa embarked on an exploratory expedition, sailing direct to Coiba, an island near the coast of Veragua, where he left the vessels, and proceeded into the interior. By his prudent policy he won the good will of several tribes of Indians, and after a painful journey of about a month, he arrived on the 29th of September at a mountain, from the summit of which the immense expanse of the Pacific Ocean burst upon his view. Affected at the sight, and falling upon his knees, he thanked the Almighty for having granted him the favour of discovering those immense regions, and then addressed his companions in congratulatory and encouraging terms. They all embraced him, and promised to be faithful to the last moment. He then cut down a large tree, and depriving it of its branches, erected a cross upon a heap of stones, and wrote the names of Fernando and Isabel on the trunks of several trees round about. Descending with his companions to the sea-shore, Balboa, in full armour, having in one hand his sword and the standard of Castile in the other, stood upon the sand until, the tide ascending, the water reached his knees, and then, in the hearing of his companions, declared that he took possession of those seas and regions in the names of the king and queen of Castile. The procedure was formally registered by a notary, in order to insure the validity of the act of possession.

Balboa, after visiting some of the islands in the gulf, returned to Darien, which they reached on the 19th January 1514. The fatigues of the journey brought upon Balboa a dangerous fever.

On arriving at Darien, Balboa gave those who had remained in the colony their proportionate share of the riches acquired in the expedition; he also sent a messenger to Spain, to give an account of his discovery, and devoted himself entirely to the improvement of the settlement. In the meantime Enciso had so excited the feelings of the king against Balboa, that Zamudio, who attempted to exculpate his friend, was ordered to be imprisoned, and was obliged to conceal himself. The government determined to appoint a person to supersede Balboa, and to try him for his rebellion. That commission was given to Pedrarias Dávila, a nobleman. The squadron of Pedrarias, consisting of 1500 men, arrived at Darien in 1514. Such were the reports of his ambition which the enemies of Balboa had spread in Spain, that Pedrarias expected to find him living in the colony in princely state, but on his landing he was astonished to find him dressed like the meanest of his men, directing and assisting some Indians in roofing a house.

Pedrarias in execution of his orders placed Balboa under arrest and brought him to trial. He was acquitted of the murder of Nicuesa, which his enemies had attributed to him, but he was condemned in a heavy fine as damages to Enciso, on paying which he was set at liberty. Pedrarias however kept him without any employment in the colony, the consequence of which was, that, through ignorance of the country and mismanagement, the settlers experienced much distress, and in one month seven hundred men died of sickness and hunger. The new adventurers ranged the country in search of gold, and not finding it treated the poor Indians with great cruelty. Thus the chiefs and tribes who, owing to the prudent and conciliating conduct of Balboa had been exceedingly friendly with the Spaniards, were now changed into their enemies.

In the meantime, the friends of Balboa at home had so exerted themselves in his favour, that they obtained for him, in 1515, the appointment of governor under Pedrarias, of Darien and Coiba. Pedrarias was however unwilling to give Balboa his authority, at which the latter, highly displeased, sent his friend Garabito secretly to Cuba, to procure sixty men, with the view of making a settlement near the Pacific. When Garabito returned, Pedrarias had given to Balboa his rank and title. Garabito lauded his men about twenty miles from Darien, and informed Balboa. The information, secret as it was, reached the ears of Pedrarias, at which he was so indignant, that he ordered Balboa to be imprisoned; but on the entreaties of the Bishop Quevedo, and his own wife, Balboa was released and reconciled to his enemy. This reconciliation was further cemented by the marriage of Balboa with the eldest daughter of Pedrarias, then in Spain. Notwithstanding this apparent reconciliation, Pedrarias kept Balboa at Darien, and was always afraid of employing him. In 1517, Pedrarias, having been unsuccessful in all his attempts to reduce the country, sent Balboa in the direction of Port Careta, with directions to found a colony there, and to build ships, in order to visit some of the islands in the Pacific; but having been subsequently informed by some of Balboa's enemies that he intended going on a voyage of discovery on his own account, Pedrarias dispatched Francisco Pizarro with an armed force to arrest Balboa, who was again tried on the very charges on which he had before been acquitted. Although the judge found him guilty, he recommended him to mercy, in consideration of his services, but the inflexible Pedrarias answered the judge, "If he is a criminal, let him die for his crimes." He was accordingly condemned to be beheaded.

Balboa died with the firmness of a hero, in his forty-second year. Herrera says that Balboa was a tall and graceful man, of a pleasing countenance, with flaxen hair; and that he had an acute understanding, and was possessed of great fortitude. In danger and fatigue he always took the lead, and was the last in enjoying rest and comfort. "He was," says Quintana, "rigid in his discipline, but when his soldiers were sick or wounded, he visited and consoled them as a brother, and he was on many occasions seen to go in pursuit of game, and even to dress it himself, for his sick men."

(Herrera, *Historia General de las Indias Occidentales*, Decada first and second, Quintana; *Vidas de Españoles Ilustres*, tom. ii.; Navarrete, *Coleccion de los Viajes y Descubrimientos de los Españoles desde Años del Siglo XV*, vol. iii. Madrid, 1829.)

BALDI, BERNARDINO, was born at Urbino, June 6, 1553, of a noble family. After having received his early education in his native town he went to Padua, where he studied mathematics, jurisprudence, and the languages, of which last his biographer Affó says he acquired fourteen. His reputation in these branches of learning made him known to Ferrante Gonzaga, lord of Guastalla, who engaged him as a teacher of mathematics, and afterwards made him Abbot of Guastalla, with the Pope's approbation. Baldi discharged the duties of this office with great assiduity and zeal; but in defending the prerogatives, jurisdiction, and immunities of his abbey, he found himself entangled in disputes with the community and lay authorities of Guastalla, and with the prince himself. Annoyed perhaps at these controversies, he repaired to Rome, where Cardinal Cuntio Aldobrandini, nephew of Pope Clement VIII., became his friend, and invited him to live in his house. Baldi resigned the abbacy of Guastalla, retaining an annual pension

from its income. Having returned to Urbino, the Duke Francesco Maria della Rovere sent him, in 1612, as his envoy to Venice, to congratulate the new Doge Andrea Memmo. On this occasion Baldi pronounced an elegant oration before the Venetian senate, which so pleased the doge that he presented the orator with a massive gold chain of considerable value. He died at his native place, October 12, 1617.

Baldi wrote a vast number of works in prose and verse, the greater part of which remain inedited. Among those published are a poem on navigation, and several eclogues, which are not without merit. He painted the Italian rustics as rustics generally are, describing their habits and employments, and deriving a moral from their contentedness and their humble enjoyments. Baldi wrote also a poem called 'Deifobe,' purporting to be a chronicle of the vicissitudes of Rome from its foundation to the epoch in which he lived, in the form of a prophecy. Of Baldi's prose works we have several dialogues—one on 'dignity;' and another on the qualities and duties required of a prince, written with considerable freedom, considering the age and country in which he lived. He also compiled a short chronicle of all the mathematicians known from Euphorbus (mentioned by Diogenes Laertius in his 'Life of Thales') down to his own time; and he published two Latin works in illustration of Vitruvius—'Scamilli Impares Vitruviani a Bernardino Baldo nova ratione explicati,' Augsburg, 1612; and 'De Verborum Vitruvianorum Significatione,' *ibid.*, with a life of Vitruvius. Both have been inserted by the Marquis Poleni in his 'Exercitationes Vitruvianae,' Padua, 1741. Two historical works of Baldi were recently published for the first time—'Vita e Fatti di Guidobaldo I. di Montepetro Duca d'Urbino,' 2 vols., Milano, 1821; and 'Vita e Fatti di Federico di Montepetro Duca d'Urbino,' 3 vols., Roma, 1824. He is likewise said to have prepared an Arab and a Persian grammar, a Turkish vocabulary, and a translation of the geography of Edrisi, and another of a Chaldean commentary on the Targum of Onkelos, the results of his assiduous study of the Eastern languages, to which in the prime of his life he for a short time devoted much labour.

(Affó, *Vita di Bernardino Baldi*.)

BALDINI, BA'CCIO, a Florentine goldsmith and engraver, who flourished in the second half of the 15th century. He was one of the first Italian engravers, whose works on that account have an historical interest, but are otherwise of little value. Baldini was bred a goldsmith, and was taught engraving by Finiguerra himself, who was the inventor of the art according to the Italians. Baldini however, though acquainted with the art, could derive no benefit from it, as he was incapable of making a design; he communicated it therefore to Alessandro Botticelli, and the two entered into partnership—the one designed and the other engraved. Such is the story of Vasari. The first prints published in Italy are those of the books entitled 'Il Monte Santo di Dio,' by Fra. Antonio di Siena, printed in 1477; and of an edition of Dante, with the commentary of Landini, published in 1481: both were printed at Florence by Niccolo di Lorenzo. In the 'Monte Santo' there are three engravings by Baldini, and for the Dante he engraved 19, but only two were ready when the book was published; the remaining 17, in the Vatican copy, have been pasted on the blank places left for them. Niccolo di Lorenzo left a blank place for a print at the head of every canto. Baldini executed many other prints, which are noticed at length by Bartsch and other writers on prints. Heineken, Strutt, and others have published copies of some of Baldini's engravings as specimens of the early Italian style. According to Duchesne ('Essai sur les Nielles'), Baldini also executed numerous works in niello. (Vasari, *Vite di Pittori*, &c., in the 'Life of Marcantonio'; Strutt, *Dictionary of Engravers*; Heineken, *Nachrichten von Künstlern*; Bartsch, *Le Peintre-Graveur*.)

BALDUNG, HANS, called also Hans Grün, a celebrated old German painter and wood-engraver, the contemporary and the friend of Albert Dürer. He was born at Gmund, in Swabia, about 1470, or a few years later, but lived chiefly in Switzerland, at Strasbourg, and its neighbourhood. From the inscription upon a picture of the Crucifixion, in the church of Freiburg in Breisgau, which is considered his masterpiece, his full name appears to have been Hans Baldung Grün or Grien. It is painted upon canvass glued upon wood. His woodcuts are variously signed H. B., H. B. G., and H. G. His prints are rather numerous. Bartsch mentions two engravings on copper, and 59 woodcuts; and Brulliot states that there are still many which have been overlooked by Bartsch. Baldung's latest cuts bear the date 1534. The earliest date of his cuts appears to be 1507. His latest works are the best.

As a painter he was little inferior to Albert Dürer in expression, in colouring, or in finish. He painted portraits and history, sacred and profane: the heads are the best parts of his works. The year 1545 is given in several works as the year of his death. There is in the gallery of Carlsruhe a book of studies and portraits by him.

(Füssli, *Allgemeines Künstler-Lexicon*; Heineken, *Dictionnaire des Artistes*, &c.; Bartsch, *Le Peintre-Graveur*; Brulliot, *Dictionnaire des Monogrammes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

BALDWIN, or BAUDOUIN, great forester of Flanders, succeeded, A.D. 837, his father Andacer in the government of that province, as feudatory of the Emperor Louis, Charlemagne's successor. Baldwin was called 'Iron-arm,' on account of his great strength; some say, on account of his being constantly in armour. Upon the death of Louis,

in 840, Baldwin, having taken the part of Lotharius against his brothers, was severely wounded in the battle of Fontenai. Shortly after, Judith, daughter of Charles the Bald, King of Aquitania and of Neustria, having become a widow, by the death of her husband Ethelwolf, king of England, was returning to her father in France, when Baldwin, who had heard of her great beauty, went to meet her at her landing. He prevailed on her to accompany him to the castle of Haerlebeck, where they were privately married, as they had no expectation of obtaining her father's consent. Charles incensed at the news, sent his son, Louis the Stammerer, to make war upon Baldwin, who defeated him near Arras. After the battle, Baldwin caused several of Charles's barons, whom he had taken prisoners, to be hanged, as the instigators of the war. The pope, Nicholas I., having excommunicated him, at the request of Charles the Bald, Baldwin made a journey to Rome with his wife Judith, and not only obtained absolution, but succeeded in engaging the good offices of Pope Nicholas I., who sent a legate to Charles of France, and effected a reconciliation. Baldwin and his wife repaired to the court of Charles, who received them kindly, and enlarged the limits of Flanders, erecting it into a county, in 862. Baldwin built castles at Bruges and Ghent, to defend the country against the Normans, who, under their chief Hastings, had landed on the coast. Baldwin died at Arras in 877.

BALDWIN II., Count of Flanders, son of the above, married Alfrith, daughter of Alfred of England. He made war against Eudes, count of Paris, who had usurped the French crown, and defeated him. He had also disputes with Charles the Simple, the rightful heir, after the latter had ascended the throne. Baldwin died in 919, and was succeeded by his son Arnoul.

BALDWIN III., styled 'of the handsome beard,' succeeded Count Arnoul the younger in 938, and died in 1034. He married a daughter of the Count of Luxemburg. During the troubles that followed the death of the Emperor Otho III., the Count of Flanders seized upon several places in the neighbourhood of his territories: among others, upon Valenciennes, which he afterwards defended against the united forces of the Emperor Henry, King Robert of France, and the Duke of Normandy. It was finally agreed at last that he should retain Valenciennes, as an imperial feud, as well as the island of Walcheren and other parts of Zealand. Baldwin then obtained the hand of Adele, daughter of Robert of France, for his son Baldwin. An assembly of the prelates and nobles of Flanders, held at Oudenarde, by Count Baldwin III., appears to be the first mention made of the states of Flanders.

BALDWIN IV., called by some 'of Lisle,' and by others 'le Débonnaire,' was the son and successor of Count Baldwin III. He conquered from the German territory several districts on the right bank of the Scheldt, which he retained on condition of doing homage to the emperor for the same; and thus the counts of Flanders were vassals of both the crowns of France and Germany. Baldwin gave his daughter Mathilda to William of Normandy, afterwards king of England. Henry I. of France, at his death, appointed Count Baldwin guardian to his son Philip, then a minor. Baldwin fulfilled his trust with great honour; and defeated the Gascons, who had revolted. He then accompanied his son-in-law, William, to the conquest of England; and for his services on that occasion William assigned him and his successors a yearly pension of 300 marks of silver out of the English treasury. Baldwin died in 1067, and was buried at Lisle.

BALDWIN V., called 'the Good,' and also 'of Mons,' from his having married the Countess Richilda, of Hainault, who brought him the lordship of Mons before he became Count of Flanders, succeeded his father, Baldwin IV. He died in 1070, leaving two sons, Arnoul and Baldwin. After his death, his brother Robert, called the Frieslander, from having conquered the principality of Friesland, invaded Flanders, and defeated his nephews and Philip of France, who had come to their assistance, in a battle near St. Omer. Arnoul was killed; and Baldwin, after a time, renounced his claims on the county of Flanders in favour of his uncle and his descendants, and kept for himself the county of Hainault, which he had inherited from his mother. This Baldwin has been reckoned in the series of the princes of his family as Baldwin VI.

BALDWIN VII., grandson of Robert the Frieslander, succeeded his father, Robert the younger, as Count of Flanders, in the year 1111. He was called Baldwin Hapkin, from the name of a kind of axe used during his reign in the numerous public executions of the outlaws who infested the country, among whom were many turbulent feudal lords. Baldwin made war in Normandy in favour of William, son of Robert Curthose, against Henry I. of England; and being severely wounded at the siege of Rouen, died soon after, in 1119. He was succeeded in the county of Flanders by his cousin Charles of Denmark.

BALDWIN VIII., Count of Hainault, was descended from Baldwin VI., and became Count of Flanders after the death of Count Philip, in 1194. Thus the line of Baldwin of Mons was restored, and the two counties of Hainault and Flanders were re-united. Philip of France, afterwards Philippe Auguste, married Isabella, Baldwin's daughter. Baldwin died in 1195, leaving his dominions to Baldwin IX., afterwards Emperor of Constantinople. (*Oudeghorst, Chroniques et Annales de Flandre.*)

BALDWIN I., Emperor of Constantinople, was the son of Baldwin of Hainault, and of Margaret countess of Flanders. He became count of Flanders by the death of his mother in 1194, and the following year succeeded his father as count of Hainault. Soon after his accession he made war upon Philip II. of France for the recovery of the province of Artois, which had been detached from Flanders under count Philip his uncle, and with the help of Richard of England succeeded in recovering a portion of the Artois, which he retained by the treaty of Peronne in 1199. In 1200, Baldwin having resolved to join the fourth crusade, appointed his brother Philip, count of Namur, with other persons, to the regency of Flanders and Hainault. Baldwin's wife, Mary of Champagne, followed him to Venice, the appointed rendezvous of the Crusaders. As the sum for which the Venetians engaged to furnish ships and provisions was more than the Crusaders could pay, Baldwin exhorted his brethren in arms to part with their private money, their jewels, and ornaments, and he set them the example himself. Still a large sum being wanting, Dandolo, the doge of Venice, proposed that, on their way to the East, the Crusaders should stop before Zara in Dalmatia, and assist the Venetians in reconquering that place, which had revolted, and given itself up to the king of Hungary. Many of the Crusaders refused and left Venice: others, of whom Baldwin was one, agreed to the proposal. The fleet sailed in October 1202, and having stopped at Zara, the Crusaders and the Venetians took the town, where they wintered. At Zara the Crusaders were applied to by messengers from Alexius, son of Isaac Angelus, emperor of Constantinople, who had been deposed, had his eyes seared out, and been thrown into a dungeon by his brother Alexius III. The young Alexius implored the Crusaders to deliver his father, and restore him to the throne, engaging, on his part, to give them afterwards every assistance for the recovery of Palestine, to pay them a large sum of money, and to make the Greek Church acknowledge the supremacy of the Roman See. At a great consultation, held by the chiefs of the Crusaders, Boniface, marquis of Montferrat, Baldwin of Flanders, and the old Doge Dandolo, supported the entreaties of Alexius, and the expedition to Constantinople was resolved upon. They then proceeded to Corfu, where they were joined by young Alexius himself. In May 1203 the fleet, consisting of nearly 500 sail, left Corfu, and steered for the Hellespont; they entered the Propontis without meeting any opposition, and cast anchor at Chrysopolis, opposite to Constantinople. The plan of attack being formed, Baldwin, who had with him the best archers and a numerous body of brave knights, was appointed to lead the van. A rapid succession of events occurred; the Greek forces were defeated near Galata; Alexius the usurper fled, and Isaac was restored to the throne. Young Alexius finding some difficulty in fulfilling all the promises he had made, the Crusaders became impatient, and hostilities broke out between them in January 1204. At the same time a revolution took place in the city. Young Alexius Angelus was murdered, and his father, the Emperor Isaac, died, it was said, of terror and grief. The throne was usurped by Alexius Duca, called Murtzufos. The city was now invested by the Crusaders, who, after a siege of three months, made a general assault, the city being stormed from the harbour side. A dreadful slaughter ensued, much of which was perpetrated by the depraved part of the town population. The booty was divided between the Crusaders and the Venetians; the share of the former, after deducting their debt to the republic, amounted to 400,000 marks of silver. The Latin conquerors appointed twelve electors, six Venetians, and six Crusaders, to choose a new emperor of the East. The Crusaders proposed at first the gallant old Doge Dandolo, but the Venetians objected to his nomination, on the ground that the imperial dignity was incompatible with that of first magistrate of their republic. The choice then fell upon Baldwin of Flanders, the most distinguished as well as the most powerful of the Crusaders. The authority of Baldwin however was much circumscribed: not more than one-fourth part of the provinces of the empire was appropriated to him, part of the remainder being allotted to the Venetians, whose doge was proclaimed Despot of Romania; and part was distributed among the adventurers of France and Lombardy, while several provinces remained in the possession of Greek princes, the relatives of the former emperors. Baldwin was therefore rather a titular than a real emperor, and all his abilities and good intentions, for which historians have generally given him credit, could not prevent the disorders inherent to such a state of things. Many of the Greeks were of course dissatisfied with the new arrangements, and their discontent being abetted by John, or Joannices, king of the Bulgarians and Wallachians, a vast conspiracy was formed, and as soon as Henry, Baldwin's brother, had crossed over to Asia on an expedition, taking with him the flower of his troops, the Greeks of the towns of Thrace rose and massacred the Latins who were scattered among them. Baldwin went out to meet Joannices, who had crossed the Balkan, but he was defeated and taken prisoner on the 15th of April 1205. Villehardouin, the marshal of Romania, who has left a history of the whole expedition, and the old Doge Dandolo, effected a gallant retreat with the scanty remainder of their troops. Baldwin died a prisoner of the Bulgarians in the following year. Innocent III. having written to Joannices, requesting him to give up the emperor, was answered that "Baldwin had paid the debt of nature." The manner of his death is unknown. Various

stories were circulated respecting the way in which he had been put to death, but none of them appear deserving of much credit. Henry, Baldwin's brother, succeeded him as emperor of Constantinople. Twenty years after a hermit appeared in Flanders, pretending that he was Baldwin, but he was convicted of imposture and put to death. Mary, Baldwin's wife, died before her husband on a pilgrimage to Jerusalem. Two contemporary historians, of the two opposite parties, have each left us an account of the memorable events connected with the conquest of Constantinople by the Crusaders; one is Villehardouin of Champagne above-mentioned, and the other Nicetas, a Greek, who held a high rank in the imperial court. (Nicetas, books xix. xx. xxi.) There are also letters from Baldwin, inserted in the *Gesta Innocentii III.* (Lebeau, *Histoire du Bas Empire*; Ducange; the Venetian historians; Gibbon, ch. 60.)

BALDWIN II. was the son of Peter de Courtenay, count of Auxerre, and of Yolande, sister of Baldwin I., the emperor, and was born in 1217. After the death of Henry, Baldwin's brother and successor in 1217, Peter de Courtenay was called to the imperial throne; but Peter never reached his destination, being treacherously arrested in Epirus by Theodore Angelus, the despot of that country. He died in captivity, but the manner of his death is unknown. His second son Robert, who was called to succeed him on the imperial throne, died in 1228. His brother Baldwin being yet a child, the barons of Romania called to the throne John of Brienne, titular king of Jerusalem, on condition that young Baldwin should marry his daughter and become his colleague and successor. John of Brienne died in 1237, and was succeeded by Baldwin. The empire of the Latins might be said to be now confined to the walls of Constantinople, and Baldwin had neither money nor abilities to retrieve his fortunes. After visiting Rome and France in the vain hope of inducing the Pope and Louis IX. to afford him aid, and wasting years of humiliating reverses and fruitless negotiations, he (in July 1261) was surprised within his capital by the troops of Michael Palæologus, who ruled over the Greeks of Asia Minor as well as of Thrace. Michael was proclaimed emperor by the multitude, and Baldwin had just time to escape by sea to Eubœa, and thence to Italy. With him ended the dynasty of the Latin emperors of Constantinople. In his exile, Baldwin continued to retain the title of emperor, and it was used by his descendants till the close of the 14th century. The last of these titular emperors of Constantinople was James de Baux, duke of Andria in the kingdom of Naples, who was descended from Baldwin II. by his mother's side. (Gibbon, ch. 61, and his authorities; Du Bouchet, *Histoire de la Maison de Courtenay*, &c.)

BALDWIN I., King of Jerusalem, was the son of Eustace, count of Bouillon, a feudal territory in the Ardennes, and of Ida of Lorraine. He accompanied his two elder brothers, Godfrey, duke of Lower Lorraine or Brabant, and Eustace, count of Boulogne, to the first crusade in 1096. Baldwin distinguished himself in several actions against the Turks of Asia Minor, and took Tarsus in Cilicia. On the invitation of the Christian inhabitants of Edessa, who were tributaries to the Turks, he entered Mesopotamia, and was well received by the Edessans, who soon after proclaimed him their lord. Upon this Baldwin assumed the title of Count of Edessa, which county continued in the hands of the Christians for about half a century. After extending the limits of his territory by fresh conquests, he joined the rest of the Crusaders in attacking the Turks of Aleppo, but soon after returned to Edessa, while the main army advanced against Jerusalem in 1099. After his brother Godfrey had been elected king of Jerusalem, Baldwin repaired with a large retinue to the Holy City, and after having visited the sanctuaries returned to Edessa. In the following year (1100) Godfrey died, and Baldwin being called to succeed him, resigned the county of Edessa to his cousin Baldwin du Bourg, and repaired to Jerusalem, where he was crowned on Christmas-Day 1100. His reign, which lasted till 1118, was one of continual warfare against the Turks, the Arabs, the Persians, and the Saracens of Egypt, in which Baldwin displayed much bravery and perseverance, and indefatigable activity. He obtained several victories, taking the towns of Acre, Tripoli in Syria, Sidon, Ascalon, and Rhinocolura, thus securing for the Christians possession of all the coast of Syria, from the Gulf of Issus to the frontier of Egypt. Baldwin, intending to carry the war into Egypt, advanced as far as Rhinocolura, which he took, but proceeded no farther. On his return towards Jerusalem he was taken ill, and died at Laria, in the Desert, in March 1118. Baldwin was a very different character from his brother Godfrey, who was a sincere enthusiast, pure and disinterested. Baldwin was ambitious and worldly, but at the same time brave, clever, and firm. Tasso, in the first canto of his 'Gerusaleme' (ct. 8-9), has faithfully portrayed the character of the two brothers. (For the events of the first Crusade, and the reigns of Baldwin and his successors, see William of Tyre, Gibbon, and Michaud, *Histoire des Croisades*.)

BALDWIN II., or Baldwin du Bourg, count of Edessa, succeeded his cousin Baldwin I. on the throne of Jerusalem, when he resigned the county of Edessa to Jocelyn of Courtenay. Under his reign the military and religious order of the Templars was instituted for the defence of the Holy Land. The order of St. John of Jerusalem had been instituted many years before for pious and charitable purposes; but it also now assumed a military character. Baldwin's reign, like

that of his predecessor, was one of almost constant warfare against the Turks, Arabs, and Egyptian Saracens. In 1123 he went to the relief of Edessa, which was attacked by the Turks, who had taken Jocelyn of Courtenay prisoner. Baldwin was surprised by the Turks, and taken also. Jocelyn however found means to escape, defeated the Turks, and obtained Baldwin's release on his paying a ransom. Baldwin abdicated the crown in favour of his son-in-law, Foulques of Anjou, in 1131, and retired to the monastery of the Holy Sepulchre where he soon after died.

BALDWIN III., the son of Foulques of Anjou, was born in 1130, and succeeded his father in 1142. Under his reign the Christians lost Edessa, which was taken by storm in 1145 by Zenghi, Turkish prince of Aleppo, and father of the famous Nouredin. Baldwin had to struggle during the greater part of his reign with the power and abilities of Nouredin, of whom he was sometimes the enemy and sometimes the ally against the Fatimite sultans of Egypt, who were perpetually at war with the Abbaside kalifs of Baghdad, to whom Nouredin bore allegiance. [NOUREDDIN.] Louis VII. of France, and Conrad III., emperor of Germany, undertook the second crusade in 1147, at the exhortation of St. Bernard, for the purpose of supporting their Christian brethren of Palestine. In this expedition they lost the greater part of their men in their march through Asia Minor; and having reached Palestine with the remainder, they joined Baldwin's forces in an attempt upon Damascus, in which they failed. Conrad and Louis then returned to Europe. Baldwin married Theodora, the niece of Manuel Comnenus, emperor of Constantinople. He died February 23, 1162, with suspicious symptoms, after having taken some medicine from a Jewish physician at Antioch. He was succeeded by his brother Amaury, or Amalric.

BALDWIN IV., son of Amaury, was born in 1160, and succeeded his father in 1174. He was afflicted with leprosy and nearly blind, yet in this distressed state he had to encounter the might of Salaeddin, who had succeeded Nouredin, and had extended his power over both Egypt and Syria. Baldwin however, after suffering several defeats, obtained a truce from Salaeddin. He died in 1186, leaving for his successor his nephew Baldwin, then a child, the son of his sister Sybilla and of her first husband, the Marquis of Montferrat. This Baldwin, who has been styled Baldwin V., died seven months after his uncle, and it was suspected, by poison administered by Guy de Lusignan, Sybilla's second husband, who next became king. Soon after Guy's assumption the Christians lost Jerusalem, which was taken by Salaeddin in 1187.

BALDWIN, Archbishop of Canterbury in the reigns of Henry II. and Richard I. This prelate was born of obscure parents at Exeter, where he received a liberal education, and in his younger years taught school. Having entered into holy orders, he was made archdeacon of Exeter, but soon resigned this dignity, and became a monk in the Cistercian abbey of Ford, in Devonshire, of which in a few years he was elected abbot. In 1180, he was promoted to the bishopric of Worcester; and in 1184 Henry II. translated him to the see of Canterbury. Baldwin had not been long settled in the see when he began to build a church and monastery at Heckington, near Canterbury, in honour of St. Thomas à Becket, intending it for the reception of secular priests; but the opposition of the monks of his cathedral, supported by the authority of successive popes, caused him ultimately to desist, and even to destroy the buildings which he had erected. Urban III. afterwards made Baldwin his legate for the diocese of Canterbury. On September 3, 1189, Baldwin performed the ceremony of crowning Richard I. at Westminster; and in the same year, when that king's natural brother, Geoffrey, was translated from the see of Lincoln to York, he successfully asserted the pre-eminence of the see of Canterbury, forbidding the bishops of England to receive consecration from any other than the archbishop of Canterbury. In 1190 he made a progress into Wales, to preach the crusade; and in the same year, having held a council at Westminster, he followed king Richard I. to the Holy Land. He embarked at Dover, March 25, 1191, abandoning the important duties of his station, and, after suffering many hardships on his voyage, arrived at Acre during the siege, where he died, November 20, in the same year, and where his body was interred.

Giraldus de Barri, or Cambrensis, who accompanied Archbishop Baldwin not only in his progress through Wales, but to the Holy Land, tells us he was of a dark complexion, an open and pleasant aspect, a middling stature, and a spare but healthful constitution of body; modest and sober, of great abstinence, of few words, and not easily provoked to anger. The only fault he charges him with is a remissness in the execution of his pastoral office, arising from an innate lenity of temper. Bishop Tanner has given a list of a great many treatises by Archbishop Baldwin, which remain in manuscript, and has noticed the different libraries in which they are deposited. The most important were collected by Bertrand Tisserot, and published, in 1662, in the fifth volume of the 'Scriptores Biblioth. Cisterciensis.'

(*Biogr. Brit.*, edit. 1778, p. 530; *Mat. Par.*, edit. 1640, pp. 141, 143, 154, 157, 161; *Henry, Hist. Brit.*, 8vo, edit. 1805, vol. v. pp. 403, 423; *Pits, De Illustr. Angl. Script.*, an. 1193; Wharton, *Anglia Sacra*; *Gervas. Act. Pontif.*)

BALE, JOHN, in Latin BALÆUS, Bishop of Ossory in Ireland, was born at Cove, a small village in Suffolk, about five miles from Dunwich, November 21st, 1495. When he was twelve years of age he was placed

in the monastery of Carmelites at Norwich, whence he was afterwards sent to Cambridge, and entered of Jesus College. In 1529 he is mentioned as prior of the Carmelites of Ipswich. (Strype, 'Annals,' Append., No. 25.) His education, of course, was in the Romish religion; but sometime subsequent to 1529, at the instigation of the Lord Wentworth, he turned Protestant, and gave proof of having renounced one, at least, of the rules of the Catholic religion (the celibacy of the clergy) by immediately marrying. This, as may be conjectured, exposed him to the persecution of the Romish clergy, against whom however he was protected by the Lord Cromwell. An original letter from Bale to Lord Cromwell occurs in the Cottonian volume ('Cleop.,' E. iv. 134), complaining of poverty, persecution, and imprisonment, and asking favour and deliverance, in which he styles himself doctor of divinity and "late parych prest of Thornden in Suffolk." After Cromwell's death, Bale retired to the Low Countries, where he remained eight years, busying himself chiefly with his pen. He was then recalled into England by king Edward VI., and obtained the living of Bishopstoke in Hampshire, and in 1552 the bishopric of Ossory. Bale's zeal for the Protestant religion rendered him so unpopular, that upon the arrival of the news of Edward VI.'s death, his life was endangered: five of his servants were killed by the kernes, who attacked his house at Holmes Court, near Kilkenny; and he himself was obliged to be escorted to Dublin by a hundred horse and three hundred foot soldiers. Here also he found himself insecure, and being assaulted in Dublin by the Roman Catholics, he at last made his escape on board a trading vessel of Zealand in mariner's apparel. After being captured and plundered by a Dutch man-of-war, and running several risks, he got at last to Holland, where he was kept a prisoner three weeks, and then obtained his liberty on the payment of thirty pounds. From Holland he retired to Basle in Switzerland, and continued abroad during the short reign of Queen Mary. On the accession of Queen Elizabeth he returned to England, but not to his bishopric in Ireland; preferring a private life, and contenting himself with a prebend in the cathedral church of Canterbury, to which he was promoted on the 1st of January, 1559-60. ('Rym. Fœd.,' tom. xv. p. 563.) He died in November, 1563, in the sixty-eighth year of his age, at Canterbury, and was buried there in the cathedral.

Bishop Bale's fame now principally rests on his valuable collection of British biography, first published under the title of 'Illustrium Majoris Britannie Scriptorum, hoc est, Angliæ, Cambriæ, et Scotiæ, Summarium,' 4to, 1548. He has himself in this very work preserved a long list of his other writings, in Latin, which Fuller has translated in his 'Abel Redivivus.' Bale divided them into, 1, those which he had compiled while yet a papist; 2, those which he wrote after he had renounced popery; 3, his comedies in English, in various kinds of verse; 4, his works in English in prose: adding that he had written and translated many others which he could not bring to recollection. The subjects only however of his writings are enumerated in this list, and not their actual titles, so that it is impossible to ascertain distinctly from it which among them are his printed works, and which were those remaining in manuscript.

The following is the list of Bale's printed works, with their successive editions, as far as they have been discovered. They are, most of them, very rarely met with:—

1. 'A new Comedy or Interlude, concerning thre Lawes, of Nature, Moyses, and Christie,' 8vo, Lond. 1538, 4to, Lond. 1562.
2. 'A brief Comedy or Interlude, concernyng the Temptatyon of our Lord,' 8vo, 1538.
3. 'A Tragedie or Enterlude manifesting the chief Promises of God unto Man,' 8vo, Lond. 1538, 4to, 1577.
4. 'Yet a Course at the Romyshe Foixe,' against Edmond Bonner, Bishop of London (under the name of John Harrison), 16mo, Zürich, 1543.
5. 'A breffe Chronycle concerning the Examination and Death of Sir John Oldcastell,' Lord Cobham, 8vo, Lond. 1544; 12mo, Lond. W. Seres, n.d. 8vo, Lond. 1576 and 1729.
6. 'A Mystery of luiquyte contayned within the Heretical Genealogye of Ponce Pantolabus,' 16mo, Geneva, 1545.
7. 'The Actes of Englysh Votaryes,' 1st part, 8vo, Wesel, 1546, 8vo, Lond. 1548; first two parts, 12mo, 1550, 1551, 1560. (No more parts were published.)
8. 'The true Hystorie of the Christen Departyng of the Reverend Man D. Martyn Luther,' translated from the Latin of Justus Jonas, Michael Celius, and Johannes Aurifaber, 8vo, Lond. 1546.
9. 'The first Examination of Anne Askewe, lately martyred in Smithfield,' 8vo, Marpurg in Hesse, 1546.
10. 'The lattre Examination of Anne Askewe,' 8vo, Marp. 1547.
11. 'A brife and faythfull Declaration of the true Fayth of Christ,' 16mo, Lond. 1547.
12. 'Illustrium Maioris Britannie Scriptorum, &c. Summarium, in quosdam Centurias divisum,' 4to, Wesel, 1548 (at the end, 'Gippeucii in Anglia,' 1548), Five Centuries, fol. Bas. 1557; Nine Centuries, fol. Bas. 1559, with a second part, carrying the work on to fourteen centuries. A copy of the edition of 1548, corrected by Bale's own hand, is preserved in the library of the British Museum.
13. 'The laboriouse Journey and Serche of Johan Leylande for Englands Antiquities,' 16mo, Lond. 1549, reprinted in the 'Life of Leland,' 8vo, 1772.
14. 'A Dialogue or Communycation to be had at a Table betwene two Chylidren, gathered out of the Holy Scriptures by John Bale for his two yonge Sonnes, Johan and Paule,' 8vo, Lond. 1549.
15. 'The Confession of the Synner after the Sacred Scriptures,' 8vo, Lond. 1549.
16. 'The Apology of Johan Bale against a rauke Papyt,' 8vo, Lond. 1550.
17. 'The Image of both Churches, 2 parts, 8vo, Lond. J. Daye; 3 parts,

- 8vo, Lond. T. East (1550); 8vo, Lond. 1584.
18. 'An Expostulation or Complaynte against the Blasphemyes of a frantic Papyt of Hamshyre,' 8vo, Lond. 1552; another edition, 1584.
19. 'The Vocacyon of Johan Bale to the Bishoprick of Ossorie in Irelande, his Persecutions in the same, and finale Delyverance,' 12mo, Lond. 1553.
20. 'A Declaration of Edmonde Bonner's Articles concerning the Cleargye of London Dyocesse,' 8vo, Lond. 1561.
21. 'Acta Romanorum Pontificum a dispiratione Discipulorum Christi usque ad tempora Pauli quarti, ex Joannis Balæi Catalogo Anglicorum Scriptorum desumpta,' 8vo, Francof. 1567; 8vo, Leyd. 1615.
22. 'The Pageant of Popes,' translated from the Latin of Bale, by I. S. (John Studley), 4to, Lond. 1574. Bale also himself translated Baptist Mantuan's 'Treatise on Death,' 8vo, Lond. 1584. In 1548 he prefixed an epistle dedicatory to the Princess Elizabeth's translation of the 'Meditations of Margaret, Queen of Navarre,' published at London, 8vo, in that year. Wood ('Athen. Oxon.,' edit. Bliss, vol. iii., col. 435) says Bale translated Polydore Virgil's work 'De Rerum Inventoribus' in the time of Edward VI., but in old and rude English. He does not say whether this translation was published.

Fox tells us ('Acts and Monuments,' 1st edit., p. 574) that Bale wrote several books under the name of Harrison. Bale's father's name was Henry Bale, and on that account perhaps Bale assumed the name of Harrison. His 'Collectanea' (in his own handwriting) 'de Religione Carmelitana, et Scriptoribus ejusdem,' 4to, is still preserved among the Harleian Manuscripts in the British Museum, No. 1819.

No character has been more variously represented than Bale's. Gesner, in his 'Bibliotheca,' calls him a writer of the greatest diligence, and Bishop Godwin gives him the character of a laborious inquirer into British antiquities. Similar praise is also bestowed upon him by Vogler. ('Introd. Universal. in Notit. Scriptorum.') Anthony à Wood however styles him 'the foul-mouthed Bale.' Hearne ('Pref. to Hemingf.') calls him 'Balæus in multis mendax.' And even Fuller ('Worthies,' last edit. vol. ii., p. 332) says "Bilioeus Balæus passeth for his true character." He inveighed with so much asperity against the Pope and papists that his writings were prohibited by the Church of Rome among those of the first class of heretical books; and his intemperate zeal, it must be acknowledged, often carried him beyond the bounds of decency and candour. Fuller, in his 'Church History,' cent. ix. p. 68, pleads for Bale's railing against the papists. "Old age and ill usage," he says, "will make any man angry. When young, he had seen their superstition; when old, he felt their oppression. The best is, Bale rails not more on Papists than Pits (employed on the same subject) on Protestant writers; and even set one against the other, whilst the discreet reader of both, paring of the extravagances of passion on each side, may benefit himself in quietness from their loud and clamorous invectives." The greatest fault of Bale's book on the British writers is its multiplication of their works by frequently giving the heads of chapters or sections of a book as the titles of distinct treatises. He has likewise put many persons down as authors who had no claim to such distinction.

(*Biogr. Brit.*, edit. 1778, vol. i. p. 532; Fuller, *Abel Redivivus*, p. 502-511; Tanner, *Bibl. Brit. Hib.*, p. 68; Cole's *Manuscript Athenæ Cantabr.*, lett. B; Granger, *Biogr. Hist.*, vol. i. p. 139; Strype, *Memorials of Cranmer*, pp. 206, 360; Chalmers, *Biog. Dict.*)

BALECHOU, JEAN JACQUES, a very celebrated French engraver, born at Arles in 1715. After having practised some time in the establishment of a seal-engraver at Avignon he went to Paris, and placed himself under the guidance of Bernard L'Epicié. Soon after commencing to engrave on his own account he acquired great celebrity, and his works are still eagerly sought after by collectors: his chief merit however consists in his mastery of the graver. In the representation of the natural appearances of objects, or in the imitation of textures, he has been surpassed by many artists.

Balechou engraved both portraits and landscapes. Among the latter are three from Joseph Vernet, of which the Storm and Calm are very celebrated prints, and they deserve their celebrity. Of his portraits, Balechou's masterpiece is the large upright print of Augustus III., king of Poland, after the picture by Rigaud. It forms the frontispiece to the 'Recueil d'Estampes après les plus célèbres Tableaux de la Galerie de Dreade.' It was however the cause of Balechou's disgrace at Paris, for he retained some of the impressions, and even damaged the plate before he sent it to the king, at whose expense it was engraved. His right of election to be a member of the French Academy of Painting, of which he was agrée, equivalent to our degree of associate, was forfeited in consequence, and he retired to Avignon, where he died in 1764.

(Heineken, *Dictionnaire des Artistes*, &c.; Watelet et Levesque, *Dictionnaire des Arts*, &c.; Huber, *Manuel des Amateurs*, &c.; Strutt, *Dictionary of Engravers*.)

BA'LEN, HENDRIK VAN, a distinguished Flemish historical painter, and the first master of Vandyck and Snyders, was born at Antwerp in 1560. He went early to Rome to study his profession, having acquired the rudiments from Adam van Oort. He was an excellent colourist, a good draughtsman, and painted with great facility. Of his paintings, which are numerous, one of the best is the St. John in the Wilderness, an altar-piece in one of the chapels of the cathedral of Antwerp: the background is by Velvet Breughel, who painted the landscape backgrounds of many of Van Balen's pictures. He died in

1632, and was buried in the church of St. Jacques at Antwerp. Vanduyck painted his portrait, and it has been engraved by Paul Pontius. The painter, Jan Van Balen, was the son of Hendrik. (Van Mander, *Leven der Schilders*; Descamps, *La Vie des Peintres Flamands*, &c.; Heineken, *Dictionnaire des Artistes*, &c.)

BALESTRA, ANTONIO, a distinguished painter of Verona, where he was born in 1666. He was brought up as a merchant, but before his 21st year he had commenced to study as a painter under Bellucci at Venice, with whom he remained three years, chiefly engaged in making himself acquainted with the characteristics and methods of practice of the great Venetian masters. He afterwards studied under Carlo Maratta at Rome, and he eventually painted much more in the style of the Roman than of the Venetian painters; he aimed in fact to combine the subdued splendour of Venetian colour with the correctness and solidity of design of the Roman school. Balestra was one of the most able painters of his time, and instructed at Venice a numerous school, in which were educated several very distinguished painters, as Giambattista Mariotti, Giuseppe Nogari, and Pietro Longhi. Among his chief works are the Descent from the Cross, at Venice; an altar-piece in the cathedral of Verona; a Virgin, at Mantua; and a St. Theresa at Bergamo. He died according to the best authorities in 1740. Heineken mentions many prints after the works of Balestra. He engraved also a few plates himself, impressions from which are now very scarce and valuable. (Zanetti, *Della Pittura Veneziana*; Lanzi, *Storia Pittorica*, &c.; Heineken, *Dictionnaire des Artistes*, &c.)

BALFOUR, JAMES, of Pilrig, in Edinburghshire, was admitted an advocate of the Scottish bar on the 14th of November 1730; and was afterwards appointed sheriff substitute of the county of Edinburgh. Having occupied himself much with philosophical science, he early became an opponent of the celebrated David Hume, whose speculations he attacked in two anonymous treatises, the one entitled a 'Delineation of Morality,' the other, 'Philosophical Dissertations;' but his opposition was conducted with so much candour and good feeling, that Hume wrote to him to express his feelings of esteem and request his friendship. In 1754 Balfour resigned his judicial office, having in August of that year been appointed to the chair of moral philosophy, at Edinburgh. This he resigned, in May 1764, for the chair of public law; and soon afterwards he published what appear to have been his lectures while in his former situation, under the title of 'Philosophical Essays.' In the spring of 1779 he resigned the chair of public law, and retired to Pilrig, where he died, 6th of March 1795, at the age of ninety-two, having spent (says the author of the 'Life of Kames,' who must have known him well) a long life in the practice of those virtues which it was the object of his writings to inculcate.

BALFOUR, SIR JAMES, of Pittendreich, Lord President of the Court of Session in Scotland, and the reputed author of Balfour's 'Practicks of the Law,' was son of Sir Michael Balfour, of Pittendreich and Montquhany, county Fife, and in his early years received a liberal education for the church, in the course of which he distinguished himself particularly in the study of the canon and civil laws. The clerical profession in Scotland had long engrossed some of the first offices of the state, and, by the establishment of the Court of Session, had brought to a favourable termination an arduous contest with the lord justiciar for the supreme place of judicature. At the commencement of the Reformation in Scotland, Balfour attached himself with great zeal to the partisans of the reformed doctrines, and even joined the conspiracy led by Norman, eldest son of the Earl of Rothes, against the Cardinal Beaton. Being taken in the castle of St. Andrews when that fortress surrendered to the French auxiliaries in the end of the summer of 1547, he was put into the same gally with Knox, and carried prisoner to France. The cause of Scottish Protestantism seemed now at an end, and the partisans of Rome were filled with exultation, but their rejoicing was premature; the evils inflicted on the reformers proved only as the process of the winnowing floor, which separates the chaff from the wheat. Accordingly, on the peace of 1549, Knox, Balnavis, and others, returned to Scotland with new ardour in the cause of the reformation. Balfour also returned, but now that the old faith was in the ascendancy he professed himself a Roman Catholic, and even denied that he had been of the Protestant party; though, as Knox says, his own conscience and a thousand witnesses could testify the fact. He was immediately appointed official of St. Andrews within the archdeaconry of Lothian, and in this situation, with the zeal of a suspected confederate, he proceeded ex-officio against the poor old priest Walter Mylne for heresy, because he had given up saying mass, and had him condemned to the flames and burnt.

On the breaking out of the civil war between the congregation and the queen-regent in 1559, Balfour took the part of the latter; yet it appears he knew also all the transactions of the former. He escaped the search of the reformers in Fife in February 1560; and was about the same time appointed parson of Flisk in that shire. Soon after the arrival of the young queen in 1561 he was appointed an extraordinary lord of session, and on the 5th of November 1563 advanced to the place of an ordinary lord in the same court. On the institution of the Commissaries' Court of Edinburgh, in the room of the court of the official of Lothian, he was constituted its chief judge; and on the 5th of July 1565 he was sworn of the queen's privy council. To

these various employments of privy councillor, judge, and priest, he seems to have added practice at the bar, for in January 1566 we find him in the court of justiciary as 'assister' of the crown in the criminal prosecution against old Andrew Ballingall of Drumbarro, for wilful absence from the 'raid' of Stirling. (Pitcairn, 'Crim. Trials.') He was with the queen at Holyrood on the night of Rizzio's assassination; and he shortly after had new honours conferred upon him, the queen creating him a knight, and appointing him lord clerk register, in the room of Mr. M'Gill, who was one of the conspirators, and had fled. In the same year Balfour was employed with Lealy, bishop of Ross, in preparing, in obedience to a royal commission, a volume containing, for popular information, the acts of parliament passed from 1424 to 1564.

With the quickness of perception characteristic of a thorough courtier, Balfour attached himself to Bothwell, whose increasing influence in the royal closet he was one of the first to observe. He joined in the conspiracy against the youthful Darnley, who, with something like a presentiment of his fate, now urged the queen to accuse Balfour of being accessory to the murder of Rizzio, and to dismiss him from her councils. Balfour framed the bond for mutual support entered into by the conspirators, and prepared the house in the kirk of Field for the execution of the deed, but was not actually present on the occasion. He was however distinctly charged as an accomplice in the crime, both in the Earl of Lennox's despatch and in a popular placard put up in answer to the government offer of a reward for a discovery of the perpetrators. Bothwell was brought to an early trial, which no entreaty of Lord Lennox, his prosecutor, could stay; but as the evidence was not ready, his guilt was not established, and he was acquitted.

On the 22nd of April 1567, the queen, under the influence of Bothwell, appointed Balfour captain of Edinburgh Castle, in the room of Sir William Cockburn of Skirling, to whom she had given it in charge only on the 8th of March preceding. Both the queen and Bothwell however lived to repent of their confidence, and on their fortunes falling sought to displace Balfour, who now disowned his lieutenantancy, and holding the fortress as "full master thereof," began to treat with the associate lords for its surrender to them. On the defeat of Carberry, Bothwell dispatched a special messenger to the castle for Mary's letters. These Balfour delivered; but, as Bothwell's influence was now entirely gone, he first sent notice to the associate lords, who watched the messenger's return, attacked him, and carried off the famous casket with its contents, to which they ever after appealed in proof of Mary's guilt, and in justification of their conduct towards her. Balfour afterwards gave up the castle to the regent Murray on the following extraordinary conditions:—1st, a pardon for art and part in Darnley's murder; 2nd, a gift of the priory of Pittenweem; 3rd, an annuity to his eldest son out of the priory of St. Andrews; 4th, a large sum (Spottiswoode calls it 5000*l.*) in present hand; and 5th, delivery of the castle into the hands of Kirkcaldy of Grange, an adherent of the queen's. Murray, on attaining the regency, became an open supporter of the Reformation; and in his first parliament we find a commission issued, in which Balfour (now prior of Pittenweem) is named, to ascertain the jurisdiction of the church of Scotland. Among other preferments which Balfour managed to obtain was that of Lord President of the Court of Session, to create a vacancy in which, Bailie of Provand was summarily displaced after two years' occupancy, on the alleged ground of his not being a prelate, agreeably to the institution of the court. In the exciting personal and political questions of that day, no matter what party had, or appeared likely to have, the preponderance for the time, Balfour was pretty sure to have a prominent place in its ranks. Thus, in May 1568, we find him with the regent in the vanguard at the battle of Langside, and in the end of the same year he was agitating in the regent's absence for the restoration of Queen Mary. In the opening of the year 1570 took place the murder of 'the good regent' by Hamilton of Bothwellhaugh, an event which appears to have inspired Mary's adherents with great hopes. Of those Balfour was now one; and on the 30th of August 1571, he and some others of that side were attainted in a parliament held by the king's men. In September 1571 Mary was made regent; but the aspect of affairs soon changed: an alliance was formed between France and the Queen of England, who also at length openly declared for the king's party, and lent her powerful aid to place Morton in the regency. Morton, on his becoming regent, endeavoured to effect a settlement with the queen's party; but all his overtures were rejected by Maitland and Kirkcaldy. Balfour however readily acceded to the triumphant Morton, whom he also endeavoured to conciliate by acts of shameless treachery. He was mainly instrumental in bringing about the concord called the Pacification of Perth, in February 1572, whereby his late coadjutors were again placed at the mercy of the regent; and he revealed to Morton that Kirkcaldy's brother was about to land at Blackness with a supply of money from France. In July 1572 Morton brought his victims to trial for Darnley's murder, and had them sentenced to the scaffold. Balfour however not only escaped a trial, but the following year had his forfeiture annulled and himself restored by act of parliament; and in 1574 the regent committed to him and Skene a design for a general digest of the laws. What progress was made in this matter, and whether Balfour's 'Practicks' was the result, does not certainly appear. Balfour soon after repaired to France, dis-

trusting his safety in Scotland. When the young king assumed the reins of government, Balfour returned to his native country, and joined the party who watched for the destruction of the yet formidable Morton. The same year he was one of the arbiters chosen by the earls of Argyll and Athol in the attempt then made to effect a reconciliation. On the 5th of February 1578, we find him at the bar, as one of the advocates, or 'prolocutors,' for the prosecution in the criminal trial of one Thomas Turnbull for murder. The following year Morton recovered his authority, and Balfour again fled from before him. An act was thereupon passed in parliament, renewing the forfeiture which had been pronounced in 1571, a proceeding against which Balfour afterwards protested on the ground of his restoration in 1573; and his plea, though not immediately, was ultimately successful. The death of Morton, whose enemies daily increased both in number and power, was now to be accomplished; and as Balfour had taken care to preserve the bond by that nobleman and others in support of Bothwell in the murder of Darnley, a plan was speedily devised: Morton was accused of treason, tried, convicted, and beheaded.

This was Balfour's last public act, and it too clearly shows that age had in no degree dulled his capacity for intrigue or his thirst for revenge. He died soon after, in the year 1583. After his death, he was restored, against the forfeiture of 1579, by act of parliament; but acts of parliament can wipe off those taints only which human laws have created: they cannot remove the stains of profligacy, nor wash away infamy from the memory of the corrupt.

(Knox, *Hist. of the Reformation*; Keith, *Hist. of the Reformation*; Goodal, *Preface to Balfour's Practicks*; Tytler, *Life of Craig*; *Historical Account of the Senators of the College of Justice*.)

BALGUY, JOHN, an eminent divine of the Church of England, was born August 12th, 1686, at Sheffield; and was educated in the grammar school of that place, partly under his father and partly under the instruction of a Mr. Daubuz, who had succeeded his father as master there. He became a member of St. John's college, Cambridge, in 1702, and in 1706 was admitted to the degree of B.A.; after which he ceased to reside in the university, and for awhile taught in the grammar school at which he was brought up. For some time he was private tutor to Joseph Banks, Esq., grandfather to Sir Joseph Banks, Bart., President of the Royal Society. Mr. Balguy took orders in 1710; in 1711 he became private tutor in the family of Sir Henry Liddell, of Ravensworth Castle, Durham, who afterwards bestowed upon him the donative of Lamesly and Tanfield in that county; and he married in 1715.

Mr. Balguy's publications were chiefly controversial. Several of the earliest of them were directed against Mr. Stebbing and Bishop Sherlock, and in defence of Bishop Hoadly, in the Bangorian controversy; others were written in reply to deistical works. In 1726 he took the degree of M.A., and in the same year published 'A Letter to a Deist concerning the Beauty and Excellence of Moral Virtue, and the Support and Improvement which it receives from the Christian Revelation.' In 1728 Mr. Balguy was collated by Bishop Hoadly to a prebend in the church of Salisbury. In 1727 or 1728 he preached an assize sermon on the subject of 'Party Spirit,' which was printed by order of the judges; and in the latter year published a tract entitled 'The Foundation of Moral Goodness,' in answer to Mr. Hutcheson's 'Inquiry into the Original of our Ideas of Beauty and Virtue;' of this tract he published a 'Second Part' in 1729. In 1729 he became vicar of Northallerton in Yorkshire, in which preferment he continued to his death. In 1729 he also published 'The Second Part of the Foundation of Moral Goodness,' illustrating and enforcing the principles contained in the former part, which had been answered in some remarks written by Lord Darcy. His next publication was 'Divine Rectitude; or a Brief Inquiry concerning the Moral Perfections of the Deity, particularly in respect to Creation and Providence.' It was followed by 'A Second Letter to a Deist concerning a late Book, entitled "Christianity as old as the Creation," more particularly that Chapter which relates to Dr. Clarke.' To this succeeded 'The Law of Truth, or the Obligations of Reason essential to all Religion; to which are prefixed some Remarks supplemental to a late Tract entitled "Divine Rectitude."'

Mr. Balguy collected his various treatises (except his assize sermon, and the tracts on the Bangorian controversy), and published them in one volume 8vo, London, 1734, with a dedication to Bishop Hoadly. In 1741 appeared his 'Essay on Redemption,' in which he explains the doctrine of atonement in a manner similar to that of Dr. Taylor of Norwich; but Hoadly was of opinion that he had not succeeded. This and his volume of sermons, including six which had been published before, were the last pieces committed by him to the press. A posthumous volume was afterwards printed, which contained almost the whole of the sermons he left behind him. While in possession of the donative of Lamesly and Tanfield, for the first four years he never intermitted one week without composing a sermon; but fearing that his son, who was afterwards in orders also, might not follow his example, he destroyed almost his whole stock, and committed at one time two hundred and fifty sermons to the flames. The third edition of Mr. Balguy's 'Sermons' (twenty in number) was published in 2 vols. 8vo, London, 1790. He died at Harrogate, September 21st, 1748.

(*Life*, communicated by his son to the *Biographia Britannica*.)

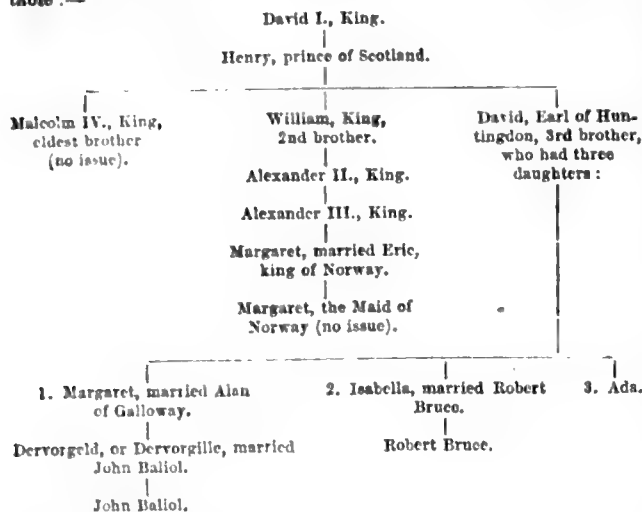
BALGUY, THOMAS, D.D., only son of the Rev. John Balguy, was born at Lamesly, in the bishopric of Durham, September 27th, 1716, and was educated at the free school of Ripon in Yorkshire. In 1734 he was admitted at St. John's College, Cambridge; took the degree of B.A., 1738; M.A., 1741; D.D., 1758. In March 1740 he had been elected Fellow of his college, upon Mr. Platt's foundation, which he vacated in 1748, upon being presented by his father (as prebend of Salisbury) to the living of Stoke, near Grantham in Lincolnshire. He was also for a time joint tutor of St. John's College. By the interest of Bishop Hoadly he obtained a prebend in the cathedral of Winchester in 1757; became archdeacon of Salisbury in 1759; and afterwards archdeacon of Winchester. In 1769 he published a sermon preached at Lambeth at the consecration of Jonathan Shipley, D.D., bishop of Llandaff, which was attacked by Dr. Priestley. In 1771 he was presented by the dean and chapter of Winchester to the vicarage of Alton in Hampshire, upon which he resigned the living of Stoke. In 1772 he published 'A Defence of Subscription to Articles in Religion,' in a charge delivered to the clergy of his archdeaconry. His sermon at the consecration of Bishops Hurd and Moore, also published in 1775, produced some 'Remarks by One of the Petitioning Clergy.' In 1775 he edited the sermons of Dr. Powell, master of Jesus College, Cambridge, with a life of that divine prefixed. In 1781 the declining state of his health, and particularly the decay of his sight, which ended at last in total blindness, prevented his acceptance of the bishopric of Gloucester, to which his Majesty, without any solicitation, had nominated him upon the death of Bishop Warburton. In 1782 he published 'Divine Benevolence asserted and vindicated from the Reflections of Ancient and Modern Sceptics,' 8vo. In 1785 he republished his father's 'Essay on Redemption,' with a preface, seemingly intended to bring his father's sentiments nearer to the orthodox belief. A collection of his sermons and charges appeared the same year, under the title of 'Discourses on Various Subjects,' 8vo. These were again printed in 1822 at Cambridge, with additions, in two volumes, edited by the Rev. James Drake. Dr. Balguy died January 19th, 1795, in his seventy-ninth year, at his prebendal house at Winchester, and was buried in that cathedral. In 1831 a small portion of a course of lectures on the feudal laws and the English constitution, which Dr. Balguy had composed while resident at Cambridge as tutor of his college, was published under the title of—1, 'Connected View of the several Steps by which the Parliament of England obtained its present Form; 2, The Maxim that Power follows Property applied to the History of the English Constitution,' 8vo. (Nichols, *Life of Bayly*; Chalmers, *Biog. Dict.*; *Memoir of Dr. Balguy*, prefixed by Mr. Drake to his edition of the *Discourses*, 8vo, 1822.)

BALIOL, or BALLIOL, JOHN, the successful competitor with Bruce for the crown of Scotland, was descended from an ancient Anglo-Norman family that held large possessions in England, Normandy, and Scotland. He was the only son of John Baliol, lord of Galloway, and was born about the year 1259. In 1290 he first becomes an object of historical notice, as one of the claimants to the then vacant Scottish throne; claiming in right of his grandmother, the eldest co-heiress of the only son of David I., king of Scotland, that had issue living.

The recently-deceased king of Scotland, Alexander III., was married to the daughter of Henry III. (father of Edward I.), then king of England. In 1281 Alexander gave his only daughter Margaret in marriage to Eric, the youthful sovereign of Norway; and, by the 16th article of the treaty of marriage, it was stipulated that the issue should succeed to the throne of Scotland in the event of failure in the male line. This failure shortly after took place by the death in 1284 of Alexander's only surviving son without issue; by which circumstance the only child of Eric and the Scottish princess, a daughter also called Margaret, and known in Scottish history and ancient ballads by the appellation of the 'Maid of Norway,' became heir-presumptive to the throne of Scotland. By the death of Alexander himself in 1286 the Maid of Norway became rightful queen of Scotland. She was at this time but three years old, and a council of regency was appointed to execute the duties of the sovereign.

Edward I. of England, who had long regarded Scotland with the eyes of a feudal superior, availed himself of the opportunity to assert his claim. He was the nearest male relative on the mother's side of the infant princess, who was his grand-niece; and Eric, naturally anxious for the interest of his daughter, solicited in her favour the protection of the king of England. Edward conceived that his long-cherished design of uniting Scotland to the English throne might now be realised by marrying the royal heiress to his eldest son, the Prince of Wales. But the scheme when on the point of being carried out, as far as the age of the children permitted, by the concurrence of the father of the princess, the vote of the Scottish parliament, and the sanction of the pope, was suddenly overthrown by the untimely death of the young queen in 1290, which opened a new scene of strife and calamity to Scotland. By this event the posterity of the three last kings of Scotland became extinct, and the throne became the possession of the next in kin or law. Thirteen candidates presented themselves, each asserting the claims of birth and consanguinity; but the pretensions of the majority were so utterly groundless, that the contest was soon reduced to two competitors—John Baliol, lord of Galloway, and Robert Bruce, lord of Annandale. The claims, relative

and direct, of these two noblemen will be seen in the following table:—



This table shows that Baliol was the grandson of the eldest daughter; Bruce the son of the second daughter: the point at issue therefore was, whether the crown belonged of right to the representative of the eldest daughter, though more remote by one degree, or to the representative of the second, who was nearer by one degree—that is, in fact, whether the crown descended in the order of birth, according to the modern system of primogeniture, or was hereditary in the order of proximity of blood. At the present day the question would not admit of any dispute; but in the 13th century the principles of succession had not been definitely settled, and the claims appeared to be so equally balanced that a decision in favour of Bruce would by no means warrant the imputation of deliberate injustice. The estates of Scotland were either afraid or unwilling to decide between the competitors, and, alarmed at the prospect of civil war, they determined to refer the decision of the controversy to the king of England. This reference was extremely acceptable to Edward, as it gave him a position in which his own views might be worked out, with strict regard to the formalities if not the spirit of judicial procedure. Though there can be no doubt that he employed his alleged feudal superiority as a means towards subjugating Scotland, he laboured to invest the proceedings with the garb of judicial deliberation and free agency. The declaration which he compelled the estates of Scotland to subscribe of their acts (by which his claim as lord paramount of his vassal kingdom of Scotland was acknowledged without qualification) being wholly uninfluenced by fear or force—a declaration which bears the stamp of falsehood on the face of it—is a striking instance of his respect for the external observance of justice.

After a tedious inquiry of nearly two years' duration, the delegates to whom the English king referred the consideration, as a point of the law of inheritance, of the claims of the several competitors to the vacant throne, made their report unanimously in favour of the heir of the eldest daughter—that is, in favour of primogeniture; and accordingly Edward gave judgment, not as arbiter, but as feudal superior, that John Baliol, as the heir of the eldest daughter, should receive and have seisin of the kingdom of Scotland and all its appurtenances. This occurred on the 19th of November 1292. Next day Baliol swore fealty to the king of England as his feudal superior and sovereign lord of the realm of Scotland. The new king was crowned at Soons on the 30th of November, and again went through the ceremony of vassalage within less than a month after at Newcastle. It is but right to add that the estates of Scotland and the other competitors, with Bruce (the namesake and grandfather of the hero of Bannockburn) at their head, had, in the first stage of the inquiry, fully acknowledged Edward's claim as lord paramount; so that Baliol's oath of fealty after the decision in his favour was only in keeping with the whole proceedings. The claim of the king of England's feudal superiority over Scotland was of long standing, frequently acknowledged, and, though constantly evaded, very seldom openly denied.

Baliol soon found that he had fallen into the hands of a master who was determined to let his power be felt and his feudal superiority be recognised by the Scottish people as well as his king. Suitors in the courts of Baliol, who were dissatisfied with his judgment, were encouraged to appeal to the lord paramount, and found in Edward a willing hearer. Even before Baliol had occupied the throne a single year, he was served with no less than four citations to prove the legality of his decisions in the courts of the lord paramount. Baliol was timid and weak, but not mean in spirit. Being summoned to answer the complaint of the Earl of Fife before the king of England, he attended, but maintained that he was not bound to answer the appellant; that it was a matter which regarded the rights of the crown; and that he dared not answer without the advice of the good men of his realm.

He was reminded of his oath of fealty, but told that he might have time to consult his council. He replied that he would not ask for either time or adjournment. Judgment for contempt and disobedience to the authority of his feudal superior was formally given against him by the English court, which he however continued to ward off by requesting permission to consult his subjects. War ensued, and he lost his kingdom before the judgment was acted upon.

In 1295 war broke out between France and England. The estates of Scotland eagerly caught at so favourable an opportunity of asserting the independence of their country, and prevailed upon Baliol to conclude an alliance offensive and defensive with the French monarch. The management of this was intrusted to a committee of nobles, the nation having no confidence either in Baliol's patriotism or wisdom. Edward made extensive preparations for chastising his rebellious vassals. He first cited Baliol to appear before him at Newcastle. The summons was unattended to, the Scottish barons detaining their king in a kind of honourable captivity in the highlands. This was in March. On the 5th of April Baliol sent to the English monarch a formal renunciation of homage in his own name and that of his barons. Edward answered this by invading Scotland, when the Scotch were everywhere defeated; and Baliol after being compelled to perform the most humiliating acts of feudal penance, had to sign an instrument, in which he acknowledged the right of Edward to enter into possession of his fee after the renunciation of homage, and transferred to him the fealty which the Scottish barons and freeholders had sworn to himself. This formal surrender of his kingdom of Scotland took place on the 2nd of July 1296, just four years after his accession.

Edward's treatment of the deposed monarch was indulgent, and showed that he regarded him as a mere puppet of royalty in the hands of the lords of his council, who originated and conducted the war. From Kincardine, where he signed the act of abdication, he was transferred, with his son Edward Baliol, to the Tower of London, where he resided for three years, with some state, and the liberty of a circle of twenty miles. In accordance with his own wish he was in 1299 allowed to retire to his patrimonial estates in Normandy, on his solemnly pledging himself never more to intermeddle in the affairs of Scotland, and the pope becoming surety for the performance of his promise. His death took place in 1314, just after the battle of Bannockburn.

Baliol is usually held up to scorn by Scottish historians as a mean-spirited prince, who purchased the empty honours of a throne at the expense of his country and independence. But it required much more firmness and ability than he possessed, and a much more favourable combination of circumstances than attended his elevation, to defeat the ambitious designs of his powerful neighbour, and wield the sceptre of Scotland in the unsettled times in which he lived. The contemptuous epithet 'Toom Tabard,' 'Empty Jacket,' bears significant testimony to the estimation in which he was held by his countrymen.

(Hemingford, *Hist.*; Rymer, *Fœdera*; Lord Hailes, *Annals*; Tytler, *History of Scotland*; Lingard, *History of England*.)

BALIOL, or BALLIOL, EDWARD, shared his father's captivity in the Tower, and accompanied him to his paternal residence in Normandy. With the exception of his visits to the English court in 1324 (when he was invited over by Edward III. with a view to intimidate Robert Bruce), and in 1327, it would appear that he led a life of retirement in Normandy till the year 1332, when we find him taking an active part in the enterprise of the lords Wake, Beaumont, and other 'querellours' (as the disinherited lords were called), to take forcible possession of their forfeited estates in Scotland. Many of the Anglo-Norman barons possessed estates both in Scotland and England, and during the war between the Bruce and the English kings, which ended in favour of Bruce, their estates were seized by both the belligerents. An express clause however in the treaty of Northampton in 1327, restored the forfeited Scottish estates of the English lords Percy, Wake, and Beaumont; and under the sanction of this clause, the last two noblemen, after having in vain claimed its fulfilment from the regent and parliament of Scotland, determined to assert their rights by force of arms. Edward Baliol having been induced to join the enterprise, these bold confederates proceeded with a body of 300 horse and a few foot soldiers to invade a kingdom which was then in the full flush of success and newly-achieved independence. Small as the invading force was, their progress was marvellous. They entered the Frith of Forth, landed at Kinghorn in Fifeshire, defeated the Earl of Fife, and, with an increased force not exceeding altogether 3000 men, marched boldly across the country to meet an enemy at least ten times more numerous than themselves. The army of Baliol encamped near Forteviot, with the river Earn in its front. On the opposite bank the Earl of Mar lay encamped with a force of from 30,000 to 40,000 men; while a second army, commanded by the Earl of March, lay within eight miles of Baliol's flank. Baliol relieved himself from this perilous position by an act of extraordinary daring. In the dead of night he crossed the Earn at a point where it was fordable, and attacked unawares the sleeping and defenceless Scots. The carnage was dreadful: 13,000 Scots, including the earls of Mar and Moray, and many knights and barons, lay dead on Duffin Moor, the scene of battle; while the loss of the English was extremely small. From Duffin Moor Baliol and his confederate barons hastened

to Perth, where he was unsuccessfully besieged by the Earl of March, whose followers soon after dispersed. The ancient adherents of Baliol's family, and all persons disaffected to Bruce, now crowded to Baliol's standard, and he was crowned King of Scotland at Scone, on the 24th of September, only seven weeks from the day of his landing at Kinghorn. Baliol did not hold the crown long at this period. Having privately renewed to Edward III. all the forms of feudal subjugation imposed on his father by the first Edward, and concluded an armistice for the purpose of settling the kingdom by a convention of the states, he lay carelessly encamped at Annan, where he was surprised by a body of horse commanded by the young Earl of Moray, brother to the earl who fell at Dufflin. Baliol with difficulty escaped half naked to the English Marches, once more an exile and a fugitive. This event occurred on the 16th of December, within less than three months from the date of his coronation.

Edward III. promptly interfered in favour of his vassal; and the battle of Halidon Hill, July 10, 1333, again placed Edward Baliol on the throne of Scotland. The loss of the Scots in this action was very great, and probably Baliol's seat would have been firm had he not outraged the national feelings by the extent of his concessions to his royal benefactor. Besides renewing his feudal homage in the fullest terms, he by a solemn instrument made an absolute surrender of the fertile provinces of Berwickshire, Roxburghshire, Selkirkshire, Peeblesshire, Dumfriesshire, together with the Lothians. Disgusted with Baliol's subserviency to the English monarch, the nation centred its hopes on David, the infant son of Robert Bruce. So long as Baliol was supported by the king of England he exercised a nominal sovereignty, but the moment the pressure of that monarch's iron hand was withdrawn, the deep-rooted hatred of the Scots against their vassal king broke out into fresh acts of resistance. Baliol himself placed so little reliance on his subjects, that he fled to England at every reverse of fortune. Baliol continued for some years to struggle against the obstinacy of his opponents, and the lukewarmness and perfidy of his adherents. In 1334 he was compelled to fly, in consequence of a quarrel between the most powerful of his confederate barons. He was soon after restored by the arms of his feudal master. Next year Edward III. again marched an army into Scotland, for the double purpose of sustaining his vassal and securing the territories which had been ceded to him. But happily for Scotland, the power and ambition of this warlike and able monarch were soon after allured by a more splendid prize, the conquest of France, which mainly engrossed his attention and resources for several years; during which fortress after fortress fell from the hands of Baliol, and the cause of King David, the heir of Bruce, daily acquired strength.

In 1355 Edward III. determined to put an end to the interruptions which the Scottish wars had constantly offered to his operations in France. He marched an immense army, composed, in great part, of the victorious veterans in the French wars, with a view of effecting a final conquest of the kingdom, and annexing it, as Edward I. had annexed Wales, to the larger and richer portion of the island. As a preliminary step he purchased Baliol's rights to the Scottish throne, rights which Baliol, now, a king merely in name, advanced in years, and without children or near of kin to inherit, gladly exchanged for the retirement and calm suitable to the evening of life. For the surrender of a barren and disputed title he received a present of 5000 marks, and an annuity of 2000*l.* sterling. His name does not again appear in history. He retired into a peaceful though inglorious obscurity; and died childless at Doncaster, in the year 1363. With him ended the line of Baliol.

BALNAVIS, HENRY, of Halhill, an individual who, by his talents and probity, raised himself from obscurity to a situation of the first importance in the state of Scotland. He was born in 1520, of poor parents, at Kirkaldy, in the county of Fife, and after some instruction at one of the schools at St. Andrew's, he proceeded abroad. At Cologne he got admission into a free school, where he received a liberal education, together with instruction in the principles of the Protestant faith. He returned to his native place towards the latter end of the reign of King James V., and having applied himself to the study of the Roman jurisprudence, for some time acted as a procurator in the courts of the then metropolitan city of St. Andrew's. About the same time he married Christian Scheves; and on the 10th August, 1539, he had a charter to himself and his spouse of the lands of Halhill, in the county of Fife, from which he thereafter took his designation. From St. Andrew's he removed to Edinburgh, where he was one of the earliest friends of the Reformation; and notwithstanding the jealousy of the papal clergy, his reputation introduced him to the court. On the 31st of July 1538, he was appointed a Lord of Session. He sat in the parliament of 4th November 1538, by special commission; and in the subsequent parliaments his name often occurs. In January 1541, he was joined in a commission to adjust one of the frequently-recurring disputes about the Borders.

On Mary's accession to the Scottish throne, in 1543, the Earl of Arran was made regent of the realm, and Balnavis, who is said to have powerfully contributed to Arran's appointment, was promoted to the situation of secretary of state. Balnavis and his party found however that the timid and yielding Arran was not one to be depended upon for efficient support. Balnavis was instrumental to the passing of the important act, introduced into the parliament by the Lord Max-

well, and passed, notwithstanding the opposition of the lord chancellor and all the prelates, for allowing the Holy Scriptures, "baith the New Testament and the Auld," to be translated and read by the people in the vulgar tongue. In May of the same year he was one of the commissioners dispatched by the parliament to the English court to treat of a peace with England, and of a marriage between Prince Edward and the young Queen of Scotland, both of which were quickly agreed to, except as to the time of Mary's passage into England, on which point new instructions were given and additional commissioners appointed. These treaties were hailed as tokens of peace by the friends of the Protestant faith, but they were with equal earnestness deprecated by Cardinal Beaton and his coadjutors. When the cardinal succeeded to the chancellorate, he used all his influence to get the treaties annulled by the parliament. Balnavis also was dismissed from his office by Arran, at the instigation of the regent's base brother, John, abbot of Paisley, a bigoted Catholic, just returned from France, and on whom the cardinal, sure of his influence over the timorous regent, immediately conferred the privy seal, and soon afterwards the post of lord treasurer. The same year Balnavis, the Earl of Rothes, and the Lord Gray were seized at Dundee, and conveyed to the castle at Blackness, on the Forth, where they in all probability lay immured till the arrival of the English fleet in the river, in the month of May following, set them at liberty. It has been asserted that Balnavis entered into the conspiracy at the court of King Henry for the murder of Beaton; but of this there is no evidence, though unquestionably he took refuge in the castle of St. Andrew's, like Knox and several others who were not engaged in the conspiracy; and in all likelihood he participated also in the reformer's sentiments on the fall of 'the bludie boucher.' (Knox, 'Hist.' 4.)

On the accession of Edward to the English throne, in January 1547, the conferences for a peace and marriage were renewed; and on the 9th of March following, Balnavis and others bound themselves to endeavour to the utmost of their power to bring about the union, and also, for the more effectually securing that object, to keep possession of the castle of St. Andrew's: Edward, on the other hand, gave them pecuniary assistance and a military force to defend the place. On the 15th of the same month also Balnavis and his friends bound themselves to Edward to endeavour to get Mary into England to be educated and brought up there until her marriage, and on the latter event taking place, to deliver up the castle of St. Andrew's to the English monarch. These proceedings have been condemned as treasonable by writers who dislike Balnavis, and defended by his admirers as having been undoubtedly taken in good faith, and not for private or personal aggrandisement, but for the public weal. Such a plea is however manifestly a dangerous one, and Balnavis must be content with such justification as the general practice of persons in similar circumstances can afford. In August however a fleet and land-forces from the king of France appeared before St. Andrew's in support of the regent and the papal faction, and those within the castle were, after a vigorous defence, at length obliged to surrender. They were conveyed to France, and, in violation of the articles of capitulation, sent to the castle of Rouen, in Normandy, as prisoners of war. Here, as we are expressly assured by Knox, who was one of the captives, solicitations, threats, and even violence, were employed to make them recant their Protestant opinions, but to no purpose. While in prison Balnavis employed himself in writing a treatise on justification, and the works and conversation of a justified man. Knox was so pleased with the performance that he divided it into chapters, added some marginal notes and an epitome of its contents, and to the whole prefixed a recommendatory preface. The manuscript was discovered after Knox's death by his servant, Richard Bannatyne, at the house of Cockburn of Ormiston, and printed under the title of 'Confession of Faith, containing how the troubled man should seek refuge at his God: compiled by M. Henry Balnavis, of Halhill, one of the Lords of Council and Session of Scotland, being a prisoner within the walls of the old palleace of Roan (Rouen) in the year 1548.' T. Vautrollier, Edin., 1584.

In 1554 Arran resigned the regency, to which the Queen Dowager, Mary of Guise, was then raised; and she, to soothe her Protestant supporters, recalled the laird of Grange and the other conspirators from their banishment; and the forfeiture which had been pronounced against Balnavis was also rescinded. In the proceedings of the people of Scotland which soon afterwards followed, Balnavis took a leading part for the reformers; and on more than one occasion he was employed in confidential business by the Lords of the Congregation. For awhile however the tide of prosperity again flowed in their favour, and in the parliament of 1560 the reformed religion was established by law.

On the 11th of February 1563, Balnavis was reappointed a lord of session, in the room of Sir John Campbell, of Lundy, deceased; and on the 29th of December in the same year he was named by the General Assembly of the Church of Scotland one of the commissioners appointed by that venerable body to revise the 'Book of Discipline.' He attended the regent Murray as one of the commissioners from Scotland to York in relation to the charges against Mary for the murder of Darnley; and he was one of the two afterwards sent to London on the part of the regent in the same matter. According to one account, Balnavis died in 1570; Mackenzie ('Lives,' vol. iii. p. 147) says that he died in 1579. Besides the treatise above mentioned,

Balnavis wrote a short poetical piece, entitled 'Advice to a Headstrong Youth,' which the Scottish poet, Allan Ramsay, has transcribed into his 'Evergreen.'

(Rymer, *Fœdera*, vol. xiv. pp. 781, 783, 786, 792; vol. xv. pp. 142, 144; Sadler, *State Papers*, vol. i. pp. 83, 430; Balf., *Ann.*, vol. i. p. 305; *Hist. of King James VI.*, p. 35; Knox, *Hist.*, pp. 35, 41; Keith, *Hist.*, p. 529; M'Crie, *Life of Knox*, p. 39, note; *Catalogue of Senators of the Coll. of Just.*, p. 60, seq.)

BALTIMORE, LORD, founder of the colony of Maryland in North America. The family name of the Lords Baltimore was Calvert, who were originally of Flemish extraction, but for a long time were settled in Yorkshire. George Calvert, the first Lord Baltimore, held several lucrative situations, and obtained extensive grants of land in Ireland and Newfoundland under James I.; but having, in the year 1624, become a Roman Catholic, he was compelled to give up his office of secretary of state, and to abstain altogether from interfering in public affairs, the intolerant spirit of that age prohibiting the open exercise of the Catholic worship. This circumstance, and the passion for colonisation which then prevailed in England, led Lord Baltimore to turn his thoughts towards America. The French having taken possession of a settlement in Newfoundland upon which Lord Baltimore had expended a very large sum of money, Charles I. made him a grant of all that tract of country which constitutes the present state of Maryland; but he died before the grant was legalised, and the patent or charter was accordingly made out in the name of his son Cecil, the second Lord Baltimore. This charter, which is dated June 20th, 1632, invests Lord Baltimore and his heirs with full powers over the new colony, "to be holders of us and our heirs and successors as of our castle of Windsor, and in fee and common socage, by fealty only, for all services, and not in *capite*, or by knight's service; yielding and paying therefor to us two Indian arrows of those parts every year, on Easter Tuesday, and also the fifth part of all gold and silver mines which shall hereafter be discovered."

Under this charter about 200 persons, of respectable family, and mostly of the Roman Catholic persuasion, entered the Chesapeake Bay in February 1634. Having purchased a village from the native Indians, they proceeded to organise the new colony, called Maryland, in honour of Henrietta Maria, the wife of Charles I. Liberty of conscience was established, as respected the various Christian sects; a representative form of government was established; and the settlement made rapid progress. But the inhabitants of Virginia viewed with a jealous eye the advances which the 'papist idolaters' of the neighbouring state were making in population, wealth, and prosperity; and as Maryland originally formed part of Virginia (taking that term in its extensive sense), they were with difficulty restrained from treating Lord Baltimore as a usurper of their rights and privileges. When the civil war had extended itself to the colonies, the triumph of the anti-Catholics was soon felt in the harsh measures which were directed against the Catholics by the legislature of Maryland. At the restoration however the more liberal policy by which the affairs of that settlement had been regulated prior to the Commonwealth was again adopted; and Lord Baltimore lived long enough to see his most sanguine expectations with regard to its welfare realised. He died in 1676, at an advanced age. Though proprietor of Maryland, Lord Baltimore never resided in it, nor, it is believed, ever even visited it.

BALZAC, HONORÉ DE, a French novelist, was born at Tours on May 20, 1799, the son of a clerk under the government of Louis XV. At the college of Vendôme, where young Balzac was sent early, he gained the character of an idle and disobedient student, and was removed to a private academy. On leaving school he was placed with a notary in Paris, but he almost immediately commenced writing articles for the journals. These are said to be rather testimonies of his perseverance than monuments of his genius. Between 1821 and 1827 he had published a number of tales, none of them exciting or deserving much attention, under the assumed name of Horace de St-Aubin. In 1826, in connection with one Barbier, he commenced business as a printer and bookseller, and among other things published an edition of Fontaine's works, with a notice of Fontaine, written by himself, and commenced the '*Annales Romantiques*.' His speculation was altogether unsuccessful. In 1829 he appeared before the public for the first time, under his own name, with the novel of 'The Last Chouan;' the scene of which was laid in La Vendée, which district he had visited.

It was not however till the publication of his '*Peau de Chagrin*,' in 1829, also under his own name, that the Parisians became alive to the piquant originality and lively fancy that distinguished his works. From that period he was a general favourite in France, and many of his productions have been translated into most of the languages of Europe. He was indefatigable in supplying the public craving under the title of '*Comédie Humaine*.' He planned a series of compositions that was to embrace every phase of human society; and at this he worked for twenty years. Among the most popular were '*La Femme de Trente Ans*,' and '*Le Père Goriot*.'

On the publication of the '*Médecin de Campagne*,' in 1835, Balzac received a complimentary letter from the Countess Eveline de Hanaka, the wife of a Polish nobleman, possessing large estates in Russian Poland. Balzac replied, and an intimate correspondence ensued. To

this lady his novel of '*Seraphita*' was dedicated. The countess became a widow, and a few months after the revolution of February 1848 Balzac quitted Paris to bring her back as his wife. He inhabited a large house near the Champs-Élysées, which he adorned with a multitude of chefs-d'œuvre of art, and in which he hoped to find happiness and peace. But even before his journey he had been attacked by a disorder which it was found impossible to cure or to postpone—disease of the heart—of which he died August 20, 1850. He was buried in the cemetery of Père-la-Chaise, an immense crowd attending the funeral; and Victor Hugo pronounced a critical eulogium over his grave. In that eulogium he says Balzac "chastised vice, dissected passion, fathomed and sounded man in his soul, his heart, his feelings, his brain—the abyss of each in its very essence." There is more asserted here than an English reader can concur in. Balzac had a rich fancy, but not a pure taste; he was an acute observer, but wanted poetic elevation; he was often extravagant, and sometimes wearisome. His '*Contes Drolastiques*—thirty short tales—are written in an antiquated form, a sort of resemblance to the '*Heptameron Français*' of Margaret of Navarre. The '*Contes Philosophiques et Romantiques*' are much inferior to the tales of Marmontel or of Voltaire, of which they are in some degree imitations. His dramas, of which he wrote a few, were failures.

(*Nouvelle Biographie Universelle*.)

BALZAC, JEAN LOUIS GUEZ, Seigneur of Balzac, was born at Angoulême in 1594. His father, Guillaume Guez, was attached to the service of the Duke d'Epéron; and young Balzac went early to Rome as secretary to Cardinal La Valette. His residence of some years in Italy led him to compare the high polish which the language of that country had attained, and the rich literature which it had produced, with the rude and barren condition of the language and literature of his native land. On his return to France he fixed himself at Paris, and then began writing. With the assistance of a cultivated taste, an extensive reading of the Latin classics, and a good ear, he contrived to introduce a harmony and precision of style which were before unknown in French prose, and which acquired him the name of the most eloquent writer of his time, and the reformer of the French language. His contemporary, Malherbe, effected a similar improvement in French poetry. They were both the forerunners of the great writers of the age of Louis XIV.; but Balzac himself, to a reader of the present day, appears almost insufferably affected, finical, and constrained. Balzac's merit made him known to the Cardinal de Richelieu, who obtained him a pension of 2000 francs, with the honorary rank of councillor of state. His works, in his own time, had many admirers, and also many detractors; the most violent among the last was Father Goula, a monk, who attacked Balzac with bitter invective. Balzac replied with great temper in several pamphlets, bearing the fictitious name of Ogier; but at last, disgusted with these polemics, he quitted Paris, and went to live at his estate on the banks of the Charente, near Angoulême. He there continued to write, and to keep up a correspondence with his friends. He died in 1655, and was buried, according to his own directions, in the cemetery of the Hospital of Angoulême, to which institution he left a legacy of 12,000 francs. He also left a gift of 2000 francs to the French Academy for the purpose of establishing a prize for eloquence in prose writing. In course of time most of Balzac's works fell into neglect, except his '*Familiar Letters*,' which have been repeatedly printed. There are some of his other works which scarcely deserve to be buried in obscurity. One of these is his '*Aristippe, ou de la Cour*,' which he dedicated to Christina, queen of Sweden; it is a series of discourses on the duties of princes, ministers, and men in office; on good and on false politics, and on moral principles, with references to ancient and modern history, interspersed with some curious anecdotes. He also wrote '*Le Prince*,' a sort of commentary on the politics and events of his time, and a eulogy of Louis XIII., who is represented as the model of a good king. The other work of Balzac which deserves mention is '*Le Socrate Chrétien*,' a series of discourses on the Christian religion and morality, in which the author reprobates fanaticism, hypocrisy, and persecution, as well as a too prying inquisitiveness into the mysteries of faith.

A selection of the most important thoughts contained in the '*Aristippe*,' the '*Prince*,' and the '*Socrate Chrétien*,' were made by M. Mersan, and published under the title of '*Pensées de Balzac*,' 1 vol. 8vo, Paris, 1808. Balzac wrote also '*Le Barbon*,' an amusing satire on pedants, which he dedicated to Ménage. He wrote Latin verses, epistles, elegies, &c., which were published in one volume by Ménage after Balzac's death. An edition of Balzac's works, in two volumes folio, was published by l'Abbé Cassagne.

(Bayle; Moréri; *Biographie Universelle*; Malitourne, *Notice sur la Vie de Balzac*, prefixed to his edition of Balzac's *Œuvres Choisies*.)

BAMBOCCIO, better known by his proper name, PETER DE LAER, was born at Laeren, in Holland, in 1613. His disposition for art manifested itself in early childhood, and was encouraged by his parents, who procured for him the requisite instruction in the elements of design, and afterwards sent him to Rome. De Laer neglected classical art, which was ill-suited to his temperament, but found a surer inspiration in the freshness, novelty, and animation which the scenes of everyday life presented to his pencil, and which he has exhibited with wonderful truth and vivacity. It is not to be inferred however that

De Laer drew no advantages from his residence at Rome. He was intimately acquainted with N. Poussin and Claude, and frequently made excursions to the environs of Rome in company with those great artists; and there he found those beautiful studies of ruins, tombs, temples, and aqueducts, with which he has so finely embellished his backgrounds. But it was amidst the realities of active life that his genius found its proper subjects. He delighted in fairs, hunting parties, the exploits of banditti, rustic festivals, harvest-homes, and drolleries of all sorts, subjects which the Italians comprise under the general name of 'Bambocciate,' and from which the name given him in Italy was derived, not, as some have asserted, from the deformity of his person. De Laer was profoundly skilled in the art of graduating his objects, whether through the medium of lines or colours. His effects of aerial perspective are surprisingly just, and his skies are touched with a depth, delicacy, and transparency which has rarely been excelled. In the productions of De Laer, although they are generally on a small scale, the figures are marked with all the precision, energy, and distinctness which might be expected in the largest performances. His memory was remarkably retentive, and anything which he had once marked as a fit subject for his pencil he could paint, at any distance of time, with as much facility as if it was still before him.

De Laer's moral qualities gained for him no less respect than his genius. His person was extremely deformed, but this misfortune did not affect in the slightest degree the natural kindness of his feelings, or the cheerfulness of his temper. His amiable character was well appreciated, and co-operated with his talents in procuring him the patronage and friendship of the most eminent persons in Rome. He protracted his residence in that city to sixteen years, and at length, at the earnest entreaty of his friends in Holland, left it with regret for his native country. He occasionally visited Amsterdam, but his principal residence was at Haarlem. His later years were embittered by ill health and depressed circumstances, which caused him frequent fits of despondency, in one of which he is stated to have thrown himself into a canal and been drowned. His death is said to have taken place in 1673, or according to other accounts, in 1675.

De Laer made several admirable etchings from his own designs, which usually bear his signature. The following may be enumerated: a set of eight plates of animals and rural subjects, inscribed 'P. de Laer, Roma, 1636'; a set of six horses, same inscription; a blacksmith shoeing a mule, 'P. v. Laer, f.'; a blacksmith's shop, 'P. D. Laer, f., Roma.'

* BANCROFT, GEORGE, an American historian, was born in 1800, near Worcester, Massachusetts, where his father, Dr. Aaron Bancroft, was a leading Unitarian minister. George Bancroft was entered at Harvard College at the age of 13, and at the age of 17 graduated there with first-class honours, and gained the theological prize—his education having been conducted with a view to his adopting his father's profession. From Harvard he went to Göttingen, where for two years he studied history and philology under Professor Heeren; and he there received the degree of Doctor of Philosophy. During his residence in Germany Mr. Bancroft formed the acquaintance of Savigny, Schlosser, Schlegelmacher, Varnhagen von Ense, Wolfe, and other eminent scholars, from some of whom he derived valuable aid in his historical studies. After travelling through Italy, France, and England, he returned to America in 1822.

For about a year after his return Mr. Bancroft officiated as Greek tutor at Harvard College, and occasionally preached; but when he resigned his tutorship he finally abandoned the ministry. He now established a school at Round Hill, Northampton, Massachusetts, which soon attained considerable celebrity, but which was not pecuniarily successful. Whilst here Mr. Bancroft devoted much attention to his historical studies. He had not long after his return from Europe made his first venture in authorship by the publication of a volume of poems, and he now published translations of several of Heeren's works, and commenced the composition of his 'History of America.' The first volume of this work appeared in 1834, under the title of 'A History of the Colonisation of the United States;' and successive volumes, carrying the history forward to the War of Independence, have appeared at rather wide intervals down to the present time.

The first volume of the 'History' at once established Mr. Bancroft's position among the foremost literary men of America. But he was not destined to lead a merely literary life. He had already entered the political arena by being elected a representative in the General Court of Massachusetts, and, after some oscillation, had taken his stand as a 'pure democrat.' On the accession of his party to office in 1837, Mr. Bancroft was appointed by President Van Buren collector of Boston. On the election of a new president, Mr. Bancroft of course lost his collectorship. In 1844 he was an unsuccessful candidate for the governorship of Massachusetts; but about the same time, or somewhat earlier, he was appointed by President Polk secretary of the navy. In this office he is said to have displayed great administrative ability, and the Astronomical Observatory of Washington, and the Nautical School at Alexandria, are standing monuments of his tenure of office. In 1846 he was appointed minister plenipotentiary to England. Here his chief political service was the negotiation of a modification of the acts regulating navigation. During the three years of his stay here, he diligently explored the public libraries of London and Paris, as well as the state archives, for materials for his

great work; and to its completion he has since his return to the United States mainly directed his attention.

The 'History of America,' is a work of great research, and, while the author states his own opinions decidedly and strongly, it is pervaded by a fair and just spirit. The style is vigorous, clear, and frank—not often rising into eloquence, but frequently picturesque, and always free from imitation and from pedantry. It is in fact what it professes to be—a national work, and it is worthy of its great theme. Besides the 'History,' Mr. Bancroft has published several orations of the usual order of American 'celebration' oratory, and has contributed articles to various reviews and periodicals.

(Griswold, *Prose Writers of America; Homes of American Authors, &c.*)

BANCROFT, RICHARD, Archbishop of Canterbury in the reign of James I., was born at Farnworth, in Lancashire, in September 1544. He was first a student of Christ's College, Cambridge, where, in 1567, he took the degree of B.A., and thence removed to Jesus College, where he commenced M.A. in 1570. In 1575 he was presented to the rectory of Teversham, in Cambridgeshire, by Cox, bishop of Ely; and instituted, in 1584, at the presentation of the executors of Henry Earl of Southampton, to the rectory of St. Andrew's, Holborn. In 1585 he was made treasurer of St. Paul's Cathedral, prebendary of Brounsbury in St. Paul's in 1589, of Westminster in 1592, and of Canterbury in 1594, about which time he distinguished himself by a sermon preached at St. Paul's Cross against the ambition of the Puritans. On May 8, 1597, he was consecrated Bishop of London. From this time he had in effect the archiepiscopal power; for Whitgift being then advanced in years, and unfit for business, committed the sole management of ecclesiastical affairs to Bishop Bancroft. In 1600 Queen Elizabeth associated him with Dr. Parkins and Dr. Swale, in an embassy to Embden, to put an end to the differences between the English and Danes; but the embassy had no effect. In the beginning of King James's reign Bancroft took part in the conference at Hampton Court between the bishops and the Presbyterian ministers, and carried himself in so imperious a manner that even James thought it necessary to check him. According to Fuller however it was observed, that "Bancroft, when out of passion, spake most politicly." In 1604, upon Whitgift's death, he was promoted to the archbishopric of Canterbury; and in 1603 was elected Chancellor of the University of Oxford, in the room of the Earl of Dorset. He died November 2, 1610, of the stone, in his palace at Lambeth.

Bancroft filled the see of Canterbury with great reputation: he was a learned controversialist, an excellent preacher, an acute statesman, and a vigilant governor of the Church. He was however rigid in his treatment of the Puritans, and on that account has been spoken of with some severity. He was the chief overseer of the authorised translation of the Bible. By his will he bequeathed his body to be buried in Lambeth Chapel; and all the books in his study to the archbishops for ever. His remains were however interred in Lambeth Church. His published works were as follows:—'Discovery of the untruths and slanders against Reformation,' in a sermon preached February 1588; 'Sermon on 1st John iv. 1,' London, 1588; 'Survey of the pretended Holy Discipline,' London, 1593; 'Dangerous Positions and Proceedings published under the pretence of Reformation, for the Presbyterian Discipline,' London, 1595.

(*Biographia Britannica*, edit. 1778, vol. i. p. 577; Wood, *Fasti Oxon.*; Bishop Kennett, *MS. Collections*, MS. Lansd. Brit. Mus. 983, fol. 155, 157; Chalmers, *Biog. Dict.*)

BANDELLO, MATTEO, was born at Castelnovo di Scivina, in the province of Tortona, in North Italy, in the latter part of the 15th century. He entered the order of St. Dominic, of which his uncle was a member. The young Bandello was an inmate of the Convent delle Grazie at Milan at the time that Leonardo da Vinci was painting his famous Last Supper in the refectory of that house, and he there heard Leonardo relate a story which afterwards furnished him with the subject of one of his novels. In 1501 his uncle, being elected general of the whole Dominican order, took Bandello with him in the travels which he was obliged to undertake in the discharge of his new duties. They visited Florence, Naples, and other parts of Italy. Having returned to his convent at Milan, Bandello was obliged to run away when the Spaniards entered that city in 1525, his father having taken part with the French. His apartments were plundered, and he lost all his books and papers; but he found an asylum with Cesare Fregoso, an Italian officer in the French service, whom he accompanied to several courts of Italy, and afterwards to France, where he obtained, in 1550, from Henry II., the bishopric of Agen. Bandello left the care of his flock to the Bishop of Grasse, reserving to himself part of the income of his see. He died in the year 1561. Bandello's 'Novelle' or tales are written somewhat after the manner of those of Boccaccio, though in less pure Italian. In fluency of narrative, and vividness of description, Bandello rivals and even at times surpasses the Tuscan novelist. On the score of morality, most of his tales are as exceptionable as those of Boccaccio. One of his pathetic tales is on the subject of Romeo and Juliet, which however had been already treated by Luigi da Porto, a contemporary writer, from whom it would seem Bandello took it. The first edition of Bandello's novels is that of Lucca, 1554, in 3 vols. 8vo. A fine edition of Bandello's novels was published in London, 1740, 3 vols. 4to. Bandello was well acquainted

with Greek literature, and made an Italian translation of the 'Hecuba' of Euripides. He also wrote a vast quantity of Italian verses on various subjects. (Mazzuchelli, *Scrittori d'Italia*.)

BANDINELLI, BACCIO, an eminent sculptor, was born at Florence in 1487, and flourished during the brightest period of Italian art. He was the son of a goldsmith of some standing, and as goldsmiths then wrought from their own designs, it is probable that Baccio learnt at least the rudiments of art from his father. At the usual age he became a pupil of Rustici, who was not only a sculptor of celebrity, but the intimate friend of Leonardo da Vinci; and from the latter, Bandinelli is believed to have derived much valuable professional knowledge. His progress under Rustici was rapid, yet he was so far dissatisfied as for a time to turn from sculpture in order to practice painting. But in this art he was far from successful, though he essayed both oil and fresco painting; and he returned to the exclusive practice of sculpture.

Bandinelli, notwithstanding the eminent ability displayed in his works, and the admiration which they generally excited, was far from popular with his brother artists. He is said to have been arrogant, envious, and intriguing. It is however from contemporaries who disliked him that our information respecting him is chiefly derived; and allowance must be made for the spirit in which his character is portrayed. He was especially unfortunate in his opponents. He aspired to be the rival of Michel Angelo, and failing to equal this great genius as an artist, displayed towards him the keenest enmity, which the other returned by some contemptuous criticism, although he admitted Bandinelli's general merits; and Michel Angelo's censure was not likely to be forgotten. But it is chiefly from Benvenuto Cellini that the low estimate of Bandinelli has been derived. They appear to have been constant rivals and bitter enemies; and Cellini in his universally popular autobiography has immortalised the feud. In his usual hyperbolic phraseology, Cellini describes Bandinelli as a compound of everything bad; as excessively ugly naturally, but becoming perfectly hideous, when giving expression to his evil passions; and, in fact, not only as one of the worst men, but also one of the most worthless artists on the face of the earth. Such censure ought to carry with it its own condemnation, especially when, as in this case, there are at any rate the works of the man to appeal to as a refutation of the artistic criticism—and beyond doubt, Cellini, one of the most self-willed, vainglorious, and passionate men who ever existed, was far more competent to decide on the merits of the artist, than of the man whom he regarded as at once a rival and an enemy, and one whom he confesses to having been once on the point of assassinating. Yet it is from Cellini that the biographers have usually taken their estimate of Bandinelli. Vasari however endorses the character given to him for pride and jealousy, and there is no reason to doubt that he had an undue share of both.

Bandinelli was largely patronised by Cosmo de Medici, Francis I., and other eminent personages, during his long career, and produced a great number of works. His most ambitious production was his Heracles and Cacus, executed in rivalry with the David of Michel Angelo: a work of no ordinary character though unfortunate in its competition; it was mercilessly attacked by the other Florentine sculptors. The works by which he is now most favourably known are perhaps his bassi-relievi, especially those which adorn the screen of the high altar in the Duomo at Florence, and some on a pedestal in the Place of San Lorenzo in the same city. The figure of Christ at the Tomb in the church of the Annunziata at Florence, which he completed shortly before his death for his own tomb, is also a work of great ability. His monumental statues of several of the dukes of Florence, his Adam and Eve at the Tree, and others of the numerous productions of his chisel, still to be seen in the palaces and churches of Florence, his statues at Rome and elsewhere, attest his industry, mental vigour, variety, and executive skill. Bandinelli does not take his place in the very first rank of Italian sculptors, but he holds a prominent place in the second rank. All his works are marked by largeness of style, and great knowledge of anatomy and form, and often by grandeur of conception; but there is almost always a strongly marked mannerism, often affectation, and sometimes extravagance. Bandinelli was created a cavalier by Clement VII and Charles V. He died in the beginning of 1560, aged 72 years.

(Benvenuto Cellini, *Vita*, and *Trattato sopra la Scultura*; Vasari, *Vite dei Pittori*; Cicognara, *Storia della Scultura*, &c.)

BANE, or BENN, DR. JAMES, Archdeacon, afterwards Bishop, of St. Andrews. In the former station we find him in 1319, when the pope appointed him and certain other ecclesiastics to determine a dispute between the monastery of Dunfermline and the Bishop of Dunblane respecting tithes. In 1325 he was associated in an embassy to France to renew the league with that crown, and is then called 'Jacobus Bene, archidiaconus Sti. Andrew, et legum professor.' From this, as well as from other sources of information, it appears that the canon law was taught at St. Andrews nearly a century prior to Bishop Wardlaw's foundation there, which Dr. M'Crie regards as the earliest academical institution in Scotland. In 1328 Bane was chosen Bishop of St. Andrews by free election of the canons; but being himself at the court of Rome at the time, he obtained the episcopate by the collation of Pope John XXII., before an account of the election arrived. He was bishop in 1329, and that year, in consideration of

a sum of 200 marks, he granted a charter of favour and protection, with a general acknowledgment of existing immunities, to the priory of Coldingham. (Chalmers, 'Caledonia,' vol. ii. p. 326.) In 1331 he set the crown on the head of King David II., and was soon afterwards constituted Lord Chamberlain of Scotland, then an officer of great importance, and vested with large powers both ministerial and judicial. He died 22nd September 1332 at Bruges, whither he had fled on the success of Edward Baliol, and was buried in the abbey of Eckshot.

BANKS, JOHN, was an attorney in London, but he quitted his profession to write for the theatres. The seven tragedies which he left in print bear dates extending from 1677 to 1696. He must have died at some time in the reign of Queen Anne. Though Banks's dramatic writings do not display much literary ability, they have given excellent scope to the skill of great actors, and were in their day highly popular with the play-going public. The worst has been said of Banks when the censure of Steele in the 'Tatler' is repeated, that, in his best known piece, 'The Unhappy Favourite, or the Earl of Essex,' there is not one good line. His style gives alternate specimens of vulgar meanness and of bombast. But even his dialogue is not destitute of occasional nature and pathos; and the value of his works as acting plays is very considerable. It is admitted by Steele, that the play he speaks of was never seen without drawing tears; and the apt choice of a touching story, and the natural and dramatic arrangement of incidents, to which the success of that play was owing, were much admired by the great German critic Lessing, who bestows on the work an elaborate analysis. The 'Earl of Essex' kept its place on the stage till the middle of last century, when it was superseded by the plays of Jones and Brooke, who successively paid Banks the compliment of stealing from him all the best parts of his tragedy. Of his other works none was so popular, but even his extravagant 'Cyrus the Great' abounds in effective dramatic situations.

BANKS, SIR JOSEPH, an eminent naturalist and traveller, descended from an ancient Yorkshire family, was born in Argyll-street, in the parish of St. James, Westminster, on January 4th, 1743. After studying for awhile under a private tutor, he was sent at nine years of age to Harrow School, and was removed when thirteen to Eton. He is described, in a letter from his tutor, as being well-disposed and good-tempered, but so immoderately fond of play, that his attention could not be fixed to study. At fourteen years of age however his attention was suddenly and very strongly attracted to the study of botany by the beauty of the flowers which adorned the lanes about Eton; and from that time he devoted his leisure hours to botanical studies. In his eighteenth year he was entered a gentleman commoner at Christ Church, Oxford. His love of botany increased at the university, and there his mind warmly embraced all the other branches of natural history. His ardour for the acquirement of botanical knowledge was so great, that, finding no lectures were given on that subject, he obtained permission of Dr. Sibthorpe, the botanical professor, to procure a proper person, whose remuneration was to fall entirely upon the students who formed his class. Banks accordingly went to Cambridge, and brought back with him Mr. Israel Lyons, a botanist and astronomer. This gentleman, many years after, procured, through Mr. Banks's interest, the appointment of astronomer to the voyage towards the North Pole, under Captain Phipps, afterwards Lord Mulgrave. Mr. Banks soon made himself known in the university by his superior knowledge in natural history. He left Oxford in December 1763, after having taken an honorary degree. His father had died in 1761, and he accordingly came into possession of his paternal fortune in January 1764, when he became of age. On May 1, 1766, he was chosen into the Royal Society, and in the summer went to Newfoundland with his friend Mr. Phipps, lieutenant in the navy, who afterwards made the voyage towards the North Pole. The object of this voyage was collecting plants. He returned to England the following winter by way of Lisbon. It was after his return that the intimacy commenced between him and Dr. Solander, a Swedish gentleman, the pupil of Linnæus, who, visiting London with strong letters of recommendation, had been recently appointed an assistant librarian of the British Museum.

Three or four years now elapsed before Mr. Banks again quitted England. The interval was assiduously employed on the objects of his established pursuit: his favourite relaxation was fishing. He frequently passed days, and even nights, on Whittlesea Mere, a lake in the vicinity of his seat, Ravesby Abbey, Lincolnshire, and, when in London, days, and sometimes nights, upon the Thames, chiefly in company with the Earl of Sandwich, who was his neighbour in the country, and quite as ardent in the sport as himself. His intimacy with that nobleman is said to have procured for him the opportunity of gratifying his taste for maritime enterprise, which he had soon after the pleasure of finding within his reach. The commencement of a new reign, the peace of 1763, and the administration of Lord Bute (himself a lover of science), had been marked in England by public efforts to explore those parts of the ocean which were still wholly unknown, or only partially discovered. The South Sea having been visited by Captain Wallace, and the position and general character of the island of Otaheite being ascertained, this spot was determined by the English astronomers to be peculiarly well adapted for observing the transit of the planet Venus over the disc of the sun. The Royal Society having made a representation to this effect to the government,

the idea was entertained and enlarged, so as to embrace a plan for a general voyage of discovery; in pursuance of which the Lords of the Admiralty, at whose head was the Earl of Sandwich, commissioned the 'Endeavour,' under the command of Captain Cook, for the projected service. Banks, by the interest of the Earl of Sandwich, was appointed, in conjunction with Dr. Solander, naturalist to the expedition, in which capacity, attended by two draughtsmen and four servants, he sailed from Plymouth Sound, August 26, 1768.

On touching at Rio de Janeiro, the jealousy of the Portuguese colonial government forbade their exploring the South American shores; but on arriving at Tierra del Fuego they disembarked, and, amid the extreme rigours of the winter season in that extremity of the discovered globe, acquired a splendid variety of botanical specimens. Here, in the midst of a snow-storm, three of the attendants perished of cold, and Mr. Banks and Dr. Solander narrowly escaped with their lives. On the 12th April 1769, after sailing from Tierra del Fuego to Otaheite, they finally anchored on one of the coasts of that island, and here, during a space of four months, devoted essentially to the astronomical objects of the visit, Mr. Banks acquired an intimate knowledge of the natural history of the interior, as well as of the shores and waters of the island. Nor was it only as a naturalist that he became conspicuous at Otaheite: his commanding appearance, frank and open manners, and sound judgment, speedily obtained for him the regard and deference of all classes of the natives, among whom he was frequently the arbiter of disputes. The expedition quitted Otaheite on the 15th of August, and after traversing the seas surrounding New Zealand, and New South Wales, came homeward by the way of Batavia, and reached the Downs on the 12th of June 1771—the whole period of the voyage having occupied nearly three years. Mr. Banks was received in England with the highest marks of respect, and the specimens which he brought, at so much risk and expense, to enrich the science of natural history, excited much interest. On the 10th of August, by his majesty's express desire, Mr. Banks and Dr. Solander, accompanied by Sir John Pringle, then president of the Royal Society, attended at Richmond, where they had the honour of a private interview, which lasted some hours. His majesty, at this time, conceived a liking for the young traveller, which continued unimpaired to the close of his public life.

Soon after the arrival of Mr. Banks in London, he became entangled in a dispute with the relations of one of his draughtsmen, Sydney Parkinson, who had died in the course of the voyage. Parkinson's relations accused Mr. Banks, by implication, of having unfairly taken possession of various effects belonging to the deceased, independently of drawings, which he claimed as the work of his own draughtsman. Parkinson's relatives published his account of the voyage, with a preface, containing their complaints of Mr. Banks's conduct, who however appears not to have considered himself as called on to offer any vindication of his conduct in the affair.

After all the privations and dangers of this voyage, it required no common strength of mind to encounter them a second time. Mr. Banks however, at the solicitation of Lord Sandwich, made this offer to government, which was accepted; and such was the expense of his outfit, and so extensive the preparations he made, that he was obliged to raise money for that purpose. He engaged Zoffany the painter, three draughtsmen, two secretaries, and nine servants, acquainted with the modes of preserving animals and plants; but finding himself thwarted by the comptroller of the navy, respecting the accommodations in the ships (the 'Drake' and 'Raleigh' were commissioned), he gave up in disgust all idea of going upon a voyage in the outset of which he had received such personal ill-treatment. Yet, although he relinquished the voyage, he exerted himself, in every way in his power, to promote the objects of it. Dr. James Lind, a very able physician, had received the appointment of naturalist, with a grant from parliament of 4000*l*. This gentleman, upon Mr. Banks not going, declined the offer, and Dr. John Reinhold Forster and his son, through the interest of Mr. Banks, received it. Upon Mr. Forster's return, his drawings were purchased by Mr. Banks, and placed in his library.

In expectation of being engaged in another voyage of discovery, although not in a king's ship, Mr. Banks, with a view to keep his followers together, made a voyage to Iceland with his friend Dr. Solander. He arrived there in August 1772, and returned in six weeks. The Hebrides, which skirt the north-west coast of Scotland, lay near the track of the voyage, and these adventurous naturalists were induced to examine them. Among other things worthy of notice, they discovered the columnar stratification of the rocks surrounding the caves of Staffa—a phenomenon till then unobserved by naturalists—an account of which was published in the same year from Mr. Banks's 'Journal' by Mr. Pennant in his 'Tour in Scotland' (pp. 261-269). The volcanic mountains, the hot springs, the siliceous rocks, the plants and animals of Iceland, were all carefully surveyed in this voyage; and a rich harvest of new botanical specimens compensated for its toils and expense. But it was not to these objects alone that Mr. Banks confined his inquiries: he purchased at this time a very large collection of Icelandic books and manuscripts, which he presented in 1773 to the British Museum; and he added another collection to it in 1783.

In 1777, when Sir John Pringle retired from the presidency of the Royal Society, Mr. Banks was elected to the vacant chair. The honour

was just such a one as a lover of scientific pursuits, who was at the same time a man of rank and fortune, might with laudable ambition desire; and Mr. Banks devoted himself to its duties with the utmost zeal. His exertions had the effect of procuring numerous valuable communications, and of gaining an accession of persons of rank and talent to the list of members, as well as exciting the whole body to great diligence and activity. From the time of this appointment he gave up all idea of leaving his country, and began to prepare for publication the rich store of botanical materials which he had collected.

In March 1779 Mr. Banks married Dorothea, eldest daughter of William Western Hugessen, Esq., of Provender, in the parish of Norton in Kent; and in 1781 was created a baronet. In 1782 he lost his friend and fellow-labourer Dr. Solander, who died of an apoplectic fit. This loss was a severe blow, and in consequence of it he gave up all intention of proceeding with his botanical work, or of writing anything further than a few short memoirs, published either in a detached form, or as communications to the transactions of societies.

For the first three or four years of Sir Joseph Banks's presidency of the Royal Society all went on harmoniously; but notwithstanding the zeal and assiduity with which he devoted himself to the duties of his office, discontents began to rise against him even amongst the most eminent members of the society. A variety of complaints were industriously circulated in regard to his conduct. Those for which there were perhaps the best grounds were, that the mathematical sciences, the promotion of which was regarded as the chief object of the Royal Society, were studiously kept in the background; and that the president had assumed the exclusive right of nominating new members, and had exerted his power so as to introduce unlearned and trifling men of rank and influence, to the exclusion of the working men of science. This unfriendly feeling was brought to the test in a meeting of the society held on the 8th of January 1784, Dr. Horsley (afterwards bishop of St. Asaph) being one of the most earnest opponents of Sir Joseph. The motion made in favour of Sir Joseph Banks was however carried by a great majority, and the dissension soon after subsiding, the society returned with new zeal and unanimity to its labours.

On the 1st of July 1795 Sir Joseph Banks was invested with the Order of the Bath, and on the 29th of March 1797 sworn of his majesty's Privy Council. In 1802 he was chosen a member of the National Institute of France. Towards the close of life Sir Joseph Banks, who in youth had possessed a robust constitution, was so grievously afflicted by gout as in a great measure to lose the use of his lower extremities. He endured the sufferings of disease with patience and cheerfulness, and died at his house at Spring Grove, June 19, 1820. He was buried at Heston, Middlesex.

All the voyages of discovery which were made under the auspices of government for the last thirty years of Sir Joseph Banks's life had either been suggested by him, or had received his approbation and support. The African Association owed its origin to him; and Ledyard, Lucas, Houghton, and the unfortunate Mungo Park, all partook of the care which he extended to the enterprising traveller. He devised the means of carrying the bread-fruit to the West Indies for cultivation from Otaheite, and the mango from Bengal. He transferred the fruits of Persia and Ceylon also successfully to the West Indies and to Europe. The establishment of our colony at Botany Bay originated entirely with him. In the affairs of the Board of Trade, of the Board of Agriculture, and of the Mint, he was constantly consulted; and he took a leading part in the management of the Royal Gardens at Kew. He was a distinguished promoter also of the interests of the Horticultural Society founded in 1804. His influence was frequently directed to soften to men of science the inconveniences of the long war which followed the French revolution; to alleviate their sufferings in captivity; or to procure the restoration of their papers and collections when taken by an enemy. Baron Cuvier, in his 'Eloge' upon Sir Joseph Banks, mentions that, no less than ten times, collections addressed to the Jardin du Roi at Paris, and captured by the English, were restored by his intercession to their original destination. His purse was always open to promote the cause of science, and his library of natural history always accessible to those who desired to consult it. His weekly conversazioni, during the sittings of the Royal Society, were attended by persons the most distinguished in literature and science, whatever was their rank in life or their country; and during the forty-two years in which he continued President of the Royal Society he was indefatigable as an official trustee in the management of the British Museum; to which institution, after innumerable gifts, he made a contingent bequest of his scientific library, together with his foreign correspondence. The library and correspondence are now deposited in the Museum.

Sir Joseph Banks published two single tracts:—1. 'A Short Account of the Cause of the Disease in Corn, called by the Farmers the Blight, the Mildew, and the Rust,' 8vo, 1805, which was several times reprinted; in 1806, with additions; again, with marginal annotations by an agriculturist (Sir Thomas Hanmer, Bart.) in 1807; and in 1814. 2. 'Circumstances relative to Merino Sheep, chiefly collected from the Spanish Shepherds,' 4to, London, 1809. This tract had been originally communicated to the Board of Agriculture. He communicated numerous papers in the 'Transactions' of the Horticultural Society, the Linnean Society's 'Transactions,' and the 'Archæologia' of the Society of Antiquaries.

Among his manuscripts, and that portion of his library (not scien-

tific) which was removed after his death to Lincolnshire, is a copy of Minshew, enriched with very copious manuscript notes; and a copy of Tuzer's 'Five Hundred Points of Husbandry,' prepared by himself for a new edition.

A catalogue of Sir Joseph Banks's library, compiled by Mr. Dryander (another of Linnæus's pupils), who succeeded Dr. Solander as his librarian, was published in 1800, entitled, 'Catalogus Bibliothecæ Historico-Naturalis Josephi Banks,' auctore Jona Dryander, A.M., Regiæ Societatis Bibliothecario, in 5 vols. 8vo. A limited number only was printed, and it is now a work of considerable rarity. The best likeness of Sir Joseph Banks, in later life, is the statue of him in the hall of the British Museum, by Sir Francis Chantrey.

(*Éloge Historique de M. Banks lu à la Séance de l'Académie Royale des Sciences, le 2 Avril, 1821, 4to; Biographie Universelle, tom. lviii, Supplém., p. 101; Sir Everard Home, Hunterian Oration, Feb. 14, 1822; Genl. Mag., 1771, 1772, and 1820; Lodge, Portraits of Illustrious Persons; Tilloch, Philosoph. Mag., vol. xiv. 1820, pp. 40-46.*)

BANKS, THOMAS, one of the first sculptors of Great Britain, was born on the 22nd of December 1735, at Lambeth. His father, who was land-steward to the Duke of Beaufort, gave his three sons a liberal education. The classical taste which Banks's works exhibit was imbibed with his early studies. Young Banks was placed under Kent, the landscape gardener and architect, as a pupil. The profession for which his father designed him was exclusively that of an architect, but his mind had already taken its unalterable bent; sculpture was his vocation, and no traces are left of his architectural studies, except that when objects connected with that art are introduced in his bas-reliefs they are marked with scientific precision.

In 1768 the Royal Academy was established. Banks, who was then in his 33rd year, and whose style was already formed, had little to learn from such an institution; nevertheless, he became a candidate for its honours, and in 1770 was the successful competitor for the gold prize among many rivals. He exhibited in the same year two distinct designs of Æneas rescuing Anchises from the flames of Troy, and the fertility of his invention was evinced in his different modes of treating the same story. His reputation was greatly increased in the ensuing year by a group of Mercury, Argos, and Iö; and his talents had altogether made such an impression, that it was determined by the members of the Royal Academy to send him to Rome at the expense of that institution.

The time assigned by the Academy to its foreign students for study is three years, with an allowance of about 50*l.* per annum. Accompanied by his wife, Banks arrived in Rome in August 1772, where Gavin Hamilton, the painter, afforded him much assistance in his studies, as he did to other students, as West, Fuseli, Wilton, and Nollekens.

Sir Joshua Reynolds, whose admiration of Michel Angelo knew no limit, had recommended Banks to an unremitting study of the great works in the Sistine chapel; but the sculptor soon perceived, that however magnificent in themselves, those performances were only available to a limited extent for his own art. He therefore studied diligently those pure models of antiquity with which his genius naturally sympathised, and with which Rome abounded. The Italian artists at that time excelled our own in the process of working marble, and Banks took lessons in that branch of his art of Capizoldi, a distinguished professor.

The first work which Banks exhibited in Rome was a relief in marble—Caractacus pleading before Claudius—a performance characterised by grandeur and simplicity. The work however which most excited the admiration of the Roman virtuosi was a statue of Psyche with the Butterfly, which exhibited such grace, symmetry, and classical elegance, that the artist was considered to have rivalled the finest of the great models which had been the objects of his imitation. The acquisition of fame however was attended with no corresponding profit. Banks, after a residence of seven years in Rome, during which he had been much admired and little patronised, returned to England in 1775. Here again disappointment awaited him: Nollekens and Bacon had possession of the ground, nor was his refined and poetic style likely to make way against the plain and popular performances of these established favourites. After an unsuccessful experiment of two years he determined therefore to accept an invitation which had been made him by the court of Russia, and in 1784, being then in his 49th year, he departed for that country. The empress Catherine gave him a flattering reception, purchased his Psyche, which he had brought with him, and placed it in a temple built for the purpose in her gardens at Czarsozelo. The empress commissioned him to make a group in stone called the Armed Neutrality. This work he executed; but being apprehensive, perhaps, that a few more such subjects would be imposed on him, he determined on making a precipitate retreat, and accordingly returned to England.

Shortly after his return, he had completed, what perhaps is the noblest monument of his genius, his figure of the Mourning Achilles, now in the hall of the British Institution. This statue, when sent to Somerset House for exhibition, was by accident precipitated from the car which conveyed it and broken to pieces. The artist, who had concentrated all his powers on this work, and who had founded on it just hopes of awakening public attention, thus beheld his labours destroyed in a moment. He returned home, never mentioned the

accident to his wife or daughter, nor were they led to suspect, by any difference in his demeanour, that a misfortune had happened. He succeeded with much difficulty, and by his brother's assistance, in restoring the statue; and this fine performance, in which pathetic expression is united with heroic beauty, was duly appreciated by the public. Mr. Johnes of Hafod desired to have it executed in marble, and a block was purchased for that purpose; but the patron reconsidered the matter, and determined to have, in its stead, a group of Thetis dipping the infant Achilles. So far the sculptor concurred; but while he was tasking his imagination to furnish a fine ideal head of Thetis, he learned to his astonishment that his pains were unnecessary, and that the face of Mrs. Johnes was to supply his model. Her female infant also was to furnish the head of Achilles. Banks however, who really esteemed his employer, proceeded in his task, and, in spite of its individualities, the work was a beautiful one. Banks, during his after life, was a frequent visitor at Hafod in the summer months, but his practice of sketching and designing was never intermitted, and it was during one of those vacations that he made his beautiful composition of Thetis and her Nymphs consoling Achilles. It is an oval in alto-rilievo; the goddess and her nymphs ascend from the sea like a mist—nor has the buoyant and elastic elegance of those figures been excelled in any work of ancient or modern art. Banks was elected a member of the Royal Academy about this time, and presented to that institution a figure of a fallen giant, which is now in their council-room. His next work was a monument to the daughter of Sir Brooke Boothby, a beautiful and interesting child who died in her sixth year. In this monument, now in Ashbourne church, Derbyshire, she is represented sleeping on her bed, and the figure conveys all the touching interest excited by the sight of infant loveliness doomed to early death.

The last public works on which Banks was engaged were the monuments of Sir Eyre Cooté in Westminster Abbey, and those of Captains Westcott and Burgess in St. Paul's Cathedral. The former was executed for the East India Company; the two latter by order of the Committee of Taste for His Majesty's Government. Banks was great in subjects purely ideal, but he failed when he attempted to apply the principles proper to that class of art to the plain realities of life. The two captains are represented nearly naked, at once an offence to correct taste and to popular feeling. In public monuments, of whatever magnificence, common-place propriety should form a large ingredient; and it was by the tact with which he combined those qualities that Bacon, the contemporary of Banks, succeeded in bearing away the general suffrage, however inferior to his rival in lofty imagination and general power of intellect. It should be added, that the allegorical figures in those monuments, and a Mahratta captive in that of Sir Eyre Cooté's, are finely conceived, and in every way worthy of the sculptor's reputation.

With the monument of Captain Westcott, which was finished in 1805, Banks terminated his career. He died on the 2nd of February 1805, in his 70th year, and was buried in Paddington churchyard. A plain tablet was erected to his memory in Westminster Abbey.

BAPTIST, JOHN BAPTIST MONNOYER, was born at Lisle, in the year 1635. He commenced his studies at Antwerp, with the intention of becoming an historical painter; but, growing diffident of his powers in that branch of art, he had the good sense to relinquish it, and to devote himself to a humbler walk, chiefly the representation of fruit and flowers, in which he showed great talent and acquired high reputation. He went early to Paris, where the spirit and novelty of his style soon attracted attention; and he was engaged to ornament the palaces of Versailles, Meudon, Marly, and Trianon. He was elected into the Academy in 1663. At the invitation of Lord Montague, then English ambassador at Paris, he accompanied that nobleman to England, where he commenced his practice by decorating Montague House, which became afterwards the British Museum, with a beautiful series of embellishments. When the old house was pulled down, after the erection of the present British Museum, these paintings were detached from the walls and sold. Baptist continued in this country nearly twenty years, enjoying uninterrupted patronage; and his works form conspicuous ornaments in the mansions of the various nobility and gentry by whom he was employed. There is at Kensington Palace a looking-glass which he embellished with garlands of flowers in his happiest manner for Queen Mary II., who was so pleased with observing the progress of the work, that she sat by during nearly the whole time that he was engaged on it.

Baptist was more employed in ornamenting halls, staircases, and the interior of apartments, than in painting detached pictures. The boldness and vivacity of his style are well adapted to that sort of embellishment; but even in his easel-pictures there is merit enough to rank him among the most eminent practitioners in his branch of art. His compositions of flowers are like the accidental combinations of nature—varied, fluctuating, and graceful; his execution is fluent and spirited; his touch firm and discriminating; and his colouring has much of the freshness of reality.

Baptist died in 1699, aged 64. He left a son, Anthony Monnoyer, called Young Baptist, who practised in his manner, but who, although by no means destitute of talent, fell far short of the excellence attained by his father.

BAPTIST, JOHN GASPAR, was a native of Antwerp, and a pupil

of Boschaert. He came to England during the civil wars, and served in Lambert's army, but after the Restoration returned to his original profession, and was much employed by Sir Peter Lely, in painting his draperies and back-grounds. He worked occasionally also for Kneller and Riley. He was not without original talent, and made designs for tapestries which evince considerable skill in drawing. There is a portrait of Charles II. in St. Bartholomew's Hospital by this artist. He died in 1691.

* BARANTE, AMABLE-GUILLAUME-PROSPER, BARON DE BRUGIÈRE, is the son of Claude Ignace, Baron Brugière, a barrister and prefect of Vaud and of Geneva. Amable was born at Riom, in the department of Puy-de-Dôme, on June 7, 1782. He commenced his studies in the military school at Effiat. On its being closed by the revolutionary administration, his father instructed him in classics, and in 1798 he was placed in the Polytechnic school at Paris. Here he continued two years, and in 1802 entered the civil service of his country; placed at first in a subordinate situation, he rose rapidly. In 1806 he was appointed auditor to the council of state, and under this title was entrusted with various missions to Spain, Poland, and Germany. In 1808 he was made prefect of Vienne; in 1813 prefect of Nantes; but after the 20th of March 1815, he sent in his resignation. On the return of Louis, after the Hundred Days of Napoleon, he was appointed councillor of state, and secretary of the home department. In the same year he was chosen deputy for the departments of Puy-de-Dôme and Loire-Inférieure. In 1819 he was nominated a peer of France, and in the following year he was offered the office of ambassador to Denmark, which he did not accept; exercising indeed no other political functions than those of a peer of France until 1830. After the revolution of July, he resided as ambassador at the court of Sardinia, and in 1835 removed in the same capacity to the court of Russia. Since the revolution of February 1848, he has retired wholly from public life, and resides in Auvergne.

Whatever time M. de Barante has been able to abstract from his public functions, has been sedulously devoted to literary pursuits. In 1808 he published anonymously the 'Tableau de la Littérature Française au dix-huitième Siècle,' a work which passed through several editions; and which, brief as it is, is a masterly review of the literary spirit of that period. In 1821 he issued a translation of the works of Schiller; and in the translation of Shakspeare, published by M. Guizot, that of 'Hamlet' was furnished by M. Barante. From 1824 to 1828 he published successively his most important work, in twelve volumes, the 'Histoire des Ducs de Bourgogne,' valuable alike for its accuracy, its impartiality, the laborious research displayed in it, and the lucidity of its style. These qualities have placed him in the first rank of modern French historians. In 1850 he issued a volume entitled 'Questions Constitutionnelles;' and since that 'Histoire de la Convention Nationale,' in six volumes. M. de Barante was elected a member of the French Academy in 1828, and has written notices of Count Mollin and of Count A. St. Priest.

(*Nouvelle Biographie Universelle.*)

BARATIE'R, JOHN PHILIP, born in January 1721, at Schwabach, in the Margraviate of Ansbach, was the son of Francis Baratier, pastor of the French Protestant Church of Schwabach. His father, who was a man of much information, devoted all his leisure time to his son's education. At four years of age the child spoke Latin with his father, French with his mother, and German with the house servant. Between four and five years of age he began to study Greek, and in fifteen months was able to read the Scriptures in that language, and to translate them into Latin. Towards the end of his sixth year he began Hebrew, in the study of which he spent three years. He then plunged into Rabbinical literature, and read with great avidity the books of the Cabbalists, Talmudists, commentators, &c. At nine years of age he made a dictionary of the most difficult Hebrew and Chaldaic words. He next undertook the translation of the travels of Benjamin of Tudela, a Hebrew writer of the 12th century. Two Latin translations of this work, one by Arias Montanus and the other by Constantin Lempereur, Leyden, 1633, were found to be incorrect. Baratier wrote his in French, adding to it copious notes, and eight dissertations at the end, upon subjects of a singular nature to be treated of by a child eleven years old. He finished his work in about six months in 1732, but it was not published till 1734, in two vols. small 8vo, Amsterdam. After this Baratier turned his attention to theological studies, and especially to the Greek Fathers and the early Councils. After some time he undertook to refute Samuel Crellius, a celebrated Unitarian divine, who had written a book styled *Artemonius*. The title of Baratier's reply will show the subject of the controversy:—'Anti-Artemonius, seu Initium Evangelii S. Johannis Apostoli ex Antiquitate Ecclesiastica Adversus L. M. Artemonii, Neo-Photiniani, Criticam Vindicatum atque Illustratum; cui in Fine accedit Dissertatio de Dialogis tribus, vulgo Theodoro tributis.' Nuremberg, 1735. Frederic William, king of Prussia, having appointed Baratier's father to the French Protestant church at Stettin, the family left Schwabach in the beginning of 1735. In passing through Halle, young Baratier, whose fame had long before reached that university, was made Master of Arts, after undergoing an examination and sustaining a public disputation. On his arrival at Berlin the king sent for him, and was delighted with his conversation. The Royal Society of Sciences at Berlin named Baratier one of its members.

The king urged upon both father and son the propriety of the latter applying himself to some regular profession, and he suggested that of the law, for which purpose the family returned to Halle in April 1735. During the next four years Baratier attended the courses of the four law professors of civil, canon, public, and feudal law. He followed his legal studies without any particular inclination for them, with the exception of public law, in which he seemed to take an interest. He at the same time found leisure to pursue his more favourite studies. He had begun a 'History of the Heresies of the Anti-Trinitarians,' which he left in manuscript. Several dissertations also on various subjects of philology, history, and antiquities, were inserted in the 'Bibliothèque Germanique.' The last work he published was on the succession of the early bishops of Rome: 'Disquisitio Chronologica de Successione antiquissima Episcoporum Romanorum, inde a Petro usque ad Victorem.' 4to. Utrecht, 1740. This was the beginning of a great work which he designed on the history of the first centuries of the church. He also began a 'History of the Thirty Years' War.'

Baratier's chest was naturally weak: a cold which he took brought on an obstinate cough, and in October 1739, he spat blood. In September 1740, he became much worse; his weakness was extreme, and he could no longer read, which was to him the greatest privation. On the 5th of October he expired in his arm-chair, at the age of nineteen years and eight months. The life of this extraordinary boy was written by Mr. Formey, from the materials furnished by his father, 12mo, Halle, 1741, and a second edition was published at Frankfurt and Leipzig in 1755. At the end is a long catalogue of the numerous works which he left in manuscript, mostly unfinished.

BARBARO'SSA, HORUSH, was born in the island of Metelin (Mytilene), about the year 1474, of Christian parents. His father, who followed the trade of a potter, had a family of three sons and four daughters. The eldest son, when twenty years of age, went on board a Turkish privateer, embracing, at the same time, the Mohammedan faith, where he assumed the Turkish name of Horush. Having served for several years, during which he distinguished himself by his bravery and intelligence, he was appointed commander of a galliot, fitted out for the purpose of cruising in the Archipelago against the merchant-vessels of nations at war with the Porte. After he came out of the Dardanelles, he persuaded the crew that they would have a better chance and be more at liberty, if, instead of cruising in the Archipelago under the eyes of the Sultan's officers, they took their station off the coast of Africa. Having met another Turkish galliot, he induced the master and crew to cruise in company with him and under his direction. Arriving at Goletta, the harbour of Tunis, in 1504, he was well received by the reigning Bey, Muley Mohammed, who was under apprehensions from the power of Spain. Horush having sailed in his own galliot for the coast of Italy, fell in, off the island of Elba, with two large papal galleys richly laden, and bound from Genoa to Civitavecchia, which he captured without resistance, and returned to the coast of Tunis with his two prizes.

Barbarossa's fame now rose high along the coasts of the Mediterranean, and many Turkish and Moorish adventurers applied to serve under him. In the following year he surprised and took a large Spanish ship with money and soldiers on board. The fort of Goletta was his head-quarters; there he disposed of his prizes, paying a tithe to the Bey of Tunis. Having built several more galliots, he assembled a squadron of eight good ships, two of which were commanded by his brothers. He was successful in his cruises, and in the course of a few years he grew enormously rich. The Christian sailors, whose terror he had become, gave him the name of Barbarossa, from the colour of his beard, which was red; or, as others say, from Baba (father) Horush, as he was called by his own sailors. In 1510 the Bey of Tunis gave him the government of the island of Jerbi, which had been attacked shortly before by a Spanish expedition, though without success; and he accordingly made Jerbi his head-quarters. In 1512, when his squadron consisted of twelve sail, he received a message from the Moorish king of Bujelah, near Algiers, who had been dispossessed of his town by the Spaniards, and had taken refuge in the mountains. Horush having mustered 1000 well-armed Turks, sailed for Bujelah, landed near the place, and being joined by a body of natives, attacked the town; but was repulsed, after having had his left arm carried off by a cannon-ball. On his way homeward he seized a Genoese vessel richly laden, which so incensed the senate of Genoa that they sent Andrea Doria with a squadron to attack Goletta, where Horush's galleys were lying under the command of his brother Hadher, afterwards famous under the name of Khair Eddin. Doria having landed some troops, attacked Goletta by sea and by land, and obliged Hadher to fly, after having sunk six of his galleys: Doria carried away the rest. The two brothers however soon refitted a squadron, and in 1513 Horush made a second attack on Bujelah, but was again repulsed; he then repaired to the harbour of Jijil, in that vicinity, where he found means so to ingratiate himself with the inhabitants, that they proclaimed him their sovereign. It had been long the object of Horush's ambition to obtain an independent sovereignty on the northern coast of Africa. The Spaniards at that time possessed the little island of Algeiras in front of Algiers, greatly interrupted its trade, and levied a tribute. The Algerines called to their assistance an Arab Sheik from the interior, who in his turn applied to Horush for assistance. Horush after some minor successes attended to the Sheik Selim's invitation,

and repaired with his faithful Turks to Algiers, where he was received with great honour, and lodged in Selim's palace. Here he soon began to assume the tone of a master, while his men lived upon the citizen. Selim, dissatisfied at this, escaped out of the town and joined his Arab countrymen inland; but Horush enticed him to an interview, and treacherously put him to death; after which the Turks, having seized on the forts and gates of the town, proclaimed Horush Sultan of Algiers. This happened in 1516, and was the beginning of the Turkish dominion over Algiers. Several conspiracies were formed against the usurped power of Horush, but they all failed, and the conspirators were punished with severity. In 1517 a Spanish armament came into the Bay of Algiers, and landed some troops; but a storm dispersed the ships, and the men who had landed were either put to death or taken as slaves. The mulatto king of Tennes also attacked Algiers by land, but was defeated, and obliged to escape into the mountains, and Tennes submitted to Horush.

The next victory of Horush was over the Arab king of Tlemsen, the most powerful chief in the country. After their king's defeat, the people of Tlemsen cut off his head, and opened their gates to the conqueror. Horush now reigned over the greater part of the present state of Algiers, and as far west as the frontiers of the kingdom of Fez. The Spaniards of Oran, alarmed at the rapid success of such an enterprising chief, demanded reinforcements from Spain, and Charles V., in 1518, sent 10,000 men under the Marquis de Comares, with orders to drive Horush out of Tlemsen. Horush was forced to retreat, hoping to reach Algiers, but on the banks of the river Maileh he was overtaken by the Spaniards, totally defeated, and lost his life, after fighting desperately. Horush, or Barbarossa, as he is generally called, was forty-four years of age when he fell, fourteen years of which he had spent on the coast of Barbary. He left no children. Merciless as he was to his enemies or rivals, and totally unprincipled and reckless in the pursuit of his ambitious schemes, he was not wantonly cruel. Father Haedo, who was at Algiers in the latter part of the same century, renders full justice to Barbarossa's personal qualities. The quality which most distinguished him, and which insured his success, was his extraordinary activity and rapidity of movements, which surprised his enemies before they were prepared to resist him.

(Haedo, *Topografía e Historia de Argel*; Marmol, *Descripcion de Africa*; Morgau, *History of Algiers*.)

BARBAROSSA, KHAIR EDDIN, brother of the preceding. His name was Hadher, but in the course of his successful career he was honoured by Sultan Solymán with the title of Khair Eddin, that is, 'the good of the faith.' He is also styled by historians Barbarossa II., having succeeded his brother in the sovereignty of Algiers, and being known at sea by the same formidable name. On the news of Horush's death, the Turks at Algiers immediately proclaimed his brother. The following year (1519) a new armament from Spain appeared before Algiers, but it met with the same fate as the former. Hadher, finding himself insecure on his throne, made an offer of the sovereignty to Selim I., sultan of Constantinople, on condition of being himself appointed pasha or viceroy, and of receiving a reinforcement of troops from the sultan. Selim accepted the offer, and sent him in 1519 his firman of appointment as pasha or regent of Algiers, and a body of 2000 janissaries. From that time Algiers became subject to the high dominion of the Porte, and the Turkish supremacy over the natives was firmly established. In 1530, Hadher, after many attempts, took at last the little fort on the island opposite Algiers, and sentenced the Spanish commander to a cruel death. He then joined the island to the mainland by a mole, which rendered the harbour of Algiers safe. In this labour he employed a great number of Christian slaves: he also fortified the town by sea and by land. He made several expeditions inland against the Beduins and Berbers, and against the Spaniards of Oran: Bona also surrendered to him. Meantime his galleys infested the Mediterranean, and especially the coasts of Spain.

In 1532, the people of Tunis being dissatisfied with their king, Muley Hassan, invited Barbarossa, who landed at Goletta, drove Hassan away, and took possession of Tunis in the name of Solymán, sultan of the Turks. Solymán, in order to oppose Andrea Doria, whom Charles V. had made his admiral, and who was then scouring the seas of the Levant, appointed Barbarossa his 'pasha of the sea,' or great admiral. Barbarossa, leaving the regency of Algiers to his friend Hassan Aga, a Sardinian renegade, repaired to Constantinople, where he assumed the command of the Turkish fleet. In 1534 he sailed for the coast of Italy, passed the Strait of Messina, and, landing on several points of the kingdom of Naples, ravaged the country and carried away an immense booty. He assailed in the night the town of Fondi, scaled the walls and plundered it, carrying away the inhabitants as slaves. Barbarossa, returning to Tunis, was soon after attacked by Charles V. in person, with Admiral Doria, Ferrante Gonzaga, and other captains. Doria took Goletta, and Barbarossa shut himself up in Tunis; but the numerous Christian slaves in the town having revolted, he was obliged to escape, and the troops of Charles V. entered Tunis, which was barbarously pillaged. Doria next took Bona, and placed a garrison in it. Barbarossa having reached Algiers, put to sea again in his own galleys, and made many prizes off the coast of Spain. In 1537 Solymán collected a large force at La Vallona, on the coast of Albania, for the invasion of the kingdom of Naples; and Barbarossa repairing there with the fleet, landed part of the troops near Castro,

in the province of Otranto, took the town, and devastated the country. Disputes broke out soon after between Barbarossa and some Venetian ships of war which were sailing past the Turkish fleet; and this led to a war between Venice and the Porte, in which Barbarossa attacked Corfu, and ravaged the island, but failed in taking the town. He however plundered several of the islands in the Archipelago. In the following year he sailed to the Adriatic, where the fleets of Charles V., Venice, and the Pope, had assembled at Corfu; but Barbarossa having retreated to the Gulf of Arta, Doria, in command of the united fleet, did not venture to attack him. This affair has been magnified by the Turkish writer of the 'Tarikh al Othmaniah' ('History of the Ottomans') into a defeat of Doria by Barbarossa. In the next year, Barbarossa took by storm Castelluovo, in the Gulf of Cattaro, where Doria had left a Spanish garrison, which was all cut to pieces. In 1542 Francis I. of France having made an alliance with Sultan Solymán against Charles V., the Turkish prince sent Barbarossa into the Mediterranean with a fleet of 180 galleys and 10,000 soldiers, the whole of which force he put at the disposal of the king of France. Barbarossa began by his usual course of devastation against the unfortunate kingdom of Naples. He burnt Cotrone, Reggio, and other towns, where his men committed the most horrible excesses, in the presence of the French envoy, who was on board Barbarossa's admiral's ship. Barbarossa subsequently sailed for Marseille, where he was received with great honour by the governor, Count of Enghien. A French squadron of forty ships having joined the Turks, they sailed on the 5th of August 1543, to attack the town of Nice, which belonged to the Duke of Savoy. Nice was obliged to surrender by capitulation, but the castle continued to defend itself until the report of Doria's approach induced Barbarossa to raise the siege. He however plundered the town in the night, against the articles of the capitulation, burnt part of it, and carried off 5000 of the inhabitants. Soon after, the French and the Turks quarrelled, and Barbarossa resolved to leave his allies and return to the Levant. On his way back he plundered the islands of Elba and Giglio, with those of Procida and Ischia, the coast of Policastro, the island of Lipari, the town of Cariati in Calabria, and other places. Barbarossa returned to Constantinople in 1544; and he does not seem to have gone to sea afterwards. He died in 1546, and was buried at Beshiktaah, near the entrance of the Black Sea, where he had a country-house, and where his tomb was still to be seen not many years since.

BARBAULD, ANNA LÆTITIA, was the eldest child and only daughter of the Rev. John Aikin, D.D., and the sister of John Aikin, M.D. Miss Aikin was born on the 20th of June 1743, at the village of Kibworth Harcourt in Leicestershire, where her father was at that time master of a boys' school. She enjoyed the advantage of having in both her parents persons willing and able to assist in developing the natural talents of their daughter.

From her childhood Miss Aikin manifested great quickness of intellect. At a very early age she acquired such a knowledge of Latin as to be able to read works in that language with advantage, besides which she gained some acquaintance with Greek. The quiet retirement of Kibworth Harcourt afforded full opportunity for the indulgence of this taste, and the removal of her father with his family to the town of Warrington when she was fifteen years of age, happened soon enough to prevent any bad effects from the seclusion in which her childhood had been passed. Miss Aikin had early shown a taste for poetry, but it was not until the year 1773, when she was thirty years of age, that she yielded to the persuasions of her brother, and consented to the publication of a selection from her poems. The result fully justified this step, for within the year of its publication four editions of the work were called for. This success at once established her reputation, and Miss Aikin was induced, also in 1773, to publish a volume in conjunction with her brother, under the title of 'Miscellaneous Pieces in Prose,' by J. and A. L. Aikin; a work which also met with a favourable reception, and has been frequently reprinted. The respective contributions of the authors have never been distinguished or correctly assigned.

In 1774 Miss Aikin married the Rev. Rochemont Barbauld, a dissenting minister, descended from a family of French Protestants, who had taken refuge in England in the reign of Louis XIV. Mr. Barbauld was educated in the academy at Warrington, and at the time of his marriage had been recently appointed to the charge of a dissenting congregation at Palgrave in Suffolk, near Diss in Norfolk, where he had announced his intention of opening a boarding-school for boys. This undertaking proved speedily successful, a result which must in great part be attributed first to the reputation and afterwards to the active exertions of Mrs. Barbauld. After a few years thus devoted, Mrs. Barbauld was solicited to receive several little boys as her own peculiar pupils; and among this number may be mentioned Lord Denman, the late Chief Justice of England, and the late Sir William Gell. It was for the use of these her almost infant scholars that she composed her 'Hymns in Prose for Children.' In 1775 Mrs. Barbauld published a small volume, entitled 'Devotional Pieces, compiled from the Psalms of David, with Thoughts on the Devotional Taste, and on Sects and Establishments.' About the same time also she wrote that admirable little volume, her 'Early Lessons,' a publication which has ever since been a standard work. At the time of its first appearance there was a multitude of books professedly written

for children, but not adapted to the comprehension of a child of very tender age, that was not at the same time injurious from its folly or puerility.

The success of the school at Palgrave remained unimpaired, but the unceasing call for mental exertion on the part of the conductors which its duties required, so much injured their health, that after eleven years of unremitting labour an interval of complete relaxation became necessary; and Mrs. Barbauld accompanied her husband in the autumn of 1785 to Switzerland, and afterwards to the south of France. In the following year they returned to England, and early in 1787 took up their residence at Hampstead, where for several years Mr. Barbauld received a few pupils.

In 1790 Mrs. Barbauld published an eloquent and indignant address to the successful opposers of the repeal of the Corporation and Test Acts. In the following year was written her poetical epistle to Mr. Wilberforce on the rejection of the bill for abolishing the slave trade. In 1792 she published 'Remarks on Mr. Gilbert Wakefield's Inquiry into the Expediency and Propriety of Public or Social Worship;' and in 1793 she produced a work of a kind very unusual for a female—a sermon, entitled 'The Sins of Government Sins of the Nation.' In all these works Mrs. Barbauld showed those powers of mind, that ardent love for civil and religious liberty, and that genuine and practical piety by which her whole life was distinguished. In particular her remarks on Mr. Wakefield's 'Inquiry' may be noticed as being one of the best and most eloquent and yet sober appeals in favour of public worship that has ever appeared.

In the notice of Dr. Aikin, it is mentioned that his sister supplied several contributions to the 'Evenings at Home.' These contributions were fourteen in number; and they comprise all that Mrs. Barbauld published till 1795, when she superintended an edition of Akenside's 'Pleasures of Imagination,' to which she prefixed a critical essay. In 1797 she brought out an edition of Collins's 'Odes,' with a similar introduction.

Mr. Barbauld became, in 1802, pastor of a Unitarian congregation at Newington Green, and at this time he changed his residence to Stoke Newington. In 1804 Mrs. Barbauld published a selection of the papers contained in the 'Spectator,' 'Guardian,' 'Tatler,' and 'Freeholder,' with a preliminary essay, which has been much admired for its elegance and acuteness. In the same year Mrs. Barbauld prepared for publication a selection from the correspondence of Richardson the novelist, prefixing a biographical notice of him and a critical examination of his works.

About this time Mrs. Barbauld's husband, to whom she had been united for more than thirty years, fell into a state of nervous weakness, and at last died in November 1808. From the dejection occasioned by this loss Mrs. Barbauld sought relief in literary occupation, and undertook the task of editing a collection of the 'British Novelists,' which was published in 1810. To these volumes she contributed an introductory essay, and furnished biographical and critical notices of the life and writings of each author. In the next year she composed and published the longest and most highly-finished of her poems, entitled 'Eighteen Hundred and Eleven.' It is written throughout with great power and in harmonious language; its descriptions are characterised by deep feeling and truth, and its warnings are conveyed with an earnestness which is the best evidence of the sincerity of the author.

Although arrived at years which are assigned as the natural limit to human life, Mrs. Barbauld's fancy was still bright, and she continued to give evidence, by occasional compositions, of the unimpaired energy of her mind. Her spirits were greatly tried during the latter years of her life by the loss of her brother, who died in 1822, and of several cherished companions of early days who quickly followed. Her constitution, naturally excellent, slowly gave way under an asthmatic complaint; and on the 9th of March 1825, after only a few days of serious illness, she died, in the eighty-second year of her age. Her collected works, with a memoir prefixed, were published by her niece, Mrs. Lucy Aikin, shortly after her decease.

BARBERINI, an Italian family, originally from Florence, which was raised to a high rank among the Roman nobility in consequence of the elevation of one of its members, Cardinal Maffeo Barberino, to the papal chair in 1623, when he assumed the name of Urban VIII. [URBAN VIII.] Urban had three nephews, two of whom were made cardinals, and the third prefect of Rome. Under the long pontificate of their uncle the three brothers Barberini attained great power at Rome, where they held the chief business of the government in their hands; and they had also considerable influence in foreign courts. They became possessed of the fief of Palestrina, which had formerly belonged to the Colonna family; and they aspired also to the possession of the duchy of Castro and Ronciglione, which belonged to the Farnese family, who had received it as a fief from Pope Paul III. This led to a war between the pope and Edward Farnese, duke of Parma, who was joined by the dukes of Modena and of Tuscany, and by the republic of Venice. Cardinal Antonio Barberini commanded the papal troops, and showed considerable skill and personal courage. In 1644 peace was made by the interposition of France, and Castro was restored to the Duke of Parma. After Urban's death in 1644, Innocent X., who succeeded him, and who partly owed his elevation to the influence of the two cardinals Barberini, instituted proceedings against

them for peculation and abuse of power during their uncle's pontificate. The Barberini took refuge in France, where by Cardinal Mazarin's influence Cardinal Antonio Barberini, the eldest brother, was made archbishop of Rheims and great almoner of France in 1645. In 1652 Innocent X. again admitted the Barberini to his favour, and they returned to Rome, where all judicial proceedings against them were dropped. Lucrezia Barberini, niece of the two cardinals, married, in 1655, Francis I. d'Este, duke of Modena. The Barberini have ever since ranked among the first Roman nobility, several individuals of their name having been successively raised to the rank of cardinals, while the lay representative of the family bears the title of Roman prince, and is possessed of estates at Palestrina, Albano, and in other parts of the Roman state.

BARBEYRAC, JEAN, an eminent jurist, was born at Beziers in Lower Languedoc, on the 15th of March, 1674. His parents were Calvinists, and upon the revocation of the Edict of Nantes in 1686 they took up their abode at Lausanne in Switzerland, at which place Barbeyrac was educated. His taste early led him to historical and juridical studies, and induced him to attach himself to the faculty of jurisprudence. In 1697 he became teacher of the belles lettres in the French college at Berne, where he remained about fourteen years. During this period he published, in periodical repositories of France and Holland, several small treatises upon subjects connected with natural and international law; and in 1709 appeared the first edition of his 'Traité du Jeu,' which excited much attention, and gave him considerable reputation. A posthumous edition of this work, enlarged and improved, was published at Amsterdam in 1737. This singular book consists of an elaborate and erudite dissertation, applying at great length the rules of religion, morals, and law, to establish the proposition that play, or games in general, and even playing at games of chance, are not in themselves unlawful occupations. Barbeyrac also published French translations of Puffendorf's 'Abridgment of the Law of Nature and Nations;' and of two discourses of Gerard Noodt, a learned professor of law at Leyden, 'De Jure Summi Imperii et Lege Regiâ,' and 'De Religione ab Imperio Jure Gentium Liberâ;' all of which were accompanied with laborious and useful annotations by Barbeyrac. In 1711 he was appointed by the Senate of Berne to the chair of law and history, then lately established at the College of Lausanne. His inaugural oration, 'De Dignitate et Utilitate Legis et Historiarum,' was published, at the request of the senate of the college, in the following year. In 1713 Barbeyrac became a member of the Royal Society of Sciences at Berlin, and in 1714 he commenced a new version of Grotius's treatise, 'De Jure Belli et Pacis,' with notes, which display much historical research and a profound acquaintance with the law of nations. By this work, and also by his edition of Puffendorf, he established his reputation as a jurist throughout Europe; and in 1717 he accepted an invitation to become professor of law at the University of Groningen. A few years after his establishment at Groningen he compiled his 'Histoire des Anciens Traités,' consisting of a chronological collection of ancient treaties from the earliest times of which there are any authentic records to the death of Charlemagne, with full historical notes and illustrations: it was published by him as a supplemental volume to the 'Corps Universel du Droit des Gens,' and appears to be by far the most useful of his works. He also translated into French Bynkershoek's 'Traité du Juge compétent des Ambassadeurs.' Barbeyrac took an active part in a controversy between the Dutch East India Company and certain merchants of Ostend and other parts of the Austrian Netherlands, which was carried on with considerable zeal about the year 1725, in reference to the right of trading to India. Barbeyrac in his tract, which is entitled 'Défense du Droit de la Compagnie Hollandaise des Indes Orientales contre les nouvelles Préentions des Habitans des Pays-Bas Autrichiens,' defends the exclusive title of the Dutch Company. Barbeyrac wrote also several tracts and some anonymous pieces inserted in the 'Journal des Savans' and other literary periodicals. Three discourses, delivered on academical occasions at Lausanne in the years 1714, 1715, and 1716, were also published. Barbeyrac died March 3, 1744.

BARBOU, the name of a family of printers, who long rendered themselves famous for the correctness as well as elegance of the works which issued from their presses.

John Barbou, the first of the name who is known, was settled at Lyon, where he printed the works of Clement Marot, in the Italic letter, in small 8vo, 1539. Hugh Barbou, son of John, left Lyon, and established himself at Limoges, where, in 1580, he produced a beautiful edition of Cicero's 'Letters to Atticus,' with notes by Simon Dubois lieutenant-general of Limoges.

The first of the Barbous who settled at Paris was John Joseph, who became a bookseller there in 1704. He died in 1752. His brother Joseph became a bookseller in 1717, and a printer in 1723. He died in 1737, when his widow succeeded him, but parted with the printing-office in 1750.

Joseph Gerard Barbou, nephew of the two Barbous last-mentioned, who became a bookseller in 1746, took in 1750 the printing-office of his uncle Joseph's widow, and soon after engaged in the series of classics which bears his name, and which was in fact the renewal of a series begun in 1743 by M. Lenglet Dufresnoy, and printed by Coussetier, as rivals to the classics which had been published at an earlier day by the Elzevirs, though of a size somewhat larger.

There is a complete set of the Barbon Classics in the Royal Library at the British Museum. The following is a chronological list of them:—Catullus, Tibullus, and Propertius, 1754; Lucretius, 1754; Phædrus, 1754; Martial, 2 tom. 1754; Eutropius, 1754; 'Cæsar's Comment.' 2 tom. 1755; Quintus Curtius, 1757; Plautus, 3 tom. 1759; Tacitus, 3 tom. 1760; 'Selecta Senecæ Opera' (in Gall. vers.), a French version with a Latin title, 1760; Ovidius, 3 tom. 1762; Virgilius, 2 tom. 1767; 'Lucani Pharsalia (cum. Suppl. Tho. Maii),' 1767; Cornelius Nepos, 1767; 'Ciceronis Opera,' 14 tom. 1768; 'Plinii Sec. Epist.' 1769; Justinus, 1770; Sallustius, 1774; Horatius, 1775; Titus Livius, 7 tom. 1775; 'Persii, Jovenalis, et Sulpicii Sat.' 1776; Velleius Paterculus, 1777; 'Plinii Hist. Naturalis,' 6 tom. 1779. Besides these, J. G. Barbour printed a Latin Testament, and various works of less note, chiefly between 1757 and 1789, when he resigned his business to his nephew Hugh Barbour, who dying in 1809, his heirs disposed of the business of this the last of the Barbours to M. Auguste Delalain.

Two works from the press of Joseph Gerard Barbour (in similar type and size with the classics) affect to have been printed in London: 'Sarcotis et Caroli V. Panegyris,' 1771; and 'Erasmii Moris Encomium,' 1777. The latter undoubtedly, and probably the former, was a prohibited book.

BARBOUR or BARBER, JOHN, a divine, historian, and one of the best poets of Scotland, was born, as is supposed, at Aberdeen, according to Sir David Dalrymple, about the year 1316 ('Annals,' vol. ii, p. 3); according to other authorities, in or about the year 1380. Having received a learned education, he entered into holy orders, and was promoted by king David II. to the archdeaconry of Aberdeen in 1356. But in order still further to prosecute his studies, he prevailed upon his sovereign to apply to king Edward III. for permission to reside for a time at Oxford; the letter of safe-conduct for which, with three scholars in his company, all coming to perform scholastic exercises, is preserved in Rymer's 'Fœdera' (old edit., tom. vi, p. 31: see also the 'Rotuli Scotiæ,' vol. i, p. 808). By a deed dated at Fetherin in Aberdeenshire, September 13, we find him appointed in the same year, by the Bishop of Aberdeen, one of his commissioners to deliberate at Edinburgh upon the ransom of the Scottish king.

Although the archdeacon was famed for his extensive knowledge in the philosophy and divinity of the age in which he lived, he gained a greater reputation even at that time by his poetry, in which he composed a history of the life and glorious actions of King Robert Bruce. Dr. Henry says it was written "at the desire of King David Bruce, his son, who granted Barbour a considerable pension for his encouragement, which he generously bestowed on an hospital at Aberdeen;" but Dr. Jamieson ('Memoir of Barbour,' prefixed to 'The Bruce,' p. ix.) shows that, although Barbour had two small pensions, there is no evidence that these were granted by King David, or that Barbour was ever commanded by that monarch to write the life of his father. Barbour states in the work itself (b. ix., v. 890) that he finished it in 1375. While engaged in its composition he obtained permission and safe-conduct from Edward III. in 1365 to travel through England into Wales, with six horsemen, his attendants. Dr. Jamieson fixes the date of Barbour's death, with seeming accuracy, at the close of the year 1395.

The value of Barbour's work, as an historical record, was early acknowledged (see the continuator of Fordun's 'Scotichronicon,' lib. xii., c. 9, and Wyntown); and it is remarkable that, though Barbour was a Scotchman, his versification and language are quite as intelligible to a modern English reader as that of any other poet of the 14th century, his great contemporary Chaucer scarcely excepted. The first known edition of 'The Bruce' was published at Edinburgh in 1618 in 12mo, but an earlier one is believed to have existed. (See Jamieson's 'Memoir,' p. x.) There have been several subsequent editions. The best edition is that of Dr. Jamieson, 4to, Edinburgh, 1820. From some passages in Wyntown's 'Chronicle,' it has been surmised that Barbour also composed a genealogical history of the kings of Scotland; but no part of this is known to be extant.

BARCLAY, or BARKLAY, ALEXANDER, was an elegant writer of the 16th century, but whether English or Scotch by birth is disputed. He was educated at Oriel College, Oxford, about 1495, when Thomas Cornish, suffragan bishop of Tyne in the diocese of Bath and Wells, was provost of that house. After finishing his studies there, he went into Holland, and thence into Germany, Italy, and France, where he applied himself assiduously to the languages spoken in those countries, and to the study of their best authors. Upon his return home, he became chaplain to Bishop Cornish, who appointed him one of the priests or prebendaries of the college of St. Mary Ottery, in Devonshire. After the death of his patron he became a monk of the Benedictine monastery of Ely, where he continued till the suppression of the monastery in 1539. Bishop Tanner ('Bibl. Brit. Hib.' p. 71), from one of Bale's manuscripts, says he afterwards became a Franciscan at Canterbury. There seems no doubt that he subsequently temporised with the changes in religion. On February 7th, 1546, we find him instituted to the vicarage of Great Badow in Essex, and on March 30th following to the vicarage of Wokey in Somersetshire. On the 30th April 1552, he was presented by the Dean and Chapter of Canterbury to the rectory of Allhallows, Lombard-street, in London, but did not enjoy that preferment above the

space of six weeks. He died in the June following at Croydon, in Surrey, where he was buried in the church.

Bale ('Script. Illustr.' edit. 1557, cent. ix, p. 66) has treated the memory of Barclay with great indignity. He says, he remained a scandalous adulterer under colour of leading a single life. Pits, on the contrary, assures us that Barclay employed all his study in favour of religion, and in reading and writing the lives of the saints. Both accounts are probably tinged with partiality. That Barclay was one of the refiners of the English language, and left many testimonies behind him of his wit and learning, cannot be denied. Among Barclay's works may be noticed 'The Castle of Labour,' an allegorical poem, translated from the French, the famous 'Ship of Fools of the World,' partly a translation and partly an imitation of the German work of the same title by Sebastian Brandt, 'The Mirror of Good Manners,' the 'Life of St. George the Martyr,' &c.

(Tanner, *Bibl. Brit. Hib.*; Wood, *Athenæ Oxon.*; Herbert, edit of Ames's *Typogr. Antiq.*; Warton, *Hist. Engl. Poetry*; Lysons, *Env. of London.*)

BARCLAY, JOHN, was born at Pont-à-Mousson, in Lorraine, in 1582. He studied at the college of the Jesuits in his native place, and the brethren of the order, observing the dawning of his genius, attempted, according to their usual policy, to secure so promising a disciple. This was opposed by his father, William Barclay, an eminent civilian, noticed in a subsequent article [BARCLAY, WILLIAM], who in consequence, in 1603, returned to England, accompanied by his son. John Barclay is said by Bayle to have written and printed, when 19 years old, notes on the 'Thebais' of Statius. In 1604, when his father was paying court to King James, he presented that king with encomiastic verses, which are printed in the 'Delitium Poetarum Scotorum.' In the same year he dedicated to James I. part of the famous Satyricon generally known by the name of Euphormio, which he bestowed on himself as author. He professed a strong inclination to enter the service of the English king, but their adherence to the Roman Catholic faith was equally against his own and his father's promotion. He went with his father to Angers in 1605, returned for a short time to Britain, visited Paris in 1606, where he married Louise Debonnaire, and afterwards settled in London. He dedicated the second part of his satire to the Earl of Salisbury, with an encomium in which few have concurred. What will now however, perhaps, be considered the most interesting part of this curious work, is the fourth book, which in 1614 he published under the title 'Icon Animarum,' and dedicated to Louis XIII. It commences with remarks on the pursuits and character of man at the different ages of his life, and contains a series of sketches of the inhabitants of the various known countries of the world. He writes in a clear lively style, and is full of matter. In the 'Icon,' he dwells on the fertility of the soil of England, and on the maritime character of Britain, and the power the country is capable of exercising at sea. In the meantime, in 1606, Barclay published an account of the Gunpowder Plot—'Series Patefacti divinitus Paricidii,' &c. In 1610 he edited his father's work 'De Potestate Pape,' and in 1612 he defended the opinions of the work and the memory of his father against the attacks of Cardinal Bellarmine and his followers. Of this work, called 'Pietas, sive publicæ pro Regibus ac Principibus, et Privatæ pro Gulielmo Barclaio Parente Vindictæ,' he subsequently spoke with regret, as exposing him to the displeasure of his own church. In 1615 he passed through France and settled at Rome, where Bayle says he enjoyed the patronage of Paul V. He there, in 1617, published 'Parænesis ad Sectarios,' a book more likely to be acceptable to the Holy See than his others. In 1621 was published the first edition of the work by which his name has been best known, 'Argônica.' This is a romance full of incident and description, both the matter and style of which have received the commendations of many of the greatest scholars and poets. It is generally published with a key to the real names supposed to be represented in fictitious characters; but 'Argônica' appears to be entirely a romance, with only occasional allusion to historical events. Its popularity was of long duration. An edition published at Nürnberg in 1776 is the eighteenth. The admiration of Cowper, Coleridge, and D'Israeli have made the name familiar to modern English readers. In 1628 an English translation appeared, with the title 'John Barclay, his Argônica, translated out of Latine into English: the prose vpon his Maiesties command by Sir Robert Le Grys, Knight, and the verses by Thomas May, Esq.' Another translation appeared in 1636, and a third in 1772, with the title 'The Phoenix, or the History of Polyarchus and Argônica,' said to be by Clara Reeve, the authoress of the 'Old English Baron.' It has been repeatedly translated into French, and Italian and Spanish copies occur in catalogues. The author's latter days appear to have been strangely occupied. He cultivated, with the hope of great gain, bulbous-rooted plants, which from their being said to have no perfume and to be valuable only for the beauty of their colours may be presumed to have been tulips; but his treasures were stolen, and his golden dream was dissipated. Barclay died at Rome, on the 12th of August 1621, before he had completed his 40th year.

BARCLAY, JOHN, a Presbyterian clergyman, and founder of the small sect called Bereans, whose peculiar standard of faith is contained in the 11th verse of the 17th chapter of the Acts of the Apostles,

where it is said of the Jews of Berea, "That they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." He was born at Muthill in Perthshire, in 1734, and studied at the University of St. Andrews, where he took the degree of A.M. While attending the course of divinity taught at that university, he became conspicuous as a supporter of Dr. Archibald Campbell, a promulgator of doctrines which his enemies charged with savouring of Socinianism. In 1759 he was licensed as a probationer by the Presbytery of Auchterarder, and was for some time assistant to Mr. Jobson, minister of the parish of Errol in Perthshire; but after some acrimonious discussion, arising apparently from Barclay's inculcating his own peculiar views from the pulpit, that connection was broken. In 1763 he became assistant of the minister of Fettercairn in Forfarshire. Here he became the popular preacher and religious leader of the district, and attracted crowds of auditors from the neighbouring parishes. In 1766 he published a paraphrase of the Book of Psalms, with 'A Dissertation on the best means of interpreting that portion of Scripture.' Some tenets supposed to lurk in this production brought upon him the censure of his presbytery. He subsequently published pamphlets calculated to fan the flame he had created against himself. On the death of the clergyman to whom he was assistant, in 1772, the presbytery not only defeated his attempt to be appointed successor, but refused him the necessary testimonials for accepting a benefice elsewhere, and he then left the Church of Scotland, and became the leader of the sect called Bereans, of which a few congregations still exist. He preached for some time in Edinburgh, and subsequently in London and Bristol. In London he kept open a debating society, where he supported his doctrines against all impugners. He died on the 29th of July 1798. He published several works in which he expounded his peculiar doctrines. Barclay was a man of ardent and restless temper and strong dialectic powers.

BARCLAY, ROBERT, a distinguished writer of the Society of Friends, was born December 23, 1648, at Gordonstown, in the shire of Moray, and not in Edinburgh, as stated by William Penn. His father, Colonel David Barclay, of Ury, was the lineal representative of a family which traced its ancestry to Theobald de Berkely, a gentleman of Norman extraction. The grandfather of Robert Barclay having become impoverished by his extravagances, was obliged to sell estates which had been in the family for upwards of 500 years. Upon these reverses, David, who was the eldest of several sons, went into the army, and served as a volunteer under Gustavus Adolphus, king of Sweden. Having attained the rank of major, he remained abroad till the civil wars broke out in his own country, when he returned home, and became Colonel of a Royalist regiment of horse. On the accession of Cromwell's party to power, he retired from his military employments, married, and purchased a house at Ury, near Aberdeen, which became the seat of the family.

David Barclay had three sons. Robert, the eldest, after receiving the rudiments of his education in his native country, was sent to Paris to pursue his studies under the direction of his uncle, who was rector of the Scots College in that capital. "Being ambitious of knowledge, and having a certain felicity of understanding," to use his own expressions, his proficiency was so considerable as to obtain him the notice and commendation of the professors. At the same time, his deportment and character so endeared him to his uncle, that he offered to make him his heir, and to settle a large estate immediately upon him, if he would remain in France. When he found however that his father was opposed to his continuance in a country where he had been won over to the Roman Catholic faith, no temptation could shake his resolution to return home, and he declined the offer which his uncle had made. When he left Paris he was in his 15th year.

While the son was deserting Calvinism for Popery, the father's opinions were undergoing an equally remarkable change. During a short imprisonment, from which he was liberated without anything being laid to his charge, he was converted to the views of the Society of Friends, a sect which had then existed only ten years.

After an interval of a few years Robert followed the example of his father, and in the year 1667 avowed himself a Quaker. This change of opinion gave a decided bias to his future studies. He learned the Greek and Hebrew languages, in addition to the Latin and French, in which he had made great proficiency in France. To his other acquirements he added an acquaintance with the writings of the fathers, and with ecclesiastical history. He soon found profitable use for his knowledge and abilities in defence of his new associates. The Friends, at their origin, did not adopt any peculiar marks; they only dressed like all the strictly religious people of that day, and abstained from all extravagances; they however adhered closely to this plainness, when other people cast it aside, after the restoration of Charles II., under the stigma of puritanism. But the vicinity of Aberdeen was not more free than other parts of Britain from that spirit which affected to discover, under this garb and plainness of manners, a deep-rooted aversion to religion and civil government. The meetings of the society were prohibited, and those who attended them were taken before magistrates, and committed to prison. From such intolerance even the family respectability of the Barclays did not preserve them. They bore their share in the sufferings of those times.

Robert Barclay no sooner saw how much of this ill-will arose from the misapprehensions of the public concerning the principles of the

Quakers, than he set himself to correct them. A book having been written by a Scotch clergyman, embodying the principal charges which had been brought against the doctrines and views of the Quakers, he endeavoured to vindicate them, in a treatise published at Aberdeen in the year 1670, under the title of 'Truth cleared of Calumnies.' A reply being made to this publication, in which all the offensive statements were repeated, Barclay put forth an able and learned rejoinder, entitled 'William Mitchell Unmasked.' In 1670 he married Christian Mollison, a lady whose character is highly spoken of. In 1672 he took the extraordinary resolution of walking through the streets of Aberdeen clothed in sackcloth and ashes, to which he states that he was enforced by "the command of the Lord," that the inhabitants of Aberdeen might be warned and exhorted to immediate repentance.

Barclay believed, as the Society of Friends now do, that divine revelation is not incompatible with right reason, yet he believed, as the Friends also now do, that the faculty of reason alone, unassisted by divine illumination, is unable to comprehend or receive the sublime truths relative to that redemption and salvation which came by Jesus Christ. To show that the tenets held by the society were capable of a rational vindication, Barclay employed all the powers of his intellect, and produced a succession of works, designed and calculated to accomplish this object. The first was an exposition of the doctrines and principles of the Quakers, bearing the following title, 'A Catechism and Confession of Faith, approved of and agreed unto by the General Assembly of the Patriarchs, Prophets, and Apostles, Christ himself chief Speaker in and among them:' in which the answers are all given in the language of the Bible. This was followed by a more scholastic work, called 'Theses Theologicæ,' comprising, in fifteen propositions, the doctrines maintained by the Quakers; and as it met with a favourable reception, he made these propositions the heads of a more elaborate treatise, brought out two years later, under the title of 'An Apology for the true Christian Divinity as the same is held forth and practised by the people called, in scorn, Quakers.' Both these performances were originally printed in Latin, and afterwards translated by the author and published in English. In style and execution they have been deservedly admired. The effect produced by them in altering the tone of public opinion was not immediately visible; but it was proved that this proscribed sect professed a system of theology that was capable of being defended by strong if not unanswerable arguments. Some portions of it became the subject of controversial discussion, the assumption of inward light being supposed by many to set aside the superior authority of Scripture, and the denial of the perpetuity of baptism and the Lord's Supper occasioning a suspicion of infidelity. On this supposed tendency of the system it was acrimoniously attacked by John Brown, in a work to which he gave the title of 'Quakerism the Pathway to Paganism,' now little known and less read.

The propositions in the 'Apology' being enunciated and maintained with logical acuteness, were much canvassed in various seats of learning. In the Netherlands they met with an antagonist in Nicholas Arnold, a professor in the University of Franeker, who published his objections, to which Barclay replied: and in the same year they gave rise to an oral discussion between some students in the University of Aberdeen, on the one side, and the author, assisted by his friend George Keith, on the other. No part of the 'Apology' was controverted by so many opponents as that in which the necessity of an inward and immediate revelation was insisted upon. It was the only portion of the work which could be considered original. The other doctrines contained in it had all been maintained by abler defenders; their arrangement in the Quaker system of theology being the only point in which they differed from the Arminian scheme. None of the numerous publications in which this leading tenet of this new faith was attempted to be disproved, called forth a reply from the writer; but having been requested by Adrian Paets, an ambassador from the court of the Netherlands, with whom he had some conversation on the principles of the Friends, to re-consider the strength of some objections which he had advanced against them, Barclay addressed him in Latin on the subject, while he was in the prison at Aberdeen, reviewed his former arguments, and declared himself more convinced of their truth than he had ever been. The translation of this letter into English was his last literary labour.

The discipline, or church government, of the Society of Friends was as much defamed as their religious opinions. It could not be denied, that in their forms of worship, of marriage, and of burial, there was a wide departure from the customary ceremonial; and it was generally understood that the society carried its interference to a great extent in the private concerns of those who belonged to its communion. These regulations were vindicated by Barclay in a work wherein he contrasts the internal government of the Quakers with the anarchy of the Ranters, and the hierarchy of the Romanists, justifying the discipline of his sect, and defending its members "from those who accuse them of confusion and disorder, and from such as charge them with tyranny and imposition." The publication of this treatise engaged its author in a long altercation with some persons of his own persuasion, who took offence at various parts of it, as tending to violate the rights of private judgment and to restrain the operations of the Spirit. Their opposition, being discountenanced by the society, soon passed away, and the work itself rose into such favour among

the sect, that its title was changed, at one of its yearly meetings, to 'A Treatise on Christian Discipline,' and it became the standard authority on all matters to which it relates.

The importance attached by Robert Barclay to the internal order of the body, and his desire to preach the gospel (which was indeed his strong motive), induced him to accompany William Penn and George Fox to Rotterdam and Amsterdam, for the purpose of consulting the Friends in the Netherlands on some important regulations connected with their system of church government. For the promotion of this and other objects connected with the prosperity of the society, he frequently went to London to attend its annual meetings. His character and connections gave him influence in quarters where the presence of such a man might be supposed to be least welcome. He was known at court, where he was well received, and treated with marked respect by Charles II.

In 1679 Barclay obtained a charter from Charles II. for erecting his lands at Ury into a free barony, with civil and criminal jurisdiction for him and his heirs, which was afterwards ratified by act of parliament; and this privilege was enjoyed by the family until the tenure of all such grants was extinguished in Scotland in the reign of George II. During this year he was again employed in writing in defence of his 'Apology,' and his treatise on 'Discipline'—his two chief works. He also wrote two tracts to prove that all war was indefensible—one of which was addressed to the ambassadors of the several princes of Europe then assembled at Nimwegen; to each of whom he forwarded his tract, accompanied with a copy of his principal work, 'An Apology for the True Christian Divinity.'

In 1682 he was appointed governor of the province of East Jersey, in North America, by the proprietors, among whom was his particular friend the Earl of Perth; but he only availed himself of the power with which he was invested, of sending a deputy. His two brothers afterwards went to settle there, the youngest of whom died on the passage. The few latter years of Robert Barclay's life were spent in the quiet of his family. He was in London for the last time in the memorable year of 1688, and as usual paid a visit to James II. Being with the king near a window, James looked out, and observed that the wind was fair for the Prince of Orange to come over. Barclay replied, "It was hard that no expedient could be found to satisfy the people." The king declared he would do anything becoming a gentleman, except parting with "liberty of conscience, which he never would while he lived."

Barclay died October 3, 1690, in the forty-second year of his age, leaving three sons and four daughters, all of whom were living fifty years after his death. The last of them, Mr. David Barclay, a mercer in Cheapside, is said to have entertained three successive monarchs, George I., II., III., when they visited the city on Lord Mayor's day.

The intellectual superiority of Barclay places him at the head of the writers of his sect. His works contain the only systematic view of their opinions and principles. In his moral character he was free from reproach. In all the relations of life, and in his intercourse with the world, he was conspicuous for the exercise of those virtues which are the best test of right principles, and the most unequivocal proof of their practical influence.

(*Works of Robert Barclay*, 3 vols. 8vo; *Short Account of the Life and Writings of Robert Barclay*; *Jaffray, Diary*, by John Barclay, above referred to.)

BARCLAY, WILLIAM, a civilian, father of the author of 'Argénis,' was born in Aberdeenshire in 1546. In early life he attached himself to the court of Mary Queen of Scots, but the misfortunes of that princess closing the path to preferment, in 1573 he emigrated to France. With many other Scotchmen of the period, he studied civil law under Cujacius at Bourges. In 1578 he became professor of law in the then recently-erected university of Pont-à-Mousson, of which his uncle Edmund Hay was the first rector. In 1600 he published a work in favour of despotic principles, 'De Regno et Regali Potestate, adversus Buchananum, Brutum, Boucherium, et reliquos Monarchomachos, Libri Sex.' Having quarrelled with the Jeuita, whom he charged with a design to attach his distinguished son to their order, he resigned his chair in 1603, and proceeded to England. He appears to have expected to find favour with King James. His defence of despotic power suited one of the leading opinions of this king. A denial of the temporal authority of the pope harmonised with another. On this subject Barclay wrote a book against Bellarmine, posthumously published by his son in 1609, with the title 'De Potestate Papæ, an et quatenus in Reges et Principes secularis Jus et Imperium habeat,' which was subsequently translated into English. It appears however that Barclay's adherence to the Roman Catholic faith interfered with his receiving any promotion directly from James. In 1605 he was appointed Dean and Professor of Civil Law at Angers, where in the same year he published in 8vo a commentary in the titles of the Pandectæ 'De Rebus Creditis' and 'De Jure-jurando,' dedicated to King James. In the same year he died at Angers.

BARCO'CHEBAS (Shimeon Bar Cochba), the Son of the Star, was the title of a false Messiah, who applied to himself the prophecy of Balaam, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," &c. After the pretensions of Bar Cochba were refuted by the event, he was called Ben Coziba, the Son of Lying. Trajan persecuted both the Jews and the Christians. His animosity

towards the Jews was probably increased during his expedition against the Persians, A.D. 107; at least we see that he became more zealous in his persecution about A.D. 108. The oppression experienced by the Jews stimulated them to rebellious commotions, and they put to death many thousands of Greeks in Cyprus, Cyrene, and other places, when Trajan removed the legions from these provinces at the commencement of his second expedition against the Parthians, about 115 and 116. It seems that the journey of Rabbi Aquiba, or Akiba, to Mesopotamia was connected with the insurrectionary commotions among the Jews. Aquiba preached the approach of the kingdom of the Messiah, whom he considered to have appeared in the person of Bar Cochba, and in the same year a rebellion broke out in Mesopotamia. Lucius Quietus, having subdued the rebels, was appointed by Trajan governor of Palestine. Many rabbies were executed under the government of Quietus in the north of Palestine, especially in Chalcia. After the death of Trajan in 118, the Emperor Hadrian deprived the ambitious Quietus of his office, and appointed J. Annius Rufus governor in his stead. This man (whom the Talmudists erroneously call Turnus Rufus, and whom some rabbies style emperor) adopted very harsh measures against the Jews, who consequently began secretly to collect arms. Aquiba, who had declared himself in favour of Bar Cochba, was with many other rabbies cast into prison. Soon after the return of Hadrian from his second journey to the east, about 130, the rebellion broke out. Shimeon Bar Cochba gained influence partly by a reputation for miraculous powers, and partly by his intrepidity. His followers, the number of whom increased rapidly, fortified the summits of various hills and mountains, concealed arms in caves, commenced a guerilla warfare against the Romans, and cruelly persecuted the Christians who refused to join them. Bar Cochba took Jerusalem about 132 without difficulty, as the garrison had probably left the town to attack the rebels. He issued coins, having on one side his own name and on the other 'Freedom of Jerusalem.' In the British Museum is a coin ascribed by some to Simon the Maccabee, corresponding to the description given by Tychsen and others of a coin of Bar Cochba. One side of this coin represents a portion of four columns, in the midst of which is a lyre; a serpentine stroke below is said to represent the brook of Kidron, and a star seems to allude to Numbers xxiv. 17. The other side has a vessel of manna and a leaf. Münster concluded, from a similar coin, that Bar Cochba had commenced the rebuilding of the temple; but Nicephorus Callist. ('Hist. Eccl.,' iii. c. 24) and Cedrenus ('Script. Byz.,' xii. p. 249) say only that the Jews intended to rebuild the temple. Rabbi Abraham Ben Dior and other Jewish writers state, but no credit is due to the statement, that after the death of Bar Cochba his son Turnus succeeded to the throne, and was himself succeeded by his own son Romulus.

The taking of Jerusalem so animated the courage of the friends of liberty, that Rufus was no longer able to resist them. The rebels occupied 50 fortified places, and 985 villages.

On this the Emperor Hadrian ordered his most able commander, Julius Severus, to leave his post in Britain, and repair to Palestine; but the time which elapsed during his journey was favourable to the rebels. After his arrival, Julius Severus prudently avoided battles, but took a number of fortified places before he marched against Jerusalem, which he took and destroyed after sustaining great losses. The Jews, after the capture of the city, concentrated their forces in the mountain-fortress of Bethar, which was probably the same as Betharim, in the neighbourhood of Bethron, on the north-west side of Jerusalem. While Julius Severus was gradually reconquering the country, Bar Cochba still played the king in Bethar for three years, and, on the unfounded suspicion of treason, executed the learned Eleazar of Modain, who having prayed for the welfare of the fortress, was slandered by a Cuthite (that is a Samaritan), as if he intended to betray Bethar to Hadrian. According to Talmudical statements, Bethar was taken in 135, by the Romans on the 9th day of the month of Ab, the anniversary of the burning of the temple under Titus. It has been stated that on this occasion 580,000 Jews perished; but this must be greatly exaggerated. Bar Cochba fell in the combat, and his head was brought into the Roman camp. Aquiba, and many rabbies, who were considered authors of the rebellion, were put to a cruel death. [AQUIBA.]

(Dr. J. M. Jost, *Allgemeine Geschichte des Israelitischen Volkes*, vol. ii., from A.D. 107 to 135; *Sepher Juchann*, ed. Craow, pp. 32, 35; *Seder Haddoroth*, p. 43; *Tsemach David*, to the year of the Jewish era 3880, and other Jewish chronographers, who refer to the respective passages of the Talmuds of Babylon and Jerusalem; *Tractatus Talmudicus Babyl. Gittin*, fol. 57, apud Joh. a Lent, *de Judoorum Pseudo-Mess.*)

BARETTI, JOSEPH, was born at Turin on March 22, 1716. His father intended him for the profession of the law, but young Baretti feeling a dislike to it, left his father's house at the age of sixteen, and went to Guastalla, where he had an uncle, who placed him as a clerk in a commercial house. He applied his leisure hours to literature; and after a few years he left the counting-house, and went to Milan and Venice, where he became acquainted with Gasparo Gozzi, Passeroni, Parini, and other literary men of that age. At Venice he was employed by a bookseller to translate Corneille's plays into Italian. On his return to Turin, in 1747, he wrote a pamphlet against a professor of that university, of the name of Bartoli; but the pamphlet

was suppressed by the regent of the university, and Baretti being reprimanded, determined upon leaving Italy. He had early applied to the study of the English language, and in 1751 he came to London, where he employed himself as a teacher of Italian. In 1757 he published the 'Italian Library,' which was an account of the lives and works of the most valuable authors of Italy, with a short history of the Italian language: this work is valuable as a catalogue. Having become known, he was appointed secretary for the foreign correspondence to the Royal Academy of painting, sculpture, and architecture. In 1760 he travelled through Portugal, Spain, and the south of France, to Italy; and published an account of his journey in his 'Lettere Famigliari,' in 2 vols., 1762. He afterwards recast his work into English, and published it with considerable additions, under the title of 'A Journey from London to Genoa,' 4 vols. 12mo, Dublin, 1770.

Baretti spent several years after his return to Italy between Turin, Milan, and Venice; in which last city he began a critical journal, called 'Frusta Litteraria,' the Literary Scourge, which attracted much attention in Italy. But he conducted his journal in a tone of bitterness, became involved in personal quarrels with several writers of note, and consequently thought it prudent to leave Venice. He took up his abode at Ancona, where, in 1765, he went on publishing his journal, affixing to it the false locality of Trento. Some time afterwards he discontinued it, and returned to England.

In England he wrote 'An Account of the Manners and Customs of Italy, with Observations on the Mistakes of Travellers with regard to that Country,' 2 vols. 8vo, London, 1769. His book is curious, inasmuch as it gives a pretty fair account by an Italian of the manners and habits of his country long before the change that has taken place in consequence of the political vicissitudes of the last century. He also wrote a dissertation in French 'Sur Shakspeare et M. de Voltaire,' in which he refuted many errors which Voltaire had made in speaking of Shakspeare, and exposed his flippancy in judging of the language and literature of foreign nations, such as the English and the Italian, with which he was very superficially acquainted, and into the spirit of which he could not enter. Baretti published an 'Italian Grammar,' and an 'Italian and English Dictionary,' in two vols. 4to, which superseded the former one of Altieri; it has since gone through several editions, and is still much in use. He also compiled a 'Spanish and English Dictionary,' fol., London, 1778.

One evening as Baretti was going to the Academy he found himself unexpectedly involved in a street brawl. Being attacked by several men, he drew his penknife and wounded one of the assailants, who soon after died. He was tried on the capital charge, made his own defence, and was acquitted by the jury. On the trial, Dr. Johnson, with whom for many years he was on terms of intimate friendship, Mr. Burke, and Garrick, gave favourable evidence as to his character.

In 1782 Baretti obtained an increase of his salary as secretary to the Royal Academy, which, added to the profits derived from his literary labours, enabled him to live in decent comfort till May 5, 1789, when he died in London, in his seventy-fifth year.

BARGAGLI, SCIPIO'NE, was born at Siena, in Tuscany, of a patrician family, about the middle of the 16th century. He became distinguished as an elegant writer, and was a member of the academy of the Intronati of Siena, as well as of the Venetian academy which was instituted at Venice in 1593. Bargagli's principal works are, 1. 'I Trattenimenti,' 4to, Firenze, 1581, and Venice, 1587, which by some is called Bargagli's novels. The work is a series of tales, but it begins with a powerful description of the horrors which the people of Siena had to encounter in 1554-55, while besieged by the united forces of Charles V. and of Cosmo, grand duke of Florence, previous to the final extinction of their republic. It is a faithful historical account, and is calculated to excite the most intense interest. 2. 'Dell' Imprese,' 4to, Venice, 1594. This is a work of considerable erudition concerning the origin and symbolic language of devices and mottoes which were assumed in the ages of chivalry, and is considered as one of the best on the subject. The third work of Bargagli is 'Il Turamino ovvero del Parlare e dello Scriver Sanese,' 4to, Siena, 1602, a dialogue on the various dialects of Tuscany, and especially on that of Siena, explaining the principal differences of spelling and pronunciation between that and the Florentine dialect, as well as the difference in certain words used by each to signify the same objects. Bargagli wrote other minor works both in prose and verse. He died October 1612.

His brother GIROLAMO, who was a professor of law, and afterwards a counsellor of some note in his native city, was likewise an author. He wrote a book called 'Dialogo dei Giuochi che nelle Vegghie Sanesi si usano di fare,' 8vo, Venice, 1575, which is an explanation of the numerous social games which used to be and are still occasionally played in Italy. This book has been by some erroneously attributed to Scipione Bargagli.

(Mazzuchelli, *Scrittori d'Italia*.)

BARHAM, REV. RICHARD HARRIS, was born December 6, 1788, at Canterbury, where his family had resided for many generations. He was an only son, and his father, who died in 1795, left him a small estate. In 1802 his right arm was severely shattered by the upsetting of the Dover mail, in which he was travelling to St. Paul's School, London. His life was despaired of for some time, but he ultimately recovered, and regained the use of his arm. From St. Paul's

School he removed to Brasenose College, Oxford, where, during a short but severe illness, he first entertained the thought of entering into the church, though he had previously to this intended to become a lawyer, and did afterwards become for a short time a pupil to a conveyancer. Having passed his examination for holy orders, he was admitted to the curacy of Ashford in Kent, whence he removed to Westwell, a few miles distant. Mr. Barham married in 1814, and shortly afterwards was presented by the Archbishop of Canterbury to the rectory of Snargate, and he obtained at the same time the curacy of Wareham, the former in Romney Marsh, Kent, a district much frequented by smugglers, and the latter on the verge of it. The breaking of one leg and the spraining of the other by the overturning of a gig, gave him occasion to employ himself in the composition of a novel entitled 'Baldwin,' which was published without attracting any notice. Soon afterwards he became a candidate for a vacant minor canonry in St. Paul's Cathedral, and though his friends thought he had no chance of success, he was duly elected in 1821. He thenceforth devoted much of the time not required by his professional duties to contributions in prose and verse to the periodical publications of the day. He wrote 'My Cousin Nicholas' in 'Blackwood's Magazine,' and about one-third of the articles in Gorton's 'Biographical Dictionary' were written by him. 'My Cousin Nicholas' has since been published in a separate form in 3 vols. 8vo.

In 1824 Mr. Barham received the appointment of a priest in ordinary of the Chapel Royal, and shortly afterwards was presented to the rectory of the united parishes of St. Mary Magdalene and St. Gregory by St. Paul, London.

Till the year 1837, when the first number of Bentley's 'Miscellany' appeared, Mr. Barham had been an anonymous and comparatively unknown writer; but the 'Ingoldsby Legends,' a series of humorous tales in verse, which appeared in rapid succession in that work, brought him so much reputation that his pseudo name of Ingoldsby no longer concealed him, and he became generally known as the author. In 1842 he was appointed divinity reader in St. Paul's Cathedral, and he was permitted to change his living for the more valuable rectory of St. Augustine and St. Faith, London.

On the 28th of October 1844, when the Queen visited the city to open the new Royal Exchange, Mr. Barham, who was a witness of the procession, caught a severe cold, from which he never recovered. He died June 17, 1845.

Mr. Barham was personally acquainted with Theodore Hook, the Rev. Sydney Smith, and several other of the distinguished wits of his day, and was, like them, a frequent diner-out, a sayer of good things, and a teller of droll stories; but he never neglected his more serious duties, and was much respected by those who knew him.

The 'Ingoldsby Legends' have been published in 3 vols. post 8vo. 'A Memoir of the Rev. Richard Harris Barham,' by his son the Rev. R. H. D. Barham, precedes the Third Series.

BARKER, BENJAMIN, a landscape painter of Bath, and the brother of the more distinguished Thomas Barker, noticed in another article. [BARKER, THOMAS.] His works are little known beyond the circle of his acquaintances. He was however a painter of very great ability, though his works exhibit many defects of execution. His subjects were chiefly taken from near Wick Rocks, Claverton, Midford, Weston, and Hampton Cliffs, and are remarkable for their fidelity, and for the fine delicate feelings with which the characteristic aspect of each has been selected. He published a set of 48 views, engraved in aquatinta by Theodore Fielding. He died in March 1833, aged 62, at Totness in Devonshire. (*Art Union*, February 1843.)

BARKER, EDMUND HENRY, was born in December 1788, at his father's vicarage of Hollym in Yorkshire. He entered in 1807 as a student of Trinity College, Cambridge, but did not take any degree. Upon leaving the university he became amanuensis to Dr. Parr, in whose house, at Hatton, he resided in that character for several years. He then married, and settled at Thetford in Norfolk. The last few years of his life were marked by painful reverses of fortune. They were spent chiefly in London, where he died, after a short illness, on the 21st of March, 1839.

Mr. Barker's writings in classical philology and criticism were numerous. He was a constant and leading contributor to Mr. Valpy's 'Classical Journal,' almost from its commencement till its close in 1829; and he furnished many papers also to other periodical publications. He edited, with English notes, for the use of schools, portions of several of the classics, both Greek and Latin. He also published a volume in which he believed himself to have disproved Sir Philip Francis's authorship of the 'Letters of Junius;' and he was the compiler or editor of the curious but undigested mass of literary anecdotes and criticisms, devoted to the memory of his friend Dr. Parr, and entitled 'Parriana,' 2 vols., 8vo, 1828.

But Mr. Barker's name has been best known through his contributions to Greek lexicography. The latest work of this kind in which he engaged was the Greek and English Lexicon published in 1831, in which he was the coadjutor of Professor Dunbar of Edinburgh. But an undertaking at once more laborious and more unlucky was Mr. Valpy's spirited reprint of Henry Stephens's 'Thesaurus Græcæ Linguae,' London, 1816-23, 10 vols., fol. Although the editorship of this work was described as vested in more than one person, it was understood universally that the duties involved in the editorship

were really performed by Mr. Barker almost without any assistance. In 1819, after the publication of a few parts, the work was most severely criticised in the 44th number of the 'Quarterly Review.' Mr. Barker himself maintained that the criticism was prompted by resentment, and he defended himself against his supposed assailant in an eccentric and desultory work called 'Aristarchus Anti-Blomfieldianus.'

Mr. Barker's merit as an editor of classical works was that of the collector, not that of the philosopher, or even the critic; but he earned faithfully, and deserves to obtain without reserve, such praise as may be challenged by unwearied and disinterested labour. No man worked harder than Mr. Barker; no man worked with a more single-minded desire for disseminating that which he believed to be valuable knowledge.

BARKER, ROBERT, born at Kells, in the county of Meath, Ireland, was the inventor and patentee of panoramas. He practised originally as a portrait painter in Dublin and in Edinburgh. The first picture of the kind which he painted was a view of Edinburgh, exhibited in Edinburgh in 1788, and in London in 1789, but with indifferent success. His second panorama was a view of London from the Albion Mills, and it was exhibited, with complete success, in Castle-street, Leicester-square, and afterwards in Germany. He built, and opened in 1793, with a panorama of Spithead, the present (Burford's) panorama exhibition-rooms in Leicester-square, which after his death were for many years continued by his son, Henry Aston Barker, who fully equalled his father in the same description of painting. Mr. Robert Barker was assisted in many of his panoramas by his son, and by R. R. Reinagle, R.A., from whose sketches most of his foreign views were painted, as Rome, the Bay of Naples, Florence, Paris, Gibraltar, and the Bay of Algeiras. Nelson's battles of Aboukir and Trafalgar were also among his most popular panoramas. He died in London, in April 1806.

BARKER, THOMAS, was born near Pontypool, Monmouthshire, in 1769. His father was by profession a barrister, but being a man of desultory and expensive habits, he failed to obtain practice, and, having wasted his property, he took to painting portraits of horses, &c. Thomas Barker early imbibed a passion for art; and some of his drawings so much pleased a Mr. Spackman, a wealthy coach-builder at Bath, where the family then resided, that he took the youth under his protection and kept him for several years in his house, affording him at the same time the means and opportunity of pursuing his artistic studies. When young Barker had arrived at the age of 21, his generous patron sent him to Rome to complete his studies, furnishing him with ample funds to maintain himself while there in something like luxury.

Mr. Barker established himself as an artist in Bath. He painted chiefly landscapes and rustic figures; but he occasionally essayed, though with less success, a more ambitious class of subjects. He speedily obtained popularity and patronage in Bath, and indeed throughout the western and midland counties. He only occasionally sent pictures to the London exhibitions, but his name was well known in the metropolitan art-circles. Perhaps no contemporary painter resident in the provinces (Bird excepted) gained so wide a measure of celebrity. One of his pictures—the Woodman—formed one of the most popular engravings of the day; and the Woodman's well-known figure was reproduced in ruder prints, upon jugs and plates, and nearly every variety of earthenware, upon snuff- and tobacco-boxes, pocket-handkerchiefs, and almost every kind of article upon which a design could be painted or printed. Others of his designs were also very extensively employed by manufacturers. As a painter, Mr. Barker displayed in his own peculiar walk great originality, a vigorous though somewhat rude style, considerable powers of colouring, and, above all, the art of rendering his intention plainly perceptible to the general spectator, and of impressing the sentiment strongly upon all. His walk of art was not the highest, but his homely story was unaffectedly and forcibly told, and seldom failed to carry its simple lesson along with it.

Mr. Barker always found ample and liberal patronage; and, having amassed a fair amount of wealth, he erected for himself a handsome mansion at Sion Hill, Bath, filling its apartments with a choice collection of sculpture, pictures, engravings, and other productions of taste and elegance. But the decoration which he specially prized was a large fresco, 30 feet long by 12 feet high, which he painted upon the wall of one of the rooms: it represents the Inroad of the Turks upon Scio, in April 1822, and is a most elaborate composition. His friends and admirers describe it as the noblest of his productions; but neither the character of his mind nor his training as an artist qualified him for a painter of history. Mr. Barker died December 11, 1847, in the 79th year of his age.

(*Art Journal*, 1848.)

BARLAAM. This person would be of very little consequence, but for the fact that he is nearly the last of those who wrote in Greek on mathematics, and that his work is a curious illustration of the arithmetic which preceded the introduction of algebra and the Indian notation. Bernard of Seminara in Calabria was born about the end of the 13th century. He took the vows as a member of the order of St. Basil at an early age, and the name of Barlaam at the same time. He travelled to Greece to acquire the language, and resided for some

time at the court of the emperor Andronicus, at Constantinople. He died probably about 1348.

The mathematical work of Barlaam consists entirely of arithmetic and arithmetical geometry, then called 'logistic.' It was written in Greek, in six books. The first book is on the addition and subtraction of fractions; the second on their multiplication and division; the third on the multiplication and division of sexagesimals; the fourth on operations with surfaces and lines by means of numbers; the fifth on ratios; the sixth on numerical data. Delambre has reviewed the third book ('Hist. d'Astron. Anc.', v. i. p. 320). It altogether gives us but a poor idea of the science of the age, and justifies Delambre's remark, that Barlaam must have had more leisure than ingenuity.

Barlaam is said to have written a work on right-angled triangles; and there is in the catalogue of De Thou's library the title of a work of his as follows:—'Arithmetica Demonstratio eorum quæ Euclides Libro II. in Lineis demonstravit.' (No date or place.) He also wrote in Latin some controversial works.

BARLÆUS, CASPAR VAN BAERLE, was born at Antwerp, February 12, 1584. His father, who was the town registrar of Antwerp, left it when it was taken by the Spaniards, and settled in Holland. Caspar studied theology at Leyden, and afterwards took orders. In 1612 he was made sub-regent of the College of Theology at Leyden; and in 1617 professor of logic in that university. Having taken the part of the Arminians against the Gomarists, he was dismissed from his situation in 1619; and he then applied to the study of medicine, in which he received his doctor's degree at Caen in Normandy. In 1631 he was made professor of philosophy and eloquence in the newly-established University of Amsterdam, where his lectures were greatly applauded. He died at Amsterdam, January 14, 1648. He wrote a number of works, chiefly in Latin: among others, panegyric orations in praise of the great men of his time, Gustavus, Richelieu, Van Tromp, &c.; several poems, 2 vols. 8vo, Amsterdam, 1645; an interesting history of Brazil, under the administration of Maurice, count of Nassau, with the following title: 'Rerum per Octennium in Brasilia et alibi nuper gestarum sub Prefectura J. Mauritii Nassovici Comitiss, Historia,' fol. Amsterdam, 1647. Among his Latin poems is one called 'Britannia Triumphans,' written on the accession of Charles I. to the throne. His 'Epistols' were published after his death, two vols. 8vo, Amsterdam, 1667. Of his controversial writings we may mention the 'Antiputeanus,' 4to, 1633; and the 'Lettres de Viquefort, avec les Réponses de Barlæus,' in Latin and French. According to the then prevailing fashion among the learned, he latinised his name, Baërle, into Barlæus.

BARLOW, FRANCIS, a native of Lincolnshire, in which county he was born about 1626. He received his artistic instruction from a portrait-painter, but his own inclination was for landscapes, birds, fishes, and animals, in which he excelled. As a colourist he was indifferent; on which account many of his works appear much better in engravings than as pictures. John Overton published twelve prints by Hollar, after Barlow, representing various sports, of hunting, hawking, and fishing. Barlow himself likewise engraved; he etched some of the plates of his own illustrations to Ogilby's translation of Æsop's 'Fables,' and also part of the plates in the folio book of poems entitled 'Theophila,' published for Edward Benlow in 1652. There is also a book of birds by Barlow, engraved by W. Faithorn: 'Diversæ Avium Species studiosissimè ad vitam delineatæ per Fran. Barlow, ingeniosissimum Anglum Pictorem. Guil. Faithorn, excudit, 1658.'

Barlow was employed by several noblemen and gentlemen to paint ceilings, with hawking subjects, or other scenes of birds on the wing. He painted also a few portraits, among them a half-length of General Monk, first duke of Albemarle. Though he was much employed, and had a considerable sum of money left him by a friend, he died poor in 1702.

(Walpole, *Anecdotes of Painting*; Heineken, *Dictionnaire des Artistes*, &c.)

BARLOW, JOEL, an American author and diplomatist, was born at Reading, Connecticut, about 1755. He was a boy at school when his father died. In 1774 he entered as a student at Yale College, Newhaven, where he displayed such a taste for poetry and talent of verification as introduced him to the particular notice of Dr. Dwight. Having gone through the usual course of study, Barlow in 1778 took the degree of Bachelor of Arts, and at first applied himself to the study of the law. Four of his brothers were in the revolutionary army, and he had himself been present at several skirmishes, and in one of the severest conflicts that happened during the war. These circumstances inclined him to listen to the suggestion of some influential friends, who advised him to qualify himself for the office of a chaplain in the American army. Accordingly, he applied with diligence to theological studies for about six weeks, at the end of which he was licensed to preach as a congregational minister, and immediately after repaired to the army. Barlow remained in this situation until the end of the war. In 1781 he married Miss Baldwin of Newhaven. During the progress of the war he had occasionally occupied himself in the composition of patriotic songs and addresses, and had also planned and nearly completed his poem on the discovery and prospects of America.

When Great Britain acknowledged the independence of the United States, and the American forces were disbanded in 1783, Barlow

declined the duties of a parochial minister, and reverted to his original profession of the law. With this view he proceeded to Hartford, and there settled. But his habits of mind were not favourable to his success at the bar, and he undertook the conduct of a weekly newspaper. He also employed himself in preparing for the press the poem to which we have alluded, 'The Vision of Columbus,' which was published by subscription in 1787. It was republished in London a few months after its appearance, and has since gone through a second edition in America and one in Paris. The reputation he had by this time acquired procured him a commission from the clergy of Connecticut to adapt Dr. Watts's version of the Psalms to the use of the New England churches, in which his improved version is in use at the present day. In 1788 Barlow gave up his newspaper and law, in order to proceed to Europe as the agent of a company for the sale of certain extensive tracts of land on the Ohio River. During his stay in London he formed a close connection with the large body of men, who at that time held republican and revolutionary principles, and among whom such a man was well calculated to acquire influence. In 1791 and 1792 he produced some political works which increased his reputation with his own party; these were—'Advice to the Privileged Orders;' 'The Conspiracy of Kings,' a poem of about four hundred lines, relating to the coalition of the continental sovereigns against France; 'A letter to the National Convention;' and 'Royal Recollections;' all indicating rather more zeal than ability or discretion.

Having been sent to France, with one Frost, to present to the National Convention an address from the association calling itself the 'Constitutional Society,' in London; the fact was noticed in parliament in such a manner that Barlow did not consider it prudent to return to England. In France, soon after his arrival, the rights of a citizen were conferred upon him. He then accompanied the deputation of the national convention which was sent to Chambéry to organise the newly-acquired territory of Savoy as a department of the republic. His stay there during the winter was marked by the publication of a 'A letter to the People of Piedmont on the Advantages of the Revolution, and the necessity of adopting its Principles in Italy.' He also wrote at Chambéry a mock-heroic poem in three cantos, entitled 'Hasty Pudding,' which is described by some of his own countrymen as the happiest and most popular of his productions.

In the following three years of his residence at Paris, he made a translation of Volney's 'Ruins.' He next embarked in some commercial speculations, which ultimately enabled him to realise a considerable fortune, and to live in Paris with some degree of splendour. He was in that city in 1795, when he received from his own country the appointment of consul-general at Algiers, but he soon returned to Paris, where he resumed his commercial operations, and continued to reside till 1805, when, after an absence of seventeen years, he returned to his native country.

After his return, Barlow appears to have chiefly employed himself in altering his 'Vision of Columbus' into the form in which, in the year 1808, it finally appeared under the title of 'The Columbiad.' 'The Columbiad' has not however attained the popularity and circulation which the original 'Vision of Columbus' enjoyed; and in most respects it is immeasurably inferior to the poem with which it may best be compared—'The Lusiad' of Camoëns. After the publication of this his great work, Barlow employed himself in collecting materials for 'A History of the United States,' a work which he had long contemplated. In the midst of these pursuits, the President Madison, who held him in high esteem, appointed him minister-plenipotentiary to the court of France, and, in the year 1811, Barlow once more embarked for Europe.

He landed at Cherbourg in September, 1812, and immediately proceeded to Paris, where, in the absence of Napoleon I., he was received by the minister of foreign affairs. His mission was to negotiate a treaty of commerce with France, and to obtain indemnity for former spoliations. For this purpose it became necessary to have a personal conference with the emperor, who had then commenced the Russian campaign of 1812. He therefore set out for Wilna; but fell ill before his arrival there, and died on the 26th of December 1812, at Zarnawica, a small village in the neighbourhood of Cracow, in the fifty-eighth year of his age.

(*Biographie Nouvelle des Contemporains, &c.*)

* BARLOW, PETER, an eminent mathematician, was born in 1776 at Norwich, in which city his father for many years held an engagement with a manufacturing firm. Having had no other educational advantages than those afforded by a respectable day school, he is mainly indebted for his subsequent acquirements and position to his own unassisted exertions.

In 1806 Mr. Barlow was appointed one of the mathematical masters in the Royal Military Academy at Woolwich, became subsequently professor, and filled the chair until 1847, when he retired after more than forty years' services. The works which he published shortly after his appointment exhibit proofs of his profound mathematical knowledge. In 1811 appeared his 'Elementary Investigation of the Theory of Numbers, with its Application to the Indeterminate and Diophantine Analysis,' &c.; and in 1814 his 'New Mathematical Tables,' and 'A New Mathematical and Philosophical Dictionary.' In 1817 the 'Essay on the Strength and Stress of Timbers,' &c., was published, which in

later editions embodies experiments on the strength of iron and its application to railways.

A paper by Mr. Barlow, 'On the Effects Produced in the Rates of Chronometers by the proximity of Masses of Iron,' was printed in the 'Philosophical Transactions' for 1821, and followed by others, during fifteen years, on various magnetic phenomena, on fluid lenses for telescopes, on important questions in optics and navigation, all of which have contributed materially to the advancement of science. In 1823 he was elected a Fellow of the Royal Society, and sat in the council at different periods from 1829 to 1839. In 1825 the society marked their sense of his scientific and philosophical merits by the award of their Copley Medal, for, to quote the official phrase, "various communications on the subjects of magnetism."

Mr. Barlow's name will long be remembered for his method of compensating compass-errors in ships, whereby the difficulty and danger of navigation are in a great measure overcome. In his 'Essay on Magnetic Attractions,' published in 1820, he was the first to reduce these apparently anomalous phenomena to strictly mathematical principles, and to show their application. For this valuable work the then existing Board of Longitude gave him the Parliamentary reward for useful discoveries in navigation.

In 1836, King William IV. appointed Mr. Barlow a member of the Royal Commission for fixing on the most advisable lines of railway in Ireland; and in 1839 he was chosen one of the commissioners for deciding on the preference to be given to any one line, among the several railways then projected for connecting the metropolis with the manufacturing districts of England and Scotland. Again in 1845, he was named by the royal authority on the Commission to inquire into and determine the long-vexed question of the broad and narrow gauge. Reports on these subjects have been printed.

Mr. Barlow was elected a Fellow of the Astronomical Society in 1829. He is a member of the Academies of St. Petersburg and Boston (U.S.), and a Corresponding Member of the Academies of Brussels and Paris.

BARNABAS, ST., though not of the number of the twelve chosen by our Saviour, is nevertheless styled an apostle by the primitive fathers, as well as by St. Luke, to whom that portion of the Scriptures called the Acts of the Apostles is ascribed. (Acts xiv. 14.) Barnabas's divine vocation, and the share he took in the apostolic labours, obtained him this title. From St. Luke also we learn (Acts iv. 36) that he was by descent a Levite of the country of Cyprus, then largely inhabited by Jews, and that his first name was Joses, or Joseph. He received that of Barnabas (meaning 'the son of consolation') from the apostles, as appropriate to his character for pre-eminence in works of charity. The 'Laudatio S. Barnabæ Apostoli,' by Alexander, a monk of Cyprus, says that his parents brought him in his youth to Jerusalem, to Gamaliel, by whom he was instructed in the law and prophets with St. Paul. (See also 'Baronii Annal.' ad ann. xxxiv.) There is at least probability in this, as he was the person to whom St. Paul applied, shortly after his conversion, to introduce him to the society of the apostles. The first mention of Barnabas in Scripture is in one of the passages already quoted, where (Acts iv. 34) it is related that the primitive converts at Jerusalem lived in common, and that as many as were owners of lands or houses sold them, and brought the price, and laid it at the apostles' feet; on which occasion, with the exception of Ananias (in the next chapter), no one is particularly mentioned but Barnabas. Barnabas afterwards preached the gospel in different parts, together with St. Paul (Acts xv. 36); but upon a dissension about the person who was to accompany them in a journey which they proposed to the churches of Asia, which they had planted, they separated from each other: Barnabas went with Mark (the person about whom the dispute originated) to Cyprus; and Paul went with Silas to Cilicia. What became of Barnabas after this, or whither he went, is uncertain. The manner of his death is also uncertain. His festival is kept by the Church of England on June 11.

There is still extant an epistle ascribed to St. Barnabas consisting of two parts. The first is an exhortation and argument to constancy in the belief and profession of the Christian doctrine; particularly the simplicity of it, without the rites of the Jewish law. The second part contains moral instructions. This epistle was written in Greek; but Lardner says that the first four chapters, or sections, and a part of the fifth, are wanting in the Greek copies. It is however entire in an ancient version. Archbishop Wake has printed a translation of it. In this epistle there is no express mention of any book of the New Testament; but there is a text or two of the New Testament in it, with a mark of quotation prefixed; and the words of several other texts are applied. From one passage it seems evident that the Temple of Jerusalem was destroyed at the time of writing it. Lardner thinks that this epistle is probably by Barnabas, and certainly ancient, and written about A.D. 71 or 72.

BARNARD, SIR JOHN, a merchant of considerable eminence in the city of London, was born at Reading in Berkshire in 1685. His parents being of the sect called Quakers, he was educated in a school at Wandsworth in Surrey, under a teacher of that persuasion. In his nineteenth year however he conformed to the Church of England, and was baptised at Fulham by Dr. Compton, then bishop of London. Previously to the event just mentioned, and when only fifteen years of age, young Barnard was taken into the counting-house of his father, a wine-merchant in London. While engaged in this business the wine-

merchants of London petitioned the House of Lords on the subject of a bill injuriously affecting their interests, and chose Mr. Barnard to argue their case, which he did with so much ability and success, that the bill was withdrawn. At this time Mr. Barnard was thirty-six years of age.

A dissolution of parliament occurring in 1722, he was put in nomination as one of the candidates for the city. Out of six candidates Mr. Barnard was second on the poll, and he continued to represent the city in parliament during nearly forty years. From his first election he took an active part in the debates, and owing to his knowledge upon commercial and financial questions, proved a very useful member of parliament; he generally voted with the party opposed to the administration of Sir Robert Walpole.

In 1732 Mr. Barnard, who four years before had been elected an alderman of London, received the honour of knighthood on presenting an address to the king congratulating him on his return from Germany. In 1737 Sir John Barnard served the office of lord mayor of London.

In 1745, during the rebellion in Scotland, public credit received a severe shock, and so much distrust was shown towards the Bank of England, that the most serious consequences to that establishment were apprehended. In this crisis Sir John Barnard came forward and procured signatures from most of the leading merchants of London to an agreement, binding themselves to receive the notes of the Bank of England in payment of all debts and bills, and thus the evil was averted. In 1758 Sir John retired from public life, and on that occasion received a vote of thanks from his fellow-citizens for his long and various services. He lived for six years in retirement, and died at Clapham on the 29th August 1764, in the eightieth year of his age: he was buried at Mortlake. His fellow-citizens had during his life placed a statue of him in the Royal Exchange, which was destroyed in the fire on January 10, 1838.

BARNES, JOSHUA, was born in London on June 10, 1654. He was educated at Christ's Hospital, and went in December 1671 to Emmanuel College, Cambridge. Here he distinguished himself by a minute and grammatical knowledge of Greek, and he was elected Regius Professor of Greek at Cambridge in the year 1695. In 1700 he married Mrs. Mason of Hemingford, a widow lady with a good jointure, a large part of which he devoted to the publication of his Homer in 1710; in 1711 he wrote to Harley three letters, which are preserved in the Harleian Collection (Br. M. 7523), praying for preferment, but in vain. He died in 1712, and his widow erected a monument to his memory at Hemingford. He wrote a considerable number of works, including poems and sermons; but the only ones requiring notice, and these are only known to a few scholars, are the 'History of Edward the Third,' and annotated editions of Euripides, Anacreon, and Homer.

BARNEVELDT, JOHAN VAN OLDEN, was born at Amersfoort, in the province of Utrecht, in 1547, and was descended "from an ancient and noble stock," as he states himself in his 'Apologia.' In 1564 he went to the Hague to prosecute the studies of an advocate. After spending five years in the study of the law, and, according to the fashion of the times, of divinity, between Heidelberg and the Hague, he settled as an advocate in the latter place in 1569. His talents being of the first order, his practice soon became considerable: he was appointed one of the advocates of the court, and in 1576 was chosen counsellor and pensionary of Rotterdam. In 1575 Barneveldt married a lady who did honour to his choice, though he himself declared that he was at the time much more influenced by the amount of her property than her virtues; an avowal which, taken with other parts of his conduct, tends strongly to substantiate the accusation of his enemies, that his character was not free from the taint of avarice.

While the struggle between the Netherlands and Philip II. was at its height, Barneveldt, who was early distinguished for his patriotic ardour and impatience of the yoke of Spain, did not let either his advocate's gown or his habits as a civilian prevent him from occasionally discharging the duties of a soldier. In 1573 he assisted as a volunteer at the memorable siege of Haarlem, and was only prevented by illness from taking part in the still more memorable siege of Leyden in 1575. In 1585 the prospects of the United Provinces were most disheartening. They had just lost their leader, William of Orange, to whose firmness, sagacity, and unconquerable zeal for his country's welfare, they were mainly indebted for their honourable position in the eyes of Europe. William fell by the hand of an assassin on the 10th of July in the preceding year. The Spanish arms, directed by the Prince of Parma, were almost everywhere triumphant, and it appeared hopeless to continue the struggle without the aid of foreign powers. Under these circumstances the States-General opened negotiations with France and England, from whom they had received promises of assistance. Ambassadors were sent by the States to the French and English courts. Henry III. was too much engaged with the war of religious factions which then distracted his own kingdom to aid the insurgents, and accordingly referred them to the good offices of the Queen of England. On the 29th of June, 1585, a deputation, headed by Barneveldt, made a formal offer of the sovereignty of the revolted provinces to Elizabeth on their knees, beseeching her to accept the people of the Netherlands for her subjects. Elizabeth refused the proffered sovereignty, but entered into a treaty, by which she bound herself to aid them with 5000 foot and 1000 horse, advancing at the

same time a considerable sum of money, to be repaid at the end of the war.

Elizabeth intrusted this armament to the command of Dudley, earl of Leicester. Barneveldt saw from the beginning that Leicester was totally unworthy of the important trusts confided to him, and promptly used his influence with the States to limit his real powers. By his advice, and with a view to control Leicester's military authority, Prince Maurice, the son of William of Orange, then but nineteen years of age, was raised to the dignity of Stadtholder, Captain-General, and Admiral of Holland and Zealand; and he contrived that, though Leicester was, according to the treaty of alliance with Elizabeth, a member of the Council of State, he had no share in the proceedings of that more select council, consisting of the chief magistrates, in whom by his advice the government of the Netherlands was actually vested. Barneveldt remonstrated with Leicester, upon the part of the States, for his misgovernment; appealing to their violated privileges, ruined finances, and to the neglected discipline of his army, for proofs of oppression and incapacity. Leicester was indignant at being thus held responsible for his conduct to saucy burghers and traders, and angrily dissolved the Assembly of the States for presuming to meddle with measures beyond their province. The States, by Barneveldt's advice, continued their sittings. The quarrel continued to grow more inveterate, until the States at length solicited Elizabeth to recall Leicester, and obtained their request.

Barneveldt boasts that he alone opposed Leicester's mischievous presumption, and that in consequence he was rewarded by his inveterate hatred. He was at the time the first civil officer of the commonwealth, having been promoted to the office of Advocate-General of Holland and West Friesland on his return from his embassy to England. Barneveldt tells us that he accepted this high office with great reluctance. Affairs were at the time in great confusion; the finances of the provinces were at the lowest ebb; and, as he urged upon the States, his own fortune was unequal to maintain the rank and dignity of his station in a manner calculated to command the respect of foreigners. He was not however long at the head of affairs before order was restored, trade revived, and the monied resources of the state were improved. Having succeeded in restoring order and propriety, he resigned his office in 1592; but the States were unanimous in soliciting him not to abandon a post of difficulty which he alone was competent to fill. They strengthened their appeal to his patriotism by increasing the salary of the office. Barneveldt continued to conduct the affairs of the state till the year before his death with signal ability and integrity.

In 1603 the States-General dispatched an embassy to England, nominally to congratulate James I. on his accession, but in reality to prevent his concluding a treaty of peace with Spain. This embassy was on a scale of unusual splendour, and was composed of Prince Frederick of Nassau, brother of Maurice the Stadtholder, Barneveldt the Grand Pensionary, and Valck and Brederode, two of the first dignitaries of the republic. The conduct of the embassy was trusted to the sagacity and experience of Barneveldt. No ordinary address and perseverance were required to overcome the feelings which James entertained towards men whom he did not hesitate to denounce as rebels. Fortunately for Barneveldt in this embarrassment, the celebrated Duke of Sully, then M. de Rosny, arrived as ambassador from his master, Henry IV. As it was the interest of France that the Netherlands should not be restored to the king of Spain, Barneveldt had not much difficulty in persuading the French ambassador to use his influence at the English court in favour of the revolted provinces. The result of these negotiations was, that James attached his signature to a treaty drawn up by Sully, which bound the kings of France and England to aid the States by a secret advance of money, to be followed up by actual hostilities against the Spanish king if he should resent this clandestine assistance. Barneveldt failed however to persuade either monarch to send an army to aid the brave defenders of Ostend, then in the third year of its memorable siege. (Grotius's celebrated 'Prosopopoeia of Ostend' in his Latin poems.)

The truce of twelve years between Spain and the United Provinces, signed on the 9th of April 1609, which was effected almost entirely through the influence and firmness of Barneveldt, exposed him to unworthy suspicions. He was vehemently opposed by the army and the military authorities, guided by Prince Maurice the Stadtholder. Every artifice of delay and misrepresentation was resorted to with a view to holding up the advocates of the truce with Spain as traitors to the cause of national independence. Though Barneveldt had been the means of extorting from the Spanish court a recognition of the independence of the United Provinces as a preliminary condition to all negotiation, he was denounced as one who had received bribes from that court for the purpose of establishing the Spanish yoke and the Catholic faith; and so strong was the popular delusion, and so fierce the opposition of Prince Maurice, that Barneveldt, at one period of the negotiation, resigned his office of grand pensionary in order to avert the calamities of a civil war. At the solicitation however of the States-General he resumed his office, and, strongly supported by the ambassadors of France and England, overcame all difficulties after a struggle of two years, and the truce of twelve years was concluded.

The great services which William of Orange, the father of Maurice, had rendered to the cause of independence, induced the States-General

to invest him with almost supreme authority. His son, a bold and ambitious prince, of great military capacity, bred up in camps and in habits of command, succeeded to the same authority, but it soon became manifest that, unless the ascendancy of the laws were firmly established, the great struggle in which the nation had been so long engaged against Spain would end in a mere change of masters. Hence the nation was divided into two great opposing parties—the war and the peace party; the contest in fact of the civil power with the military—between Maurice the Stadtholder and Commander-in-Chief, and Barneveldt the Grand Pensionary. Unfortunately for the issue of this struggle, fanaticism, under the name of religion, became an element of the contest. All the wars and intestine broils indeed of the 16th century were more or less mixed up with sectarian controversy. Though the progress of the Reformation led to measures favourable to civil liberty, religious liberty was the growth of institutions and habits of thought which found no favour in the eyes of the leaders of the secession from the Church of Rome, many of whom, both in theory and practice, were far from tolerant. This was particularly the case in those countries (the Netherlands for example) in which the change in religion was effected in opposition to the civil magistrate. Barneveldt had early braved the prejudices of the Calvinistic clergy and the multitude, by his efforts to procure liberty of conscience throughout the provinces, and by his open protection of Arminians, in the controversy between that divine and his antagonist Gomar. Prince Maurice, on the other hand, lent his aid to the Gomarists, knowing that they were the more numerous and powerful party, counting them by their voices in the States-General, though there is every reason to suppose that he was in belief an Arminian.

It is not necessary to particularise the steps by which Maurice of Nassau, after a struggle of ten years, triumphed over Barneveldt and the States, and usurped the sovereign power. The army was ardently devoted to him, and the ignorance of the populace, and the fierce intolerance of the Calvinistic preachers, powerfully ministered to his ambition. As the truce of twelve years was mainly owing to the firmness and sagacity of Barneveldt, he was denounced by Maurice's party as one who had sold himself and country to Spain and popery; and as he had openly espoused the doctrines of Arminius, he was denounced by the Calvinist preachers as leagued with the Catholic monarch in his designs against the Protestant worship. Still, however, the weight of his character, his eloquence, and the undeniable benefits which followed from his administration, enabled him to keep his ground against all the attacks and stratagems of his adversaries. In 1616 Barneveldt's influence was increased by his having obtained from James I. the restoration of the Cautionary Towns, which had been given up to Elizabeth as securities for the money which she had lent the States by the treaty of 1585. The debt due at the time by the United Provinces to England amounted to 8,000,000 florins; but Barneveldt, by adroitly taking advantage of James's necessities and avarice, had the debt cancelled by a prompt payment of about one-third of the amount.

It was about this time that Prince Maurice endeavoured to win the consent of Barneveldt to his assuming the sovereignty of the republic. For this purpose he sent his step-mother, the celebrated Louisa de Coligny, to sound him as to his feelings; but that princess, instead of seducing Barneveldt from his duty to his country, was so convinced by his arguments of the danger of such a measure, that she laboured to divert Maurice from his purpose. Thus baffled and exposed, he sought to remove Barneveldt, the great obstacle to his ambition.

The question upon which the great struggle between Barneveldt and the Stadtholder finally turned was the calling a national synod, to which the point at issue between the Arminians and the Gomarites should be referred. Barneveldt was well aware of the object which those who clamoured for this assembly had in view; he opposed it with all his influence, as a project fraught with danger to internal peace and the interests of true religion; and would probably have succeeded in defeating it altogether, but for the intrigues of Carleton, the English ambassador, acting by orders of James I., who had been grievously offended by Barneveldt affording protection to Vorstius, one of James's literary antagonists. The point at issue between Barneveldt and his opponents was simply whether any other form of religion should be tolerated in the states save that of the Church of Geneva. Barneveldt contended, that as the War of Independence did not originate in religion, but in hostility to the political oppression of Spain, in which even the Catholics were as eager as the Protestant inhabitants, each state should be at liberty to choose its own form of worship. He appealed to the declarations and conduct of William, the late Stadtholder, who, to the last, had openly tolerated all forms of worship, not excluding the Catholic. His opponents, on the other hand, maintained that, by the act of union of the revolted provinces, the Calvinistic religion was declared to be the national religion of the new state. Barneveldt however induced the States of Holland and Utrecht to act upon his views, and moreover to issue a proclamation, in which a veto over the appointment of the clergy was asserted by the civil magistrate. Great disturbances followed this declaration in some of the states: Barneveldt called upon Maurice, as the commander of the military force, to aid the civil authorities in suppressing them; but Maurice encouraged the confusion, and the Arminians were everywhere assaulted and persecuted.

In this embarrassment Barneveldt formed a militia, composed of the citizens, in Arnheim, Leyden, and Utrecht: this body was called by the Dutch name of Waartgelders. Maurice immediately marched his army against the militia, disarmed them, took possession of the Arminian towns, deposed the Arminian magistrates, and openly assumed absolute authority. The States-General, overawed by his boldness, and jealous of the fame and influence of Barneveldt, ratified all his proceedings, and at his bidding took decisive steps towards summoning a national synod, which met at Dort November 13, 1618. Previous to this, Barneveldt and his friends Grotius and Hoogerbeets had been arrested (February 21, 1618) by the States-General, acting under Maurice. This bold step induced the state of Holland, which had at first opposed the Synod, to consent, under the influence of fear and the violent measures of Maurice.

The trial soon followed. "Whatever becomes of the other prisoners," writes Carleton, the English ambassador, who openly avowed that his master approved of Maurice's proceedings, "Barneveldt is sure to lose his head." Such seems also to have been Barneveldt's conviction, all his efforts being directed to save his family from the consequence of this punishment. He expressed no regret at his own fate, except so far as it might implicate his friends; and was particularly concerned for Grotius, then in the prime of life, and, like himself, devoted to his country's welfare. The trial of the prisoners commenced on the 19th of November 1618. It was in vain that Barneveldt protested that the whole proceedings were illegal, and that he triumphantly refuted all the charges urged against him: he was found guilty, among other things, for "having brought the church of God into trouble," and sentenced to death. It was deemed however expedient not to carry the sentence into effect till it had received the sanction of the decision of the Synod, which then held its sittings. The Synod closed its sittings on the 9th of May 1619, with a denunciation of all those who had opposed the Calvinist clergy. On the 14th of May Barneveldt was beheaded on a scaffold erected in the court-yard of the Hague, meeting his fate with that calm courage which attended him throughout life. A letter which he wrote the night before his execution to his wife is still preserved, and is a touching monument of his firmness and affection.

BARNEY, JOSHUA, a commodore in the navy of the United States of America, was born at Baltimore on the 6th of July 1759. Being one of fourteen children, he was taken from school at the early age of ten years, and was first sent for a short time to assist in a retail store in Baltimore, and afterwards to be a clerk in a merchant's office in Alexandria. About a year later, when only eleven years of age, he entered on board a pilot-boat. In his sixteenth year he was appointed second mate of a ship which was dispatched with a cargo of grain from Baltimore to Nice, in the Sardinian territory. The first mate having left the ship, and the captain dying during the voyage, this lad was left to his own energies for the due performance of the remainder of the voyage. This he successfully accomplished, in the face of many difficulties, and brought home the ship to the full satisfaction of its owners.

On his return to America, Barney finding that the disagreements of the provinces with England had come to an open rupture, immediately offered his services to the provincial government, and was appointed master's mate in a sloop of war called the 'Hornet.' In this he so signalled himself by his bravery and good conduct, that, when scarcely seventeen, he obtained the commission of lieutenant in the United States' navy. After this Lieutenant Barney was for some time employed on board small vessels of war, and exhibited great zeal and activity in the performance of his duty. In the course of four years he was twice taken by the English and exchanged, and in 1780, when not yet twenty-one years of age, he had married, and was again in active service on board the United States' ship 'Saratoga.' This vessel captured several British merchant vessels, and Barney being placed as prize-master on board one of these, which was in an almost sinking condition, was again captured by an English ship, and sent as a prisoner to England.

Having escaped from the prison in which he was confined, and having spent some weeks in London, he embarked for Ostend, visited France and Spain, and reached his home in March 1782. He was immediately appointed to command a small ship of war, one of a squadron fitted out for the protection of trade in the Delaware. While thus employed, Barney was attacked by two ships and a brig belonging to the British navy, and by a combination of stratagem and bravery, succeeded in capturing and securing one of the ships. For this gallant action he received the thanks of the legislature of Pennsylvania, accompanied by a gold-hilted sword; and his prize being fitted out and commissioned in the American navy, he received the command.

Commodore Barney was afterwards sent with dispatches to Dr. Franklin at Paris, and returned to America with a British passport, bearing dispatches which announced the signing of preliminary articles of peace between England and America.

At this time the commodore was only twenty-five years of age, and the public having no further occasion for his services, he embarked in commercial speculations connected with the sea, but was unsuccessful. In the course of these pursuits he visited France in 1794, and in the following year received a commission as captain in the French navy.

He afterwards obtained the rank of chef-de-division, and served as commander of the French squadron in the West Indies. On his return to France he resigned his commission, and received the grant of a pension for life, which however he would never touch. Returning home, he again engaged, with no better success than before, in commercial undertakings, and after a time retired to the cultivation of a farm.

When the war between England and America broke out in 1812, Barney immediately fitted out a privateer, in which he made some valuable prizes, and was shortly afterwards appointed by his government to the command of a flotilla, to be employed for the protection of Chesapeake Bay. While engaged in this service, Commodore Barney, finding that a British expedition had landed, and was in full march for Washington, left his flotilla in charge of his lieutenant, and joined the land forces with 400 of his men. The hostile forces met at Bladensburg, and the Americans were obliged to retreat, but owing to a wound which the Commodore had received in the leg, he was taken prisoner by General Ross. Being liberated on his parole, he retired to his farm, where he received the thanks of the State of Georgia and of the city of Washington. Except being afterwards selected to convey dispatches to the American ministers in Europe, Commodore Barney's public life terminated on the field of Bladensburg. The wound he had received on that occasion never thoroughly healed. Afterwards, when on a journey into Kentucky, he experienced a sudden attack of spasms in the wounded limb, and on the following day, the 1st of December 1818, he died at Pittsburg, in the sixtieth year of his age.

BARONIUS, CÆSAR, an eminent ecclesiastical writer, and cardinal presbyter of the Roman Church, was born 31st October 1538, at Sora, an episcopal town of the kingdom of Naples. He received his first education at Veroli, and afterwards studied divinity and law at Naples; but the troubles of that kingdom induced his father to remove him in 1557 to Rome, where he continued those studies under Cæsar Costa, afterwards archbishop of Capua. Here he placed himself under the discipline of St. Philip de Neri, founder of the congregation of the Oratory, by whom, after he was ordained priest, he was attached in 1564 to the congregation of the church of St. John the Baptist in that city. He continued there till 1576, when he was transferred to the church of Santa Maria della Vallicella. In 1593, St. Philip de Neri, having laid down the office of superior of the congregation of the Oratory, appointed Baronius his successor; and Pope Clement VIII. not only approved the choice, but some time after made Baronius his confessor, advanced him to the dignity of cardinal, June 5th, 1596, and finally made him librarian of the apostolic see. Upon the death of Clement VIII., in 1605, Baronius had thirty votes in the conclave for his election as pope, but the Spaniards opposed his election on account of his treatise 'De Monarchia Sicilia,' in which he had argued against the claim of Spain to that kingdom. Baronius's intense application to study weakened his constitution, and he died at Rome, June 30th, 1607, aged sixty-eight years and eight months, and was interred in the church of Santa Maria della Vallicella, on the 13th of July.

Baronius was a man of sincere piety, great probity, learning, and extensive reading, who laboured with success in the service of the church to which he belonged, and in clearing up ecclesiastical antiquity. He undertook his most celebrated work, his 'Annales Ecclesiastici,' when he was thirty years of age, and continued for thirty years collecting and digesting his materials. The first volume of this work, which contains the first century after Christ, was published in 1588; the twelfth and last, which concludes with the year 1198, was printed in 1607, under the pontificate of Paul V. These twelve volumes contain the history of the twelve first ages of the church. Baronius left materials for three more volumes, which were used by Raynaldus (Odoario Rinaldi) in his Continuation of Baronius's Annals.

Mazzuchelli enumerates seventeen different works of Baronius in print and twelve in manuscript. But his fame rests almost wholly on his 'Annales Ecclesiastici,' of which numerous editions have been published: the best is that by Odoario Rinaldi, in 19 vols., fol. Lucca, 1738-46, followed by an 'Index Universalis,' 3 vols. fol. Lucca, 1757-59, and accompanied by 'Annalium Ecclesiasticorum Cæs. Baronii Apparatus,' 1 vol. fol. Lucca, 1740, and by Rinaldi's Continuation ('Annales Ecclesiastici ab anno MCXCVIII. ubi desinit Cardinalis Baronius'), 15 vols. fol. 1747-56. An abridgment of Baronius's first century of his Annals ('Ridotti in Compendio'), by Francesco Panigarola, appeared in 4to, Ven. 1593, and an abridgment of the whole, in Latin, by Hen. Spondanus, at Paris, fol. 1612, and in numerous subsequent editions. An epitome of the Annals, in Arabic, was published at Rome under the auspices of the Propaganda Society, 3 vols. 4to, 1653-71. Two or three more abridgments, in other languages, are noticed by Mazzuchelli.

The great work of Baronius has been severely criticised by Holstenius, Isaac Casaubon, Comber, and others, on account of its alleged errors and mistakes; but these, perhaps, are not more numerous than are to be expected in a work of such great extent. In relation to controversies, he was always a party writer; but his work is one of the most useful and important on the subject, and Baronius is by some styled the father of ecclesiastical history. Besides Rinaldi's, there are two other continuations of Baronius's Annals: one to the year 1572, by Bavovius, 9 vols. fol. 1616-72; the other extending to 1639, 2 vols. fol. Paris, 1639.

BARRAS, PAUL FRANÇOIS JEAN NICOLAS, COUNT DE, a member of the French Directory, and an important actor in some of the principal events of the French revolution, was born June 30, 1755, at Lohempoux in Provence. His family was one of the most ancient among the nobility of Provence. In 1775 he entered the army, and sailed for the Isle of France, but the vessel was wrecked on her passage. Owing partly to the exertions of young Barras, the crew and passengers eventually reached Pondicherry in safety; but this place being shortly after taken by the English, he returned to France. He again returned to India, with Suffren; but soon after left that country with the intention of proceeding to the siege of Gibraltar, but not arriving in time he went to Paris. Here he expressed himself with so much freedom respecting the conduct of the war in India as to expose himself to personal danger, which was only prevented by the exertions of an influential friend. At this period the life of Barras was that of a man of pleasure, and in this career he soon wasted his moderate fortune. The revolution at length commenced, and he immediately became one of its warmest partisans. He was a member of the Jacobins' Club from its commencement, and was engaged in the affair of August 10, 1792, which virtually terminated the existence of the monarchy. Being sent to the National Convention as representative of his native department, he voted unconditionally for the death of Louis XVI. From the Convention he received various public commissions, in one of which he was engaged in the south of France at the time when the English blockaded the town of Toulon. On this place falling into the hands of the republicans, he was one of the five Conventionalists who sat as a commission and carried into effect the frightful orders of the Convention for the proscription and execution of the Toulonese, when more than 400 executions took place. Only he and another member escaped the denunciations which its proceedings excited on the part of more than 300 of the political clubs with which France was at that time covered. On his return to Paris, Robespierre received him with a sneering compliment on his energy. At this time terror reigned in the capital. The Girondists, and even Danton, had perished on the revolutionary scaffold; and Barras was determined not to go to the Convention unarmed, where, by the boldness of his character and other considerations, he was a personage of considerable importance as one among the few opponents of the terrorists. Robespierre, beginning to feel that his power was on the decline, meditated a new proscription, and wished to strengthen himself with the support of Barras, who however refused, and made known to his colleagues the proposition of Robespierre, adding, "He is lost in spite of the Jacobins." Finding it impossible to treat with Barras, Robespierre kept aloof from the committees, but after an absence of two months he made his appearance. The celebrated movement of the 9th Thermidor (July 27, 1794) immediately followed. On that day, Barras and some other deputies presented themselves to the Convention. Tallien denounced Robespierre, whose arrest being decreed, he was sent to prison, from which however he escaped. Henriot, commander of the Parisian Guard, a creature of Robespierre's, marched on the Convention, which, in its imminent peril, named Barras general-in-chief, and charged him with its defence. The fate of the day was soon decided; and Robespierre, with some of his most intimate partisans, was executed. Barras was afterwards charged with the superintendence of the children of Louis XVI., who were confined at the Temple, and his conduct towards them was marked by consideration and kindness. Indeed, after the 9th Thermidor, he displayed great moderation; and he obtained the erasure of many names from the list of proscribed emigrants. He was named successively secretary and president of the National Convention. In his political principles he refrained from committing himself wholly to any of the great contending parties. At the crisis of the 13th Vendémiaire (October 5, 1795), the Convention again named Barras general-in-chief. The success on this occasion was chiefly owing to Bonaparte, to whom Barras, recollecting his services at Toulon, had confided the command of the artillery; and he afterwards obtained for Bonaparte that of the army of Italy. The anarchists being put down by the 13th Vendémiaire, the directoral government was formed, of which Barras was a member. It did not work well; and the coup d'état of the 18th Fructidor (September 4, 1797) was resolved upon as a means of effecting its more complete consolidation. For the third time Barras was invested with dictatorial powers, and success again attended his efforts. General Augereau invested the halls of the legislative councils and arrested the obnoxious members. [AUGEREAU.] Two members of the Directory, Barthelemy and Carnot, about forty members of the Legislative Council of Five Hundred, eleven members of the Council of Elders, and other individuals, were ordered to be transported to the swamps of Guiana, where several of them died. Carnot escaped into Germany. The Council of Five Hundred, now remodelled, proposed to get rid in a similar manner of such of the nobility as still remained in the country, but Barras in this instance successfully opposed their wishes. After the affair of the 30th Prairial (May 18, 1799), the legislative councils resumed their independence, curtailed the dictatorial power of the Directory, and obliged three of the directors to give in their resignation. Barras contrived to remain in office, though he had opposed this movement; but he and Sieyès were united as to the necessity for overthrowing the constitution of the year 3, since a new combination of the executive power seemed

to them the only means of fixing themselves more firmly in the government. General Bonaparte, being apprised of these intrigues by his brother Lucien, left the army in Egypt, and arrived in Paris for the purpose of carrying his own personal projects of ambition into execution. Seconded by Sieyès, he effected the revolution of the 18th Brumaire (November 9, 1799), the immediate result of which was his nomination as First Consul. From this period the power of Barras was annihilated. Finding himself abandoned by everybody, he sent a letter to the President of the Council of Elders, saying "that he returned with satisfaction to the rank of a mere citizen, leaving the destinies of the republic in the hands of the illustrious warrior whom he had been so fortunate as to initiate in the career of glory." He lived in retirement at Grosbois, refusing all the offers made to him by the new government; among others, the embassies of Dresden and of the United States, the command of the army of St. Domingo, and even a medal which Bonaparte had struck. He afterwards removed to Brussels; but this city not agreeing with him, he obtained leave to retire to Marseille, where he lived, as before, under surveillance, attending quietly to agricultural pursuits. In 1813 he was incriminated in a conspiracy, and underwent some interrogations; after which he was exiled to Rome, but remained still under the watchful eyes of the French police. Here he was again accused of being connected with a conspiracy, but the preliminary investigations into its character and ramifications were broken up by the fall of Napoleon. In 1814 he took up his residence at Paris. In 1815, foreseeing new troubles, he withdrew from Paris, but returned on hearing of Napoleon's disembarkation. Afterwards he resided at Chaillot, near Paris. He died in January 1829. Barras was more fond of pleasure than of business, but he was not destitute of talent; inclined to indolence, he could show firmness and activity at times; he was naturally humane and good-natured, generous towards his friends, and prodigal in his expenditure. Notwithstanding his affectation of republicanism, his manners and tastes were those of a nobleman of the old monarchy. He could speak well and to the purpose; and these qualities gave him an ascendancy over his rougher colleagues. He possessed considerable shrewdness and tact, which he employed in securing his own interests; and it is illustrative of his character, that Barras was the only member who, throughout the various changes which the Directory underwent, kept his seat from its installation, at the end of 1795, to its final overthrow by Bonaparte in November 1799.

BARRELIER, JAMES, was born at Paris in 1606. He commenced the study of medicine, but when just about to receive the degree of doctor, he abandoned the medical profession, gave himself up to the study of theology, and in 1635 took the vows of the order of Dominicans. Having studied the fathers of the church, he taught theology, but devoted his leisure hours to the study of botany. In 1646 he was appointed assistant to Father Thomas Tarco, the general of the order of Dominicans, and accompanied him on his visits to the different convents. In this way he traversed the south of France, Spain, and Italy. During these excursions he collected plants and other objects of natural history. He made drawings of the plants, which he caused to be engraved, with a view to their publication. Having had his head-quarters at Rome for twenty-five years, he returned to Paris in 1672, and took up his abode in the convent in the Rue St. Honoré. Here he laboured to perfect his work, till he died of asthma, September 17th, 1673.

His manuscripts and collections Barrelier bequeathed to the library of the convent, but soon after his death all his collections were dispersed, and some were burnt. The copper-plates escaped, and were collected and published by Antoine de Jussieu, who supplied descriptions in the place of those which had been destroyed. This work, to which was prefixed a life of Barrelier, appeared in one volume folio: 'R. P. Barrelieri Plantæ per Galliam, Hispaniam, et Italiam observatæ, iconibus æneis exhibitæ, opus posthumum; accurate Antonio Jussieu, botanices professore, in lucem editum, et ad recentiorum normam digestum, cui accessit ejusdem auctoris specimen de Insectis,' Paris, 1714. It contains 1324 figures engraved upon 334 plates, of which three are of shells, the rest of plants. Some are copied from earlier writers, but the greater part are new, or very rare, so that the volume is still worth referring to. Barrelier composed a work, intended to include descriptions of all the plants then known. He called it 'Hortus Mundi'; but it was never published. He also left 700 figures of fungi, and 300 of shells. A genus of plants belonging to the order of *Acanthaceæ*, was called in honour of him *Barreleria*.

(Haller, *Bibliotheca Botanica*; *Biographie Universelle*.)

BARRET, GEORGE, a landscape painter of great celebrity in his time. He was born at Dublin in 1732, and commenced his career by colouring prints for a printseller of the name of Silcock. His first landscapes were painted from the estate of his patron, Viscount Powerscourt near Dublin. In 1764 he obtained a premium of fifty guineas from the Society of Arts in London; the first premium given by that society for landscape. He was one of the original members of the Royal Academy, founded in 1768, and towards the close of his life he was master painter to Chelsea Hospital, an appointment which he procured through his friend Burke. Barret received large sums for his pictures at a time when Wilson with difficulty earned a bare subsistence. But he was extravagant, and got into various pecuniary difficulties. He died at Paddington in 1784.

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Barret's landscapes are bold and natural in design, but his colouring is somewhat peculiar and heavy. Some of his lake scenes have great excellence; in them he succeeded very well in conveying the impression of vastness, and his sombre colouring has sometimes in these scenes a peculiarly characteristic effect. He also represented the dispersion of the mists in such places very happily. Barret painted occasionally in water-colours, and executed a few etchings.

BARRI, GIRALDUS DE, or SYLVESTER GIRALDUS, more generally known by the name of GIRALDUS CAMBRENSIS, was the fourth son of William de Barri, by Angharath, daughter of Nesta, daughter of Rhys ap Theodor, prince of South Wales, and was born in or about 1146, at the castle of Manorbeer, in Pembrokeshire. Being a younger brother, and intended for the church, he was sent to St. David's, where his uncle, David Fitzgerald, at that time bishop of the see, undertook the care of his education. Giraldus, in the history of his own life, acknowledges that in early youth he was negligent and playful, but his uncle and his masters remonstrated so sharply with him that he became diligent, and soon surpassed his fellow-students. When twenty years of age he was sent to the University of Paris, where he remained for three years, and acquired great fame for his skill in rhetoric and the belles-lettres. On his return to England, about 1172, he entered into holy orders, and obtained soon after the archdeaconry of St. David's and other preferments both in England and Wales. He now devoted his whole mind to promote the interests of the church. Finding the Welsh reluctant to pay tithes he obtained from Richard, archbishop of Canterbury, the appointment of legat in Wales to rectify these and other abuses. He executed this commission with great spirit and success. He likewise attempted to reform the morals of the clergy, and was peculiarly severe against all priests who had wives; these he called concubines, and insisted upon their dismissal. The old archdeacon of Brecknock, who opposed his remonstrances on this account, was at first suspended, and afterwards deprived, a sufficient maintenance only being assigned to him from his former preferment, which was bestowed upon the officious legat.

On the death of David Fitzgerald his uncle, the canons of St. David's met in council, and, after a long debate, elected Giraldus to be his successor; but the archdeacon thinking the election made too hastily, and not according to the usual forms, went on the following morning to the chapter, and, contrary to the advice of his friends, renounced it. His reason was that the necessary application had not been previously made to the king or his justiciary for the royal assent. The chapter however persisted in their choice, which so displeased King Henry II. that he threatened to dispossess them of their lands and revenues. The king summoned a council, and submitted the case to the consideration of Richard, archbishop of Canterbury, and his suffragan bishops, desiring them to recommend a fit person to fill the vacant see. They unanimously recommended Giraldus as a man of learning and spirit, but the king objected; and Peter de Leia, a Cluniac monk of Wenlock in Shropshire, was, in consequence, chosen bishop of St. David's. Giraldus retired to the University of Paris, and prosecuted his studies chiefly in civil and canon law, the professorship of which last, in that university, was offered to him in 1179. He returned home in 1180, and, proceeding to his archdeaconry, found the diocese of St. David's in confusion. Peter de Leia had quarrelled with the canons and inhabitants, and was driven from his see, the administration of which was now committed by the Archbishop of Canterbury to Giraldus. He held it three or four years, when the bishop was restored.

About 1184 Giraldus was made one of the royal chaplains by King Henry II.; and soon after was sent as a pacificator to Wales. In 1185 he was appointed preceptor to Prince John, whom he accompanied to Ireland as secretary and privy-councillor; but when the prince returned after a residence of some months, Giraldus remained to complete and digest the collections he was making for his two works on the topography and conquest of Ireland. Previous to leaving that country the prince offered Giraldus the Irish bishoprics of Fernes and Leighlin, either separately or consolidated, but he refused both, having already resolved to accept no other bishopric than that of St. David's. In 1187 he returned to England, when, having finished his work on the topography of Ireland, he read its three divisions (distinctiones), on three separate days, before public audiences in the University of Oxford. On the first day he entertained all the poor of the town; on the next day the doctors and scholars of fame and reputation; on the third day the scholars of the lower rank, the soldiers and burgesses.

In 1188 Giraldus accompanied Baldwin, archbishop of Canterbury, in a journey [BALDWIN] through the rough and mountainous parts of Wales, in order to preach to the people the necessity of a crusade. The more lasting fruit of this journey was his work entitled 'Itinerarium Cambriæ.' In 1189 he attended King Henry II. in his expedition into France, and remained there till after the king's death, when Richard I. sent him back to preserve the peace of Wales, and even appointed him coadjutor to William Longchamp, bishop of Ely, in the regency of the kingdom. After refusing the bishoprics of Bangor and Llandaff, in hopes to succeed to St. David's, his favourite object, that see became vacant in 1199, when he was unanimously elected to it by the chapter, but he was again disappointed by the opposition of Hubert, archbishop of Canterbury. This involved him in a contest which lasted five years, during which he took three journeys to Rome,

and was at last defeated, the pope passing a definite sentence, and declaring his election null.

Soon after this Giraldus resigned his archdeaconry in favour of Philip, the youngest son of his brother, Philip de Barri; but he retained his other preferments.

Giraldus passed the last seventeen years of his life in study, revising his former literary works and composing others, of which he has himself given a copious index. In the midst of these occupations he received once more an offer of the bishopric of St. David's, and would have met with no opposition from the court; but from the dishonourable terms on which it was proffered, he refused the ecclesiastical dignity which had so long been the object of his earnest wishes. He died at St. David's, in the seventy-fourth year of his age, and was buried in the cathedral church, where his effigy still remains upon an altar tomb beneath an ornamental arch. Giraldus appears to have been an upright and able man. As an ecclesiastic he was zealous, active, and fearless in maintaining the rights and dignities of his church; but he was at the same time honest and disinterested. As a scholar he was learned, and as a collector of historical materials diligent, far beyond the measure of his age. As an historian however he was full of credulity, and as a man, as his works prove, one of the vainest upon record.

Giraldus has himself given us a catalogue of his works, as well as a long history of his actions, both printed by Wharton. Other lists will be found in Fabricius's 'Bibliotheca Med. et Inf. Latinitatis,' edit. Patav. 4to, 1754, tom. iii. p. 62, and in the notes to his life in the 'Biogr. Britannica,' edit. 1778, vol. i. pp. 640, 642, 644. Sir Richard Hoare has given us a full account of such manuscripts of his works as exist in the several libraries in the British Museum, in the Archbishop's Library at Lambeth, at Bene't (Corpus Christi) College, in the public library at Cambridge, and in the Bodleian. Those printed are, 'Itinerarium Cambrie,' 12mo, Lond. 1585, and in Camden's 'Angl. Norm. &c. Script.,' fol. Francof., 1602, pp. 815-878; 'Topographia Hibernicæ,' Camd. ut supr., pp. 692-754; 'Expugnatio Hibernicæ,' ibid., pp. 755-813; 'Descriptio Cambrie,' ibid., pp. 879-892. Several short pieces by Giraldus are printed in the second volume of Wharton's 'Angliæ Sacra.' The 'Gemma Ecclesiastica,' published at Mentz in 1549, without the author's name, under the title of 'Gemma Animæ,' is ascribed to Giraldus. John Stowe's translations from Giraldus's historical works relating to Wales and Ireland are among the Harleian Manuscripts in the Museum, Nos. 544 and 561, in his own handwriting. Sir Richard Colt Hoare, in 1806, published the 'Itinerary of Archbishop Baldwin through Wales,' translated into English, and illustrated with views, annotations, and a life of Giraldus, 2 vols. 4to. To this work the preceding account is much indebted, as well as to the life in the 'Biographia Britannica,' article 'Barry;' to Bale, 'Illustr. Script.;" Wharton, 'Angliæ Sacra,' vol. ii., pp. 457-513; and Fabricius's 'Bibliotheca Med. et Inf. Latinitatis.'

BARRINGTON, THE HONOURABLE DAINES, a learned antiquary, lawyer, and naturalist, was the fourth son of John Shute, first Viscount Barrington, well-known from his connection with the Harburgh lottery (on account of which he was expelled the House of Commons), and the author of the 'Miscellanea Sacra' and various other works. His mother was a daughter of Sir William Daines. Daines Barrington was born in 1727. After having concluded his course of general education at Oxford, he was entered as a student at the Inner Temple, and was called to the bar in Hilary Term, 1749. Though he never acquired any eminence in practice, his family obtained for him early in life several lucrative offices. In 1751 he became Marshal of the Court of Admiralty, and resigned that office on being appointed secretary for the affairs of Greenwich Hospital in 1753. He appears for a short time to have travelled the Oxford circuit, and he was junior counsel for the prosecution on the well-known trial of Miss Blandy, for the murder of her father, in 1752. Shortly after receiving the appointment of secretary for Greenwich Hospital he was elected Recorder of Bristol; and in 1757 was made a puisne Welsh judge. He presided with Lord Kenyon at the great sessions for Deubighshire, in 1783, when the trial of the Dean of St. Asaph for a seditious libel was to have taken place, but was put off on the ground of attempts to prejudice the minds of the jury. In the year 1785, being possessed of an ample income, he gave up his judgeship and all public employments except the place of commissary-general of the stores at Gibraltar, and retired to his chambers in the Inner Temple, of which society he was a bencher. He died in the Temple on the 11th of March 1800.

The most important of Mr. Barrington's numerous writings is a book entitled 'Observations upon the Statutes, chiefly the more ancient from Magna Charta to the 21 Jac. I. c. 27,' which was first published in 1766. Four editions subsequently appeared under the superintendance of the author, in the course of which the work was much enlarged and improved. The design was to introduce a project, which is detailed in an appendix, for repealing obsolete and useless statutes, and reducing acts which relate to the same subject to one uniform and consistent law. The importance of the scheme and the eagerness of its projector may be measured by the slow progress which has been since made towards its realization, notwithstanding numerous earnest efforts by individuals and associated bodies to effect such an essential reform. Mr. Barrington's work is one which fully deserves

the high reputation it has obtained; the illustrations of the statutes noticed are extremely curious, and display not only extensive antiquarian research, but a familiar acquaintance with the civil law and the municipal institutions of Europe; and the whole subject is treated in such a manner as to interest the general reader as well as the professional student. Mr. Barrington devoted much attention to the investigation of the celebrated geographical problem respecting a North-West Passage. He examined several masters of vessels employed in the whale-fishery, and collected on this subject a great mass of historical, traditionary, and conjectural evidence, which he detailed in several papers read by him to the Royal Society; and his representations are said to have led to the fitting out by government of an expedition under the command of Captain Phipps, afterwards Lord Mulgrave, for the purpose of making discoveries in the North Seas. Mr. Barrington published the result of his researches in 1775; and when this subject came again under discussion, in 1818, his tracts were republished with an appendix by Colonel Beaufoy. Mr. Barrington was also the author of several papers in the 'Archæologia' on local antiquities, and of a great variety of essays in the 'Philosophical Transactions,' and other periodical publications, on subjects connected with natural history. Many of these were collected and published by himself in 1781 under the title of 'Miscellanies on various Subjects.' A particular enumeration of all Mr. Barrington's works is given in Nichols's 'Literary Anecdotes of the Eighteenth Century,' vol. iii., p. 3 (note), and in the 'Gentleman's Magazine,' vol. lxx., p. 291.

BARROCCIO, FEDERIGO, an Italian painter, was the son of an eminent sculptor, and born at Urbino in 1528. His first master was Battista Venezano, under whom he studied till his twentieth year, when he went to Rome, where a residence of four years enabled him to make vast improvement in his art. Some works which he executed soon after his return to his native town, particularly his picture of St. Margaret, painted for the Confraternity of the Holy Sacrament, procured him such reputation, that he received an invitation from Pope Pius X. to assist in the embellishments of the Belvedere palace, on which Zuccheri was also engaged. Here he executed the Annunciation in fresco on one of the ceilings, and a picture of the Holy Virgin with the infant Saviour, with Saints, &c. Having finished these commissions he returned to Urbino, and contributed to the cathedral of St. Lorenzo and Perugia an altar-piece of the Taking Down from the Cross. During the pontificate of Gregory XIII. Barroccio again visited Rome, where he painted a picture of the Last Supper for the Chiesa della Minerva; also, for the Chiesa Nuova, the Visitation of the Virgin Mary to Elizabeth, and the Presentation in the Temple. These two last are considered to be his finest performances.

Barroccio's style of colouring and effect was formed on that of Correggio, but presents a frequent fault of imitators in transmitting an exaggeration of some of the master's prominent peculiarities. This was noticeable in his drawing, but far more in his colouring. The defects of Barroccio's style are chiefly chargeable against his smaller performances, and there is a strong example of them in his picture of the Holy Family in the British National Gallery. His large works exhibit a richness of surface which Sir Joshua Reynolds has greatly commended, and did not disdain to imitate. There is in the Vatican a picture by Barroccio, of the size of life, representing a female pilgrim overtaken by a tempest on the top of a mountain, painted with a breadth and simplicity, both in respect to colouring and design, which entitles it to rank among the finest works of art. The large pictures of Barroccio are seldom offered for sale, and consequently fetch very high prices. Barroccio died at Urbino in 1612, aged 84. He sometimes handled the graver, and has left several plates of sacred subjects executed with great spirit and correctness, although somewhat deficient in delicacy and finish.

BARROS, JOAO DE, an eminent Portuguese historian, was born about 1496 of a noble family. He was placed while a boy in the court of King Emmanuel as a page, and was attached to the service of the Infante Dom João, afterwards King John III. Young Barros showed an early disposition for study, and especially for the study of history. The gallant achievements of the Portuguese in the East Indies attracted his attention; and the king himself, happening one day to see some of his early attempts at historical composition, suggested that he might employ himself in narrating the glorious actions of his countrymen. In 1522 Barros was sent as governor to St. George da Mina, on the Guinea coast. Three years after he was recalled to Lisbon, and appointed treasurer to the colonial department, and afterwards agent-general for the colonies. While he held this office he availed himself of the valuable documents to which he had access in order to compose his great work, 'Asia Portuguesa,' or the history of the discoveries and establishments of the Portuguese in the Indian Seas. He divided it into four 'Decadas' of ten books each. The first two Decades, published in 1552-53, contain the discoveries and conquests from 1412 to 1515. The narrative begins with the discovery of Porto Santo and Madeira in 1418-19, and contains the numerous expeditions of the Portuguese to the coasts of Senegal, Guinea, Congo, and to the Cape of Good Hope, which was at last weathered by Vasco da Gama in 1497. Then comes the full tide of Portuguese enterprise along the coasts of Mozambique, Mombaça, and on to the Malabar coast, followed by the astonishing success of Albuquerque, and the establishment of Portuguese supremacy in the Indian seas. Barros's second Decade is entirely

occupied with the history of Albuquerque's achievements till the death of that great commander in 1515. The third Decade, published in 1563, contains the events from 1516 to 1526. Of the fourth Decade, the manuscript was purchased for 500 milreis, from Barros's daughter-in-law in 1591, by King Philip II. of Spain, after his conquest of Portugal. It was published in 1615 at Madrid, with notes and additions, by Q. B. Lavanha. It carries on the history of Portuguese India to the year 1539; but before this, Diego do Couto, historiographer of India to Philip II. and Philip III. had commenced a continuation of Barros's first three Decades, and had published a fourth Decade, which he followed up with a fifth, and so on till the eighth, which comes down to the year 1571. The best edition of Barros's work is that of 1778, from the royal press, Lisbon, 9 vols. 8vo, with the life of Barros by Manoel Severim de Faria, and a copious index. Couto's continuation, as far as the eighth Decade, was published also at the same press in 8 vols. 8vo, 1778-83, with a life of Couto. Barros is considered by the Portuguese as their best historian, both for the matter of his history and the manner of his composition. His style is much admired, and his language is considered as a model of Portuguese prose-writing: the narrative is simple and unpretending. Barros died at his estate of Alitem, near Pombal, 1570. He is spoken of as a man of high honour and moral character, both by his biographer, Manoel de Faria, above mentioned, and by Nicolao Antonio in his 'Bibliotheca Hispana,' vol. i. p. 498. He wrote also some moral dialogues and other minor works.

* BARROT, CAMILLE-HYACINTHE-ODILON, was born at Villeport, in the department of Lozère, on July 19, 1791, and educated at St.-Cyr and the Lycée Napoléon. The son of a politician, he early began to follow his father's course. At nineteen he pleaded before the ordinary tribunals, and at twenty-three, by a dispensation, before the Court of Cassation. Here he distinguished himself by his genius, his boldness, and the liberality of his opinions. In 1819 he defended those Protestants of the south accused of not having decorated their houses at the procession of the host on Corpus Christi day, justifying them on the ground of the freedom of religious worship. The Court of Cassation sustained his argument by its decision.

A more advanced step in political life was when M. Barrot became president of the society 'Aide-toi, le Ciel t'aidera,' to which he endeavoured at first to give a direction slowly and legally progressive. At the banquet however known as the Vendanges de Bourgogne, given to numerous members constituting the opposition in the Chamber of Deputies, he said, in the course of his address, that legal paths were sufficient to lead to a triumph for liberty, but if those paths were forcibly stopped by authority, there would be no resource but in the valour of the citizens, and it would not be wanting. In July 1830, M. Barrot became secretary to the municipal commission, and he is said to have influenced M. de la Fayette to refuse the presidency of the republic. He was one of three commissioners charged to conduct the unseated dynasty to Cherbourg. On his return he was nominated Prefect of the department of the Seine, which office he held for six months, marked by conflicts with M. Guizot, and the seditious tumult at St.-Germain. As parliamentary deputy he was the leader of a party opposed to M. Casimir Périer, combated the establishment of a hereditary peerage, and protested against the use of the word 'subject' when applied to the people, as being insulting and unconstitutional. His opposition was continued to the successive ministers who succeeded Périer, until 1840, when M. Thiers was president of the council. At this time he voted for the fortifying of Paris, but spoke against the regency bill, and reproached the government with feebleness on the question of the right of search, claimed by England, and which then greatly interested the public mind.

But a new revolution, to which M. Barrot and his friends contributed no little, chased the Orleans dynasty from the throne of France. The question of the right of holding public banquets, became the cause of a tumult which ended in the downfall of a monarchy. M. Barrot, for a few hours, was named minister with M. Thiers, and pleaded in vain before the chamber of Deputies for the regency of the Duchess of Orleans. On December 10, 1848, M. Barrot became president of the council and keeper of the seals, and he now, though hitherto so strenuous an advocate of parliamentary power, advised the chambers to dissolve. He also defended the expedition to Rome; presented projects of law against the press; and after the 13th of June 1849, he, the president of the reformist banquet, demanded the dismissal of the National Guard who had met to petition on the occasion of the expedition to Rome.

In September 1849, M. Barrot felt compelled by failing health to relinquish for a time his public employment. Returning as a deputy merely, he has voted in favour of the law for the deportation of political offenders; and advocated a revision of the constitution, which he desired to be less republican. Since December 1851, he has withdrawn from public affairs altogether.

(*Nouvelle Biographie Universelle.*)

BARROW, ISAAC, an eminent English divine, was the eldest son of Thomas Barrow, linendraper to Charles I., and descended of a respectable Suffolk family. His uncle, Isaac Barrow, was fellow of Peterhouse College, Cambridge, from which he was ejected by the Presbyterians about 1644, but after the Restoration he became successively bishop of Man and St. Asaph, and died in 1680. Isaac Barrow,

the nephew, was born in 1630, and received his education first at the Charter-house, and afterwards at Felstead school in Essex. In the first he gave but little promise of excellence, his principal delight being in fighting, and his general habits negligent; so that his father is reported to have wished, that if it pleased God to take any of his children, it might be Isaac. At the second school he formed a good character, and in December 1643, he was entered at Peterhouse College, Cambridge, under his uncle above-mentioned. But by the time (February, 1645) the nephew began his residence at the university the uncle had been ejected, and the nephew accordingly removed to Trinity College. His father, in the meanwhile, had suffered losses for his adherence to the cause of Charles I., and it is said that young Barrow was indebted for his support to the well-known Dr. Hammond. He was scholar of his college in 1647; B.A. in 1648; fellow in 1649; and M.A. in 1652; 'ad eundem' at Oxford, 1653; B.D., 1661; D.D. (by mandate), 1670. These testimonies to his merit (the two last excepted) were the more remarkable, as he was, and always continued, a staunch Royalist.

Barrow had at first intended to practise medicine, and had studied accordingly, but on his accession to a fellowship he began to study theology, as required by the statutes of the college. His desire to investigate ecclesiastical chronology led him to the study of astronomy, and that to the higher branches of mathematics. But he had in the meanwhile closely studied the learned languages, so that on the resignation of the Greek professor he was recommended to that chair. This he did not gain, being suspected of Arminianism; and the disappointment, together with the unfavourable character of public events to his views, induced him to go abroad. He travelled (1655-59) through France and Italy to Smyrna and Constantinople, thence again to Venice, and through Germany and Holland home. After his return he was episcopally ordained, a little before the Restoration, but his claims were neglected by those who were now the dispensers of patronage in the church. In 1660 he was chosen Greek professor at Cambridge, and in 1662 Gresham professor of geometry. This last he resigned in 1664, holding its duties to be incompatible with those of the Lucasian professorship, to which he was appointed by Mr. Lucas at the institution of that chair in 1663. This again he resigned in 1669 in favour of a pupil, a young man whom he considered as of the highest promise, aged 27, and named Isaac Newton: indeed his whole history is one of resignations of profit upon principle. He had previously been offered a good living upon condition of instructing the son of the donor; he rejected the offer as simoniacal. His uncle gave him a small living in Wales, and Dr. Seth Ward, bishop of Salisbury, made him one of the prebendaries of that cathedral. He applied the revenues of both preferments to charitable purposes, and resigned them when Charles II., in 1672, appointed him master of Trinity College. In this capacity he strenuously and successfully exerted himself to form a library, the want of which had been long felt. He likewise remitted to the college several expenses which statute or custom might have compelled them to incur for the maintenance of his office. He died very young, considering his reputation, May 4, 1677, aged about forty-seven, and was buried in Westminster Abbey: he left his manuscripts to Tillotson (afterwards archbishop), and Abraham Hill, his biographer.

Barrow's moral and personal character were of the highest excellence. His energy of mind is sufficiently attested by the extent of his writings—by the successful variety of his studies—by the extraordinary opinion of him formed by his associates, when compared with the degree of interest his writings present to posterity: which is always, in our opinion, proof of a lustre cast upon writings by personal character—and by the erection of Trinity College Library above-mentioned. The quarrelsome disposition of his boyhood subsided into rational and even reasoning courage, under the discipline to which he subjected his mind. Dr. Pope, who was personally intimate with him, thus describes his appearance and habits:—"As to his person he was low of stature, lean, and of a pale complexion, and negligent of his dress to a fault. . . . He was of extraordinary strength, a thin skin, and very sensible of cold; his eyes grey, clear, and somewhat short-sighted; his hair a light-brown, very fine, and curling. He was of a healthy constitution, very fond of tobacco, which he used to call his 'panpharmakon,' or universal medicine, and imagined it helped to compose and regulate his thoughts. If he was guilty of any intemperance, it seemed to be in the love of fruit, being of opinion that, if it kills hundreds in autumn, it preserves thousands. He slept little, generally rising in the winter months before day." Dr. Barrow never married: his fellowship prevented his doing so in earlier life, and on his appointment to the mastership he had the permission rescinded, which was granted in the patent. Mr. Hill says he judged it contrary to the college statutes. His sermons were, even in those days of long sermons, regarded as excessively long. It is said that a sermon on charity, which he delivered before the mayor and aldermen, lasted three hours and a half; and another, from the text, "He that uttereth a slander is a liar," of which he was prevailed upon to preach only the half relating to slander, leaving out that which treated on lies, lasted an hour and a half.

The works which Dr. Barrow published during his life are as follows, in which a few words of the Latin titles only are retained:—1. 'Euclidis Elementa,' Cambridge, 1655, contains all the books of Euclid;

translated, London, 1660. 2. 'Euclidis Data,' Cambridge, 1657, afterwards appended to the preceding. 3. 'Lectiones Opticæ XVIII.,' London, 1669, his celebrated lectures on optics; they were revised and augmented by Newton before their appearance. 4. 'Lectiones Geometricæ XII.,' London, 1670, containing his method of tangents. Afterwards, 1672 and 1674, printed with the optica. 5. Edition of Archimedes, Apollonius, and Theodorus, London, 1675.

The works of Dr. Barrow, published after his death, were—1. 'Lectio, in qua, &c.,' London, 1678. This is Archimedes on the sphere and cylinder, demonstrated by the 'indivisibles' of Cavalieri. 2. 'Mathematicæ Lectiones,' &c. These are Lucasian lectures at Cambridge, and the preface is the preliminary oration delivered by Barrow. 3. 'Works,' &c., edited by Dr. Tillotson, dean of Canterbury, London, 1685, the Preface being Mr. Hill's Life of Barrow: they contain his English theological works, being sermons, expositions, &c.; these have been several times reprinted. 4. 'Opuscula,' containing Latin sermons, speeches, poems, &c. There is a list of manuscripts in the 'Biographia Britannica,' and in Ward's 'Lives of the Gresham Professors.' The 'Lectiones Geometricæ' and 'Mathematicæ' have been translated, the first by Stone, 1735, the second by Kirkby, 1734.

As a mathematician Dr. Barrow has by numerous English writers been declared to be second only to Newton. This is much higher praise than his mathematical writings will justify. Foreign writers have been less partial, and not always just in their estimate of his attainments as a mathematician. Barrow produced in a geometrical form that prelude to the differential calculus which goes by the name of the method of tangents. It was, in point of fact, what was afterwards the fundamental notion of the differentials of Leibnitz, and, in Newton's language, asserted the ultimate equality of the ratio of the differences of two ordinates and abscissæ to that of the ordinate and subtangent. It was so like the previous method of Fermat that Montucla calls it Fermat's method simplified. But if Barrow was not the great mathematician many of his countrymen have been willing to believe, he was very far from the 'obscure' mathematician, which the French Encyclopædists styled him. Barrow was neither an obscure mathematician, nor second only to Newton. He was profoundly versed in geometry, acquainted with all its elegancies as well as all its depth, and had a facility of application. "Nihil quod tetigit non ornavit;" and he carried his methods, as many others have done, into theorems both curious and useful. In reference to the style of his geometrical writings Montucla says—"The merit of these works is a singular brevity (concision) which does not destroy their clearness." Barrow, who in his theological writings is often painfully verbose, is one of the first writers who attempted, by throwing away circumlocutions and introduction of symbols, to distinguish between Euclidean rigour and unnecessary load of language.

In the elucidation of principles Dr. Barrow is not so happy as in his application of them. The 'Mathematicæ Lectiones,' a commentary on the first principles of geometry and arithmetic, is a cloud of words, filled with ancient learning of every kind; and, though sound and logical, difficult to understand. He sometimes complains of his own prolixity, but this is a very poor compensation for so annoying a defect; and we frequently feel the force of the self-accusing terms in which he ends one of his geometrical lectures—"I think I hear you exclaim—*ὄλλαν ἔβην Βάρωσι,*"

The character of Barrow as a theological writer has always stood high among the English divines. His sermons, as Le Clerc observes, are rather treatises and dissertations than harangues; and he wrote and re-wrote them three or four times. They are always cited as exact and comprehensive arguments, the produce of a grasp which could collect, and of a patience which could combine, all that was to be said upon the subject in question. But in addition to this, Barrow was an original thinker of no mean character: learning falls into his work, but a work there would have been if he had had no learning at all. From his desire to set the whole subject before his hearers he is often prolix; the style is frequently redundant; and his sermons require an amount of attention which neither hearer nor reader is often disposed to afford to such productions, and which in truth they would very seldom repay. But the sermons of Barrow are storehouses of thought, and they are often resorted to as storehouses by popular preachers and writers. Nor are they often wanting in passages which, as examples of a somewhat redundant, but grave, powerful, and exhaustive style, it would be difficult to parallel in the whole range of English pulpit literature.

BARROW, SIR JOHN, was born at Dragley-Back, near Ulverstone, North Lancashire, June 19, 1761. Having passed through the Town Bank Grammar School, young Barrow was placed when about fourteen years old as clerk and overlooker in an iron-foundry at Liverpool, but quitted this situation two years afterwards to make a voyage in a whaler to Greenland. Having removed to London, he for a while was employed as mathematical teacher in a school at Greenwich, when he obtained in 1792, through the influence of Sir George Staunton, to whose son he had given lessons in mathematics, the appointment nominally of comptroller of the household to Lord Macartney in his celebrated embassy to China; but really to take charge of the various philosophical instruments carried out as presents to the Emperor of China. Of this journey he published an account some ten years later in a thick quarto volume, entitled 'Travels in China.' In this embassy

Mr. Barrow secured so far the goodwill of Lord Macartney, that his lordship made him his private secretary on being appointed Governor of the Cape of Good Hope in 1797; and when Lord Macartney quitted the Cape in 1798 he left Mr. Barrow in the post of auditor-general of public accounts. During his stay at the Cape Mr. Barrow devoted his leisure hours to the study of the geography and natural history of South Africa, and made several journeys into the interior. On his return to England he published the results of his investigations in a quarto volume entitled 'Travels in Southern Africa.' In 1804 Mr. Barrow was appointed by Lord Melville to the responsible post of second Secretary to the Admiralty, the duties of which he continued to discharge for a period of forty years under thirteen administrations. In this office Mr. Barrow was earnest and indefatigable in the promotion of every project which commended itself to his judgment as calculated to advance the progress of geographical or scientific knowledge. Especially did he labour by every possible means to commend to the various governments under which he served, and to the country, the prosecution of the various voyages to the Arctic regions which have so characterised the naval history of England during the forty years of his connection with the admiralty; and though his services had been fitly commemorated by associating his name with the point of land, Cape Barrow, yet such was the sense entertained of them by those officers who had been engaged in those voyages, that, on his retirement from his secretaryship, they presented him with a costly candelabrum, bearing a suitable inscription on the pedestal.

Mr. Barrow was a man of untiring industry. The leisure hours afforded by his official employment were devoted to literary and scientific pursuits; and his literary labours would in extent have seemed not unworthy of one whose whole time was given to literature. Neither in literature nor science would he be regarded as having attained a high place, but for many years he held a distinguished position in the literary and scientific circles of the metropolis. He was for a long period a member of most of the leading learned societies of London. In 1805 he was elected a fellow of the Royal Society; in 1830 he took a leading part in the foundation of the Geographical Society, of which some years later he was chosen president. In 1835 he was created a baronet.

In the beginning of 1845 Sir John Barrow, then in his eighty-first year, resigned his office at the Admiralty, and retired from public life. He had as early as 1806 received in consideration of his various public services, the grant of a pension of 1000*l.* per annum, to be deducted from the emoluments of any place he might hold under government. He died almost suddenly on the 23rd of November 1848, in the eighty-fourth year of his age. Besides the works mentioned above, Sir John Barrow published a 'Life of Earl Macartney'; 'Life of George Lord Anson'; 'Life of Lord Howe'; 'Life of Drake'; 'Memoirs of Naval Worthies of Queen Elizabeth's Reign'; 'Chronological History of Arctic Voyages'; 'Voyages of Discovery and Research within the Arctic Regions'; 'Sketches of Royal Society and Royal Society Club'; the 'Life of Peter the Great'; and the 'Mutiny of the Bounty' in the 'Family Library'; and his 'Autobiographical Memoir,' written in his eighty-third year. He was also for a long series of years a frequent contributor to the 'Quarterly Review,' having in all furnished 195 articles to that journal, and he wrote some papers for the 'Encyclopædia Britannica,' as well as for one or two other periodical publications.

(An *Autobiographical Memoir of Sir John Barrow*, Bart.; Sir G. T. Staunton, *Memoir of Sir John Barrow*, edited by J. B. [John Barrow, son of the subject of the above article].)

BARRY, JAMES, a distinguished historical painter, was born in Cork, October 11, 1741. In his early youth he frequently accompanied his father, who was a coasting-trader, in several voyages across the channel. His father regarded his son's predilection for literature and the arts with extreme aversion, yet the young Barry made such rapid progress in his scholastic acquirements as to excite the attention of his superiors. His power of application was intense, and he was accustomed to sit up whole nights in succession drawing and transcribing from books. At the age of two-and-twenty Barry went to Dublin, where he exhibited, at the Society of Arts, an historical picture which he had recently executed; the subject was drawn from a tradition relating to the first arrival of St. Patrick in Ireland. This work introduced Barry to Edmund Burke, who discerned in it such evidence of genius as induced him shortly afterwards to take the artist with him to England, where he procured for him in the first instance employment in copying pictures for Athenian Stuart, and gave him all the advantages of his powerful patronage. In the ensuing year he sent him to Rome, where he remained for five years at the joint expense of Edmund Burke and his brother William.

Barry's irritable temper was from the first a constant source of annoyance both to himself and others. Shortly after his arrival in Rome he became involved in a series of disputes with the artists and virtuosi, which being reported to Burke, that gentleman sent him a long and admirable letter of remonstrance and advice; but notwithstanding these disputes Barry proceeded with indefatigable diligence to investigate the principles of the great works which surrounded him, both in ancient and modern art. His mode of study was singular. He drew from the antique by means of a patent delineator, not aiming to make academic drawings, but a sort of diagrams, in which a scale of proportions was established, to which he might at all times refer as

a guide and authority. Accustomed as we are to consider that a competent skill in drawing is only to be obtained by the habitual exercise of the eye and hand, this process seems absurd enough; nevertheless there can be no ground for objecting to the means if the end be obtained; and no one who has seen the picture of the Victors of Olympia can deny that Barry had a thorough knowledge of the human figure, or that he was a correct and scientific draughtsman. The same praise cannot be extended to his colouring; he never seems however to have suspected himself of any deficiency in that quality, and says in answer to some animadversions made on him while at Rome, "I made some studies from Titian, and soon silenced my adversaries."

During his stay at Rome Barry was elected a member of the Clementine Academy at Bologna, on which occasion he painted and presented to that institution his picture of Philoctetes in the Isle of Lemnos, a work which exhibits more genius than taste. In 1770 he returned to England, destitute of all but art, but justly confident in his acquirements, and anxious to distinguish himself. About this time a project had been formed by Sir Joshua Reynolds and other leading artists, for decorating St. Paul's Church with Scriptural paintings; Barry was associated in the undertaking, and he selected the subject of the Jews rejecting Christ. The artists offered their work gratuitously, but this liberal proposition was declined by the cathedral authorities.

During his residence on the continent, Barry's indignation had been greatly excited by opinions prevalent there on the subject of British genius. Winckelmann and Du Bos had proved the English, by what they asserted to be the clearest reasonings, to be utterly incapable of excellence in any of the higher walks of art; and Barry, attaching more importance than was due to such sweeping conclusions, undertook to give them a regular refutation. In 1775 he published an 'Inquiry into the real and imaginary Obstructions to the Acquisition of the Arts in England.' In this work he traces and points out with great perspicuity the real causes, political and others, by which the progress of the arts had been impeded in this country. Shortly afterwards Barry proposed to the Society for the Encouragement of Arts, Manufactures, and Commerce, to paint gratuitously a series of pictures, illustrative of the position, that the happiness of mankind is promoted in proportion to the cultivation of knowledge. His offer was accepted, and the works now decorate the great room of the institution in the Adelphi. The series consists of six pictures, namely, Orpheus reciting his verses to the wild inhabitants of Thrace; a Grecian Harvest-home; the Victors at Olympia; the Triumph of the Thames; the Society distributing their Prizes; and Final Retribution. These apparently dissimilar subjects are brought to bear on the leading idea of the artist with great force and unity; and we are impressed, while regarding them, with the conviction that such a work could neither have been conceived nor executed except by a mind of a very high order. Barry's chief defect was, perhaps, that in his eagerness to grasp at ethical illustration, he was apt to forget those qualities which are essentially requisite to his own art—singleness of impression and simplicity of effect. In the picture of Final Retribution the attention is bewildered amidst the accumulation of characters and costumes; but this deficiency in pictorial unity is to a certain extent atoned for by the general grandeur of conception, by its interesting groups, and diversified circumstances, to which we recur again and again as to a written volume. But the picture on which Barry may rest his most indisputable claim to fame is that of the Victors at Olympia. The picture is not only a fine example of pictorial skill, but embodies whatever impressions have been transmitted to us by poetry or history of those celebrations. Canova is said to have declared when in England, that, had he known of the existence of such a work, he would, without any other motive, have made the voyage to England for the purpose of seeing it. The pictures are doubtless open to severe criticism as works of high art, but the remark made by Dr. Johnson on seeing them, admirably expresses their real value:—"Whatever the hand may have done, the mind has done its part. There is a grasp of mind there which you will find nowhere else"—nowhere else, assuredly, amongst the English historical paintings of the 18th century.

Having completed this work, Barry must have felt conscious that he had at least secured that which had been the chief aim of his life—the reputation of a great painter. This object was obtained by no slight sacrifices; for his task had been pursued, through seven years, amidst all the hardships of poverty and privation. It would be gratifying were we able to add that he received from public admiration or sympathy a reward at all proportioned to his deserts. The result was far different. He was 'permitted' by the society to whom he presented this magnificent gift to exhibit his pictures in the room which they decorate. The receipts of this exhibition scarcely amounted to 500*l.*, to which however the society added a vote of 200*l.*, and this sum comprises nearly the whole produce of his professional career. It can excite little surprise that, under these circumstances, his natural irritability became exasperated, or that the powers of his mind gradually declined: that they did is too strongly attested by his last work—the picture of Pandora receiving the Gifts of the Gods. Barry painted several easel pictures, some of historical and others of poetical subjects; and a few portraits, of which that of Edmund Burke is one of the best. Towards the close of his life he meditated a number of works from

Milton's 'Paradise Lost,' but he did not proceed beyond making the sketches.

Barry's disputes with the Royal Academy were another source of bitterness to him. He had been elected Professor of Painting to that body in 1782, and his altercations with the members were perpetual. In 1797 he reiterated against the Academy the charge made by Sir Joshua Reynolds, that in every measure proposed by him for the general advancement of art he was opposed and outvoted by the machinations of a mercenary cabal. The members felt so annoyed at these allegations that they preferred against Barry a formal body of charges, and in a general assembly expelled him from the Academy.

Shortly after this event, the Earl of Buchan, moved by an impression that Barry had been treated unjustly, as well as by admiration of his talents, and knowing no doubt that he was even then living in solitude and poverty, while age and still deeper distress were in the future, set on foot a subscription in his favour, which amounted to about 1000*l.* With this sum it was proposed to purchase him an annuity; but the close of his career was at hand, and the kind intentions of his friends were rendered unavailing. He died from the effects of a neglected cold fit of pleuritic fever, on the 22nd of February 1806. His remains, after lying in state in the great room of the Society of Arts, in the Adelphi, were interred in St. Paul's cathedral.

Among the literary works of Barry may be mentioned his six lectures delivered at the Royal Academy, and a fragment on Gothic architecture, which Burke pronounced to be "as just as it is ingenious." (Barry's 'Life and Works.')

BARRY'. MARIE JEAN'NE GOMARD DE VAUBENIE'R, COUNTESS DU BARRY, was born at Vaucouleurs, August 19, 1746. Her father, or at least her reputed father, was an exciseman of the name of Vaubénier. After her father's death her mother went to Paris to look for employment, and the daughter was placed in a convent, which she left when about fifteen, and obtained employment at a fashionable milliner's. Soon after she became connected with a disreputable house, where she was seen by Count Jean du Barry, a notorious fashionable rake of his day, who made her his mistress for a short time, and afterwards introduced her to Lebel, valet-de-chambre to Louis XV., by whom she was presented to the king. She was then remarkably handsome, and had an appearance of frankness, and a tone of familiarity, or rather vulgarity, which captivated the licentious monarch. Louis wished her to have a title, in order that she might appear at court, and Guillaume du Barry, Count Jean's brother, consented to lend himself to the wish of the king by marrying her, after which she was introduced to the court at Versailles as Countess du Barry in 1769. The court of France, which from the time of the Merovingian founders of the monarchy had been, with the exception of very few reigns, remarkable for its licentiousness, became during the regency and the subsequent reign of Louis XV. the abode of the most barefaced profligacy. Everything was sold, everything was obtained, through the intrigues of vicious women. The accounts of those scenes which have been transmitted to us in the memoirs of several of the actors, and women too, seem almost incredible. The greatest attention was paid to the Countess du Barry by the most powerful courtiers. The Chancellor Maupeou, Marshal Richelieu, and other courtiers, flattered her, in order to avail themselves of her influence with the king, and it was through her that Maupeou succeeded in dismissing and exiling the parliament in 1771.

When Louis XV. died, in 1774, the Countess du Barry was shut up in a convent near Meaux; but some time after Louis XVI. allowed her to come out, restored to her the residence of Luciennes, which had been built for her by the old king, and allowed her a pension. After this Madame du Barry lived in retirement, and her conduct, as far as is known, appears to have been regular. Among the persons who visited her were several artists, whom she encouraged and assisted in their pursuits. She was almost forgotten when the revolution broke out, but she then showed herself grateful for the treatment she had experienced from Louis XVI. by exhibiting a lively interest for him and his family in their misfortunes; and she even repaired to England, careless of danger, in 1793, in order to sell her jewels, the produce of which she intended for the use of the queen and her children, who were then prisoners in the Temple. On her return from England, she was arrested in July 1793, and in November of the same year she was brought before the revolutionary tribunal on the charge of "being a conspirator, and of having worn mourning in London for the death of the tyrant." She was condemned, and was executed on the 6th of November. The absurdity and injustice of the sentence made many who had before despised her pity her end.

BARRY, MARTIN, an eminent physiologist, was born at Fratton, Hampshire, in March 1802. The strong bent which he early manifested for scientific pursuits, led his parents to give up their scheme of a mercantile life for their son, and he studied in the universities of Edinburgh, Paris, Berlin, and other places in Germany, and in the medical schools of London. He entered warmly into the proceedings of the scientific societies of the Scottish metropolis, and spent most of his holidays in geological and botanical excursions on foot among the lakes and mountains. He took his degree of M.D. at Edinburgh in 1833, and in the following year, after a term of study at Heidelberg, he rambled through Switzerland to Chamouni, where, though past the middle of September, too late in the season, as was thought, for suc-

cess, he went to the summit of Mont Blanc. This was the sixteenth ascent; and Humboldt was so pleased with the narrative of the adventure published by Barry in 1836, that he personally requested him to translate his 'Two Attempts to ascend Chimborazo' from German into English.

Martin Barry has the merit of being one of the few physiologists who devoted their attention to the difficult question of animal development and embryology. He began by making himself well acquainted with the literature of the subject; and in the museums and laboratories of Wagner, Purkinje, Valentin, and Schwann, he brought his knowledge to the test of observation, and acquired that mastery over the microscope which afterwards appeared in the importance and value of his own researches.

Having published in the 'Edinburgh Medical and Surgical Journal' for 1836, a translation of the first part of Valentin's 'Manual of the History of Development,' he commenced his investigations into the development of the mammalian ovum and embryo, at that time, as truly described, "the darkest part of embryological science." The results, communicated to the Royal Society of London, were printed in the 'Philosophical Transactions' under the general title of 'Researches in Embryology.' These, as well as his papers 'On the Corpuscles of the Blood,' 'On the Formation of the Chorion,' 'On Fibre,' &c., will be found in the 'Philosophical Transactions' from 1833 to 1842. The most important—the discovery by which he will be best remembered—"Spermatozoa found *within* the Ovum," appears in the volume for 1843. The Royal Society recognized the value of Barry's researches by awarding him their royal medal in 1839, and electing him a Fellow in the following year.

The 'Researches in Embryology' exhibit proofs of the author's skill in the grouping and selection of his facts, and of the perseverance by which they were demonstrated. He explains the formation of the ovum in the rabbit and dog, and in some of the oviparous vertebrate classes from the bird to the fish. He determined the order of formation of different parts of the ovum, and the nature and mode of its growth from the ovicell; and showed that the so-called 'disc of Von Baer' contained a retinacula, or peculiar species of mechanism, by which, as he supposed, the passage of the ovum into the Fallopian tube was regulated. He described the changes that take place in the ovum while on its passage—changes before unknown; and Barry was the first to throw light on this interesting process of animal development. Not till his paper appeared in 1839, was it known that the segmentation of the yolk which had been observed in Batrachian reptiles, was also true of mammals. It was an important discovery; and not less so that published in 1840—the penetration of the ovum of the rabbit, by spermatozoa, through an aperture in the zona pellucida. This at first was doubted; but he confirmed it by further observation in 1843; and it was eventually corroborated by the observations of Nelson and Newport, accounts of which are also published in the 'Philosophical Transactions;' and Professor Bischoff, who had denied the truth of Barry's conclusions, at last satisfied himself of their accuracy, and accepted them in full.

The views expressed by Barry in his paper 'On Fibre,' are disputed by physiologists. He assumed a spiral structure for muscular fibre and other organic tissues, and brought speculative arguments to bear in favour of his opinions; but other investigations show one and the other to be fallacious. His speculations have however tended to stimulate physiological research. Whatever may have been Barry's feeling for his own favourite ideas, his character as an amiable and benevolent man is beyond question. Ample private circumstances placed him above the need of practising his profession; and he devoted much of his time to the poor, chiefly as house-surgeon to the Royal Maternity Hospital in Edinburgh. From 1849 to 1853 he lived on the Continent to recruit his health and eyesight, both having suffered from long and severe study. At Prague he renewed his examinations of fibre conjointly with Purkinje; with what result may be seen in Muller's 'Archiv.' for 1850. In 1852 he returned to Scotland, suffering much from neuralgia; and having gone to reside at Beccles, in Suffolk, he died there on the 27th of April, 1855.

Barry was a member of the Royal Society of Edinburgh, of the Wernerian and other societies, and the College of Surgeons in that city. Some of his papers and translations are printed in the 'Edinburgh New Philosophical Journal,' and others in the works and periodicals already mentioned.

* BARRY, SIR CHARLES, architect of the new Houses of Parliament, was born at Westminster in 1795. Having passed through the ordinary course of scholastic and professional education, and made the usual architectural tour of the continent, Mr. Barry entered on his career as an architect in London, and soon distinguished himself by the grace and finish of the structures erected by him, especially of those constructed in the Italian style, for which he has always shown a marked predilection. Of these, that which first attracted general attention was the Travellers' Club-House, Pall Mall, erected in 1832, the garden or Carlton-Terrace front of which excited great admiration. This club-house, the first of these Italian palatial edifices erected in London, has been eclipsed by its more magnificent neighbour the Reform Club-House, another of Barry's more important works, erected some fifteen years later; but the Travellers' remains one of the most pleasing buildings of its class in London. One of the first buildings

by which Mr. Barry made his professional attainments evident was the fine gothic church of St. Peter's at Brighton, yet he has since been called upon to erect fewer churches than most among the more eminent of his contemporaries. Of these may be mentioned, a church at Islington and a chapel in Birmingham. Of the scholastic buildings which Sir Charles has designed, the very spacious pile known as King Edward's Grammar School, at Birmingham, a really grand and imposing structure in the Tudor collegiate style; and the New Buildings, in the same style, at University College, Oxford, may be particularly noticed. As belonging to this class of buildings, the Athenæum at Manchester may be named as one of the happiest of his Italian designs. The list of private mansions erected or modified by Sir Charles Barry would be of considerable length. It will be enough for our purpose to name the very elegant villa erected for Earl Tankerville at Walton-on-Thames as one of his earlier, and Bridgewater House, by the Green Park, erected for the Earl of Ellesmere, as one of his latest, and perhaps in nearly all respects the finest as well as the most costly, of his Italian palatial structures. We may also refer, as remarkable in their way, to the extensive and costly extensions, amounting to much more than a rebuilding, of the Duke of Sutherland's seat at Trentham, Staffordshire; the remodelling of the interior of his town mansion, Stafford House; and the enlargement and almost entire reconstruction of the celebrated Clifden House, near Maidenhead, also the property of the Duke of Sutherland. Sir Charles has likewise remodelled some well-known public buildings of some among the more eminent of his predecessors; and that his alterations have really in some instances been improvements, a reference to the Treasury Buildings at Whitehall, originally erected by Sir John Soane, will suffice to show. But important as many of these works are, that by which the architectural rank of Sir Charles Barry will be finally determined is the new Palace of Westminster, the largest, most important, and by far the most costly edifice which has been erected in this country for centuries. The old Houses of Parliament were destroyed by fire October 16, 1834; and the first stone of the present building was laid April 27, 1840. Since that time the work has been prosecuted without intermission; the design continually growing in extent, and the cost increasing in at least an equal proportion. Some years will probably yet elapse before the whole is completed, and until it is completed it cannot as a whole be fairly judged. It has been, as was certain to be the case, exposed to much severe and not a little malevolent criticism; but the opinion appears to be steadily gaining ground that, whatever be its faults, it will worthily sustain in the judgment of posterity the reputation of the architect and of the age.

Sir Charles Barry arrived somewhat slowly at academical honours. He was elected an associate of the Royal Academy in 1840, and an academician in 1841. In 1849 he was elected a fellow of the Royal Society. Sir Charles Barry is also a member of the Institute of Architects, London; of the academies of the Fine Arts at Rome, Berlin, St. Petersburg, Stockholm, and Brussels. He was knighted in 1852.

BART, JEAN, was born at Dunkerque in 1655. His father was a seaman, and was killed in a naval action. Jean, yet a boy, left home and went to Holland, where he served under the celebrated Admiral de Ruyter, and became a thorough seaman. Great courage, activity, and bodily strength, gave him the superiority over most of his comrades. When Louis XIV. declared war against Holland in 1672, Bart refused the offers made to retain him in the Dutch service, and returned to Dunkerque. He there entered on board a privateer, which was very successful in its cruise; and much of the success was attributed to Jean Bart. With the proceeds of his share of the prizes he fitted out a sloop with 2 guns and 36 men, and having met a Dutch man-of-war in the Texel, he boarded her, took her, and brought her into Dunkerque. He next joined several speculators who fitted out a 10-gun ship, and gave him the command of it. Being equally successful in this cruise, he was intrusted with the command of a small squadron of five ships, with which he did great injury to the Dutch, taking both their merchantmen and their armed vessels; and among others a 36-gun frigate, which, after a desperate fight, he carried into Dunkerque. His name now became known at court, and Louis XIV. sent him a gold medal and chain, with the rank of lieutenant in the royal navy. In the war against Spain he made several prizes in the Mediterranean, and when war broke out between France and England, in 1689, he and the Chevalier de Forbin, while commanding two ships of war, were attacked by two English frigates. After a desperate fight, the two French ships were taken and carried into Plymouth. Bart and Forbin escaped soon after by filling the bars of the window of their prison, and obtained a boat, in which they crossed over the Channel to France. On their return the king made them both captains.

In 1690 Bart had the command of a 40-gun ship in the Brest fleet under Admiral de Tourville, and contributed materially to the advantage obtained by the French off Dieppe over the English and Dutch allied squadrons on the 10th July. The following year Bart obtained the command of a squadron of small vessels, which he had recommended to be fitted out at Dunkerque, as better calculated to do injury to the enemy. Passing through the English blockading squadron, he went into the North Sea, where he made numerous prizes; he landed also on the coast of Scotland, where he plundered several villages. After the defeat of the French at the battle of La Hogue, at which he was not present, Bart sailed from Dunkerque with three

frigates, made a descent on the English coast near Newcastle, and plundered and burnt some villages. On his return homewards he fell in with a Dutch fleet of merchantmen under convoy of several men-of-war, and, according to his custom, made straight for the admiral's ship, but was repulsed; he however succeeded in taking several of the merchant-vessels. In 1694 he attacked another Dutch fleet under Rear-Admiral Vries, boarded the admiral's ship, and took her, after having mortally wounded the admiral himself with his own hand. This was one of the most desperate fights in which Bart was ever engaged. By this victory he re-took from the Dutch a fleet of 300 vessels laden with corn from the Baltic, and bound to France, which country was then suffering under a severe dearth. A medal was struck to commemorate this event, and Louis XIV. granted letters of nobility to Bart and his descendants. In 1697 Bart was commissioned to take to Poland the Prince of Conti, one of the candidates for the Polish crown, vacant by the death of John Sobieski; but the Elector of Saxony was proclaimed king of Poland before the Prince of Conti's arrival.

The peace of Ryswick, in September 1697, having put an end to the war, Bart retired to live with his family. He died at Dunkerque April 27, 1702, at the age of fifty-one. He was one of the boldest and most successful seamen that France has ever produced. He was rough in his manners and illiterate, but clever, indefatigable, and frank in his disposition. His eldest son, François, became a vice-admiral, and died in 1755.

(*Life of Jean Bart*, translated from the French [of Andre-Richer], by the Rev. Edward Mangin, M.A., London, 1828; Vandarest, *Histoire de Jean Bart*; *Biographie Universelle* and *Dictionnaire Universel Historique*.)

BARTAS, GUILLAUME DE SALLUSTE, SIEUR DU, the son of a treasurer of France, was born about the year 1544, at Montfort in Armagnac, and brought up to the profession of arms, with which he afterwards united diplomacy, and obtained considerable reputation in both. Being of the reformed religion, he became gentleman of the chamber to Henry IV. during that prince's contest for the throne; served him in several missions at foreign courts, and among others at the English court, where James I. wished to retain him. He was present at the famous battle of Ivry, where he received wounds of which he died four months afterwards. Du Bartas is a striking instance of the perishable nature of reputation founded on literary fashion and a popular subject. In his own time his principal work, giving an account of 'the Week, or Seven Days of the Creation,' and founded probably on the 'Sette Giornate' of Tasso, went through thirty editions in less than six years; was translated into Latin, Italian, Spanish, German, and English; and obtained the applause of his most illustrious contemporaries, including Spenser. Yet his name is now almost proverbial for barbarism of style and bad taste, and his own countrymen treat it with contempt. They accuse him of utter want of judgment; of low, extravagant, and disgusting imagery; and pedantic compounds of words, after the fashion of the ancients. What was pedantry however in this respect with Du Bartas, might have helped, in greater hands, to give fire and elevation to the French language, had the idiom itself permitted it. The same compounding of words, which came to nothing in old French poetry, was so warmly received in England, through the medium of Du Bartas's translator, Sylvester, that, in conjunction with the like daring in Chapman's 'Homer,' and Sir Philip Sydney's 'Arcadia,' it avowedly helped to enrich the poetry of our native country; and to Sylvester are traced some of the most beautiful compound epithets of Milton and Fletcher. Yet so little merit in this result had the genius either of Du Bartas or his translator, that in Sylvester's version, which was once almost as popular in England as the original was in France, and procured for him the epithet, after his own fashion, of 'silver-tongued Sylvester,' are to be found all the absurd and revolting defects noticed by the French critics, in spite of an occasional fine verse or thought, acknowledged by the critics of both countries. (*Biographie Universelle*; Sylvester, *Du Bartas*, &c.)

BARTHELEMY, JEAN JACQUES, was born at Cassis, near Aubagne, in Provence, 20th January 1716. At twelve years of age he entered the College of the Fathers de l'Oratoire at Marseille, and commenced his studies under Father Renaud, a man of considerable learning. Being intended for the ecclesiastical profession, he went next into the Seminary of the Jesuits, where he studied philosophy and theology, and at the same time applied himself to the Greek and Oriental languages. He afterwards studied numismatics under Cary, a well-known antiquarian. In 1743 he proceeded to Paris, where he made the acquaintance of Gros de Boze, secretary to the Academy of Inscriptions and Belles Lettres, and keeper of the king's cabinet of medals. In 1745 Gros de Boze took Barthelémy as his assistant in the cabinet, and after Gros' death, Barthelémy succeeded him as keeper. Meantime Barthelémy had become known to the learned of Paris, and had written several dissertations on ancient coins, and on the Phœnician, Samaritan, and Palmyrene characters. In 1754 he was commissioned by the Count d'Argenson to travel in Italy, chiefly for the purpose of collecting medals for the king's cabinet. At Rome he became acquainted with the learned Cardinals Passionei, Albani, and Spinelli, and was presented to Benedict XIV. He made also the acquaintance of Joseph Simon Assemani, of Bosovich, Firenze, and other distin-

guished men who were living in Rome at that time. He thence went to Naples, and examined the newly-discovered antiquities of Pompeii and Herculaneum. On his return to Rome he was introduced to the Count de Stainville, then French ambassador to the papal court, and his lady, and this acquaintance decided the future destiny of Barthelémy. The Count, on his return to France, became Duke of Choiseul, and first minister of Louis XV. In his elevation he did not forget Barthelémy, for whom he had conceived a sincere esteem, but loaded him with unasked favours. He bestowed on him several pensions, made him treasurer of St.-Martin of Tours, and, lastly, secretary-general to the Swiss and Grison regiments in the French service, which last situation alone was worth 20,000 francs per annum. Barthelémy made a good use of his income; he assisted many of his less fortunate brethren in the career of science, he provided for his nephews and nieces, and himself continued to live soberly and modestly. In 1760 he published a dissertation on the celebrated mosaic of Palestrina, which he explained to be an allegorical representation of the arrival of Hadrian in Egypt. The Academy of Inscriptions and Belles Lettres received him among its members, and he contributed many dissertations to the 'Mémoires' of that learned body. In 1766 he published 'Lettres sur quelques Monumens Phœniciens et sur les Alphabets qui en résultent.' He next published 'Entretiens sur l'État de la Musique Grecque vers le Quatrième Siècle,' 8vo, Paris, 1777; 'Essai d'une Paléographie Numismatique;' and 'Dissertation sur une Inscription Grecque relative aux Finances des Athéniens.' But the work which has made his name popular is his 'Voyage du Jeune Anacharsis en Grèce,' 4 vols. 4to, Paris, 1788, and 7 vols. 8vo, 1789; a work which for many years formed a text-book in the French classes of most large schools in this country. In his own country the work speedily became extremely popular, and it was long said that the great mass of moderately educated French people derived from it their notions of the geography, laws, polity, commerce, and finances of the Greek republics, and more especially of Athens; of their education, habits, and manners; their amusements, theatres, games, and festivals; their religious rites; of their philosophers and their various sects; the state of the sciences and arts, &c. But the form of the work, though certainly attractive to the general reader, is not well calculated to give sound information in a department of learning so extensive and multifarious. The admixture of fiction with real facts is not very favourable to strict historical accuracy. With regard to the pictures of ancient manners, Barthelémy says himself in his introduction, "Such details are but faintly indicated in the ancient writers, and they have occasioned numerous controversies among modern critics. I have long discussed those sketches of manners which I have introduced in my work, and I have afterwards suppressed part of them in the revival, but perhaps I have not gone far enough in the work of suppression." And again, "Had I examined my strength, instead of consulting my courage, and of being led away by the attractions of the subject, I should never have undertaken this work." This ingenuous confession renders criticism superfluous.

The great French revolution, which found Barthelémy immersed in his favourite studies, deprived him of his income of about 25,000 francs; but this affected him little. The gloom of despondency seized him when he saw his best and oldest friends led to prison, and thence to the scaffold. He himself, then nearly eighty years of age, was denounced as an aristocrat, and suddenly taken to prison. The arrest of the aged Barthelémy however proceeded merely from some obscure informer; the Jacobins themselves were ashamed of it; and Danton, the celebrated terrorist, procured his release the next day. Citizen Paré, the pro tempore Minister of the Interior, even offered Barthelémy the place of chief librarian of the Royal, or, as it had then become, the National Library. But he now felt weary of life; even literary and scientific pursuits had no longer any attractions for him; and his desire for death was not long withheld. He expired in his house at Paris, in the arms of his nephew, on the 30th of April 1795. He was buried without any ceremony, according to the custom of those times.

Barthelémy's 'Œuvres Diverses,' 2 vols. 8vo, Paris, 1798, contain a life of the author by a brother academician, and a catalogue of his works, notes taken during his journey in Italy, dissertations on the antiquities of Herculaneum and the tables of Heraclea, reflections on some Mexican paintings, and researches on the distribution of the booty in the wars of the Greeks and Romans. Another posthumous work of Barthelémy is the 'Voyage en Italie, imprimé sur ses Lettres Originales écrites au Comte de Caylus,' 8vo, Paris, 1802.

BARTHEZ, or BARTHES, PAUL JOSEPH, a physician and physiologist, was born at Montpellier, December 11, 1734. He began the study of medicine at Montpellier, in 1750, and obtained the degree of doctor in 1753. After this he went to Paris, where he made the acquaintance of some of the most distinguished literary persons then in the metropolis. While there he wrote two essays, which were rewarded with prizes from the Academy of Inscriptions. In 1756 he was employed as physician to the army, which he soon quitted, after being attacked with severe fever, and returned to Paris, where he became associated with the leading philosophers of the day as joint editor of the 'Journal des Savants,' and of the 'Encyclopédie Méthodique.' In 1759 he was appointed to a professorship at Montpellier. In his lectures he promulgated the doctrines he had announced in his early essays, which he afterwards enlarged and published,

namely, 'Oratio de Principio Vitali Hominis,' one vol. 4to, Montpellier, 1773; 'Nova Doctrina de Functionibus Corporis Humani,' Montpellier, 1774. In these works he endeavoured to point out, that the actions in the human body are dependent upon a vital principle, and that the functions of organised matter are to be studied in a different way from the properties of inorganic matter. These doctrines he correctly applied to vegetable as well as animal bodies, for he taught vegetable physiology as well as medicine. Another work gave more scope for the development of his views, namely, 'Nouveaux Eléments de la Science de l'Homme,' one vol. 8vo, Montpellier, 1778, of which a second edition was published by him at Paris in two vols. 8vo, 1806. By the dissemination of his views on these subjects, Barthes proved a valuable coadjutor to Haller, Cullen, and the other eminent physiologists of that time.

In 1774 he was made assistant-chancellor, and afterwards sole chancellor, of the University of Montpellier. In 1780 he was summoned to Paris, to assume the duties of consulting physician to the king, and first physician to the Duke of Orleans. He continued to practise his profession with increasing reputation for ten years, when the struggles of the revolution drove him from the metropolis. He took refuge at Carcassonne, where he practised medicine gratuitously, and devoted himself to study, the result of which was a treatise, 'Nouvelle Mécanique des Mouvements de l'Homme et des Animaux.' Some years afterwards, the faculties of medicine having been re-established, he was appointed honorary professor at Montpellier, and in 1801 pronounced his 'Discours sur le Génie d'Hippocrate.' In 1802 he was appointed physician to the Emperor Napoleon, and soon after published a treatise, 'Des Maladies Goutteuses,' two vols. 8vo, which is deemed inferior to his former publications. In 1806, after an attack of fever, he expired on the 15th of October, in the seventy-second year of his age.

He left behind him two works, which were afterwards published—1, 'Traité du Beau,' one vol. 8vo, Paris, 1807; and 2, 'Consultations de Médecine,' two vols. 8vo, Paris, 1810.

(Lorlat, *Exposition de la Doctrine Médicale de M. Barthes; Biographie Universelle*; Thomson, *Life of Cullen*, vol. i. p. 445.)

BARTHOLINE or BARTHOLINUS, ERASMUS, born at Roskild in Denmark, 1625, died in 1698; was the son of Gaspard Bartholinus, who, like several of his sons and grandsons, was known as a physician and writer on medicine. Erasmus Bartholine was professor of geometry, and afterwards of medicine, at Copenhagen. ('Biog. Univ.')

His principal work is 'De Cometa,' Copenhagen, 1664-65, in which he treats of comets after the manner of Descartes. (Weidler, p. 508.) He published several other works.

BARTHOLINE, THOMAS, son of Gaspard, was born at Copenhagen, 20th of October, 1616. After some years' study at the university of his native place, following the example of his father, he visited the most celebrated schools of Europe, at almost all of which he published some work; thus leaving at each a memorial of his assiduity and talents. At Leyden, where he resided from 1637 to 1640, he re-published his father's 'Anatomie Institutiones,' with additions, 1641, 1 vol. 8vo. He afterwards spent two years at Paris and Montpellier. From France he went to Padua, where he lived three years, and was greatly distinguished among the students. After visiting the greater part of Italy and passing over to Malta, he returned to Padua, and thence proceeded to Basle, where he took the degree of Doctor of Medicine, having chosen for his thesis 'De Phrenitide,' 4to, Basle, 1645. In the following year he returned to Copenhagen with a large collection of books, in addition to the stores of knowledge which he had acquired. In 1647 he was appointed professor of mathematics in the University of Copenhagen, which situation he exchanged the following year for the chair of anatomy. During the time he held this office he published a great many works, particularly on subjects connected with anatomy and medicine. Some of these treat of anatomical discoveries then or recently made, the most celebrated of which was the discovery of the 'lymphatic vessels,' the merit of which he assigns to himself, though his claim is contested in favour of Rudbeck, a Swedish anatomist, who, in October and November 1650, and the greater part of the following year, made many experiments to discover the course and termination of the 'lacteals,' and the testimony of Haller is in favour of Rudbeck. Bartholine's work is entitled 'Vasa Lymphatica in Homine nuper inventa,' Hafniae, 1654.

Another important work of his is entitled 'Dissertatio Anatomica de Hepate Defuncto novis Bilsionorum Observationibus Opposita,' Hafniae, 1661, 8vo. Up to the time of Bartholine the liver was supposed to be the sole organ of sanguification, a doctrine which he disproved in this and other works. In 1661, his health being very delicate, he resigned his professorship, and retired to the country, of which he was extremely fond. Surrounded by his books, he hoped to spend the remainder of his life in study and tranquillity, but in 1670 a fire destroyed his house, his library, and his manuscripts. After this event he returned to Copenhagen, where the king appointed him his physician; and in addition to his salary granted him an exemption from taxes. The University of Copenhagen nominated him librarian; and in 1675 the king appointed him a member of the grand council of Denmark.

He published many successive editions of his 'Anatomia,' which

was also reprinted in various countries of Europe, and it continued to be the common text-book of anatomy till the publication of Verheylen in 1693. Another important publication is the 'Historiarum Anatomicarum Centuriae VI,' of which there is a complete analysis in Haller's 'Bibliotheca Medica,' vol. ii. p. 654. A valuable work of a similar kind, but consisting entirely of morbid appearances found on dissection, was unfortunately destroyed by the flames. This mode of extending our knowledge he enforced in a subsequent work, 'Consilium de Anatomia practica ex cadaveris moribus adornanda, cum Operum Auctoris hactenus Editorum Catalogo,' Hafniae, 1774, 4to. Another interesting work, though of an earlier date, is 'De luce Hominorum et Brutorum,' Leidæ, 1647, 8vo, and Hafniae, 1663, 1669; to which last edition is appended Gesner's treatise, 'De raris et admirandis herbis quæ noctu lucent.' It treats of phosphorescent appearances. His works altogether amount to sixty-six, one of the last of which was 'De Peregrinatione Medica,' Hafniae, 1674, folio, being an account of his travels, with advice to his two sons how to travel with advantage.

Bartholine died at Copenhagen, December 4, 1680, in the sixty-fifth year of his age, leaving behind him five sons and three daughters, most of whom became distinguished for their talents and learning. (*Encyclopédie Méthodique*; Haller, *Bibliotheca Medica, et B. Anatomica*.)

BARTHOLINE, or BARTHOLINUS, THOMAS, son of the preceding, born in 1659, became eminent in the science of jurisprudence, in the prosecution of which, after studying at the University of Copenhagen, he proceeded to the universities of Leyden, Paris, Leipzig, and Oxford. Upon his return home he was appointed Professor of History and Civil Law; and held the offices of assessor of the consistory, secretary to the king, antiquary, and keeper of the royal archives. He died November 5th, 1690. He published—1. 'De Longobardis,' 4to, 1676; 2. 'De Holgero Dano,' 8vo, 1677; 3. 'De Equestræ Ordinæ Danebrogici à Christiano V. instaurati origine,' fol.; 4. 'De Causis Mortis à Danis gentilibus contemptæ,' 4to; 5. 'Antiquitatum Danicarum Libri tres,' 4to, 1689; 6. 'De Legendis Libris,' 7. 'Orationes et Carmina.' He left also, but unfinished, an 'Ecclesiastical History of the North.' It was from his work 'De Causis Mortis,' &c., that Gray translated his 'Descent of Odin.' (Moreri, *Diction.*, ii. p. 90; Chalmers, *Biog. Dict.*, vol. iv. p. 74.)

BARTHOLOMEW, ST., the Apostle, is mentioned in the list of the Twelve Apostles appointed by Christ, in Matthew x., Mark iii., and Luke vi. In the first chapter of John the name of Bartholomew is omitted, and that of Nathaniel inserted. It is generally supposed that these names represent the same person. In Acts i. Bartholomew is named as present at the gift of tongues. This is all that is positively known of him, except that he was a native of Galilee. Tradition, as handed down to us by many ancient writers, records that he proceeded to preach the Gospel in India. On his return, St. Bartholomew met St. Philip at Hieropolis in Phrygia, and Chrysostom relates that he preached Christianity in some parts of Asia. Nothing certain is known of the time, place, or manner of his death. The Greek and Roman Catholic churches agree in fixing the place at a town on the Caspian Sea. The mode was crucifixion, according to the Greeks; the Roman Catholics adding being flayed alive. Michel Angelo, in the Sixtine Chapel, has depicted the apostle as holding his skin in one hand, and the cross in the other. No writings of any sort have descended to us from St. Bartholomew. Two works, 'The Writings of Bartholomew the Apostle,' and 'The Gospel of St. Bartholomew,' are mentioned by writers within the first four centuries of the Christian era, but they no longer exist, and are deemed to have been spurious. The English church holds the festival of St. Bartholomew on the 24th of August. The relics of the saint, after many changes, are said to rest under the high altar of St. Bartholomew's church at Rome.

BARTOLI, DANIELE, was born at Ferrara, in 1608. At the age of fifteen he entered the Order of the Jesuits. He was very desirous to go to India, to join the missionaries of his order, who were then engaged in spreading Christianity through the East; but his superiors, judging that he would be more useful at home, employed him as a preacher in various parts of Italy. As he was proceeding to Palermo, to preach there during the Lent of 1646, he was shipwrecked on the island of Capri, and afterwards continued his voyage in another vessel. Although he had lost the manuscript of his sermons, he contrived, by means of a few fragments which he had preserved, and with the assistance of a good memory, to go through his 'Quaresimale' of about forty sermons, to the satisfaction of the audience. In 1650 he was sent for to Rome by the Father-General, and commissioned to write the history of the Order in the Italian language. He divided his subject by treating successively of the different parts of the world in which the Order had established itself. He began with Asia, 'Istoria della Compagnia di Gesù, l'Asia, parte prima,' fol., Roma, 1653. In this volume he treats of the first missionaries sent by the Jesuits to the East, beginning with Francisco Xavier, who was styled the Apostle of the Indies. He describes the first success of the missions on the Malabar and Coromandel coasts, at Malacca, &c. The work may serve to a certain extent as a supplement to Barro's 'Asia Portugueza.' Bartoli published next, 'Il Giappone, seconda parte dell'Asia,' fol., Roma, 1660;—perhaps the most interesting of his works. The rapid diffusion of Christianity in

Japan, and its subsequent total eradication by fire and sword, are remarkable historical events. Bartoli's narrative embraces the whole history of Christianity in Japan, from the landing of its first preacher, Xavier, in 1549, till its complete extinction in 1637, when Japan was closed against all Europeans, with the exception of the Dutch, who were allowed to trade at the harbour of Nangasaki; an exception which has continued in force till our own day, when the treaties of England and America with Japan concluded in 1855, have in some measure opened the country to the British and American commerce. Bartoli gives a very good sketch of the character and habits of the Japanese.

Bartoli's next publication was 'La Cina, terza parte dell' Asia,' fol., Roma, 1663. This work, which embraces also the missions to Cochin China and Tonkin, concludes Bartoli's account of Asia—an account replete with interest, for these may be looked upon as the heroic times of the Order of Jesuits. He next published 'L'Italia, prima parte dell' Europa,' fol., Roma, 1673;—and 'Dell' Inghilterra, parte dell' Europa,' fol., Roma, 1667. This is a history of the English Catholics, principally under Elizabeth and James I.: the author passes rapidly over the reign of Mary, "who," he says, "was obliged to use the sword, in order to cut off the mortified limbs of the nation, for fear they should infect the rest." Bartoli wrote also the life of Ignatius de Loyola, the founder of the Jesuits, 'Vita e Istituto di S. Ignazio,' fol., Roma, 1689; and the lives of the Generals Caraffa and Borgia, and other distinguished members of his order. These various works contain a vast quantity of materials for the history of the first century of the Society of Jesuits. But he wrote also several books on morality: 'La Ricreazione del Savio,' Milano, 1660; being considerations on the wonders of nature, from which he derives moral and religious arguments for the conduct of a wise man; 'Deila Geografia trasportata al Morale,' Roma, 1664; and 'L'Uomo di Lettere difeso ed emendato,' in which he gives much excellent advice to men of letters—on their conduct, their pursuits, and their style. This work went through many editions in Italian, and has been translated into English, by Thomas Salisbury, 8vo, London, 1668.

Bartoli wrote treatises on several physical phenomena—on sound and hearing, 'Del Suono, de' Tremori armonici, e dell' Udito,' 4to, Roma, 1679; on ice, 'Del Ghiaccio, e della Coagulazione,' 4to, Roma, 1681; on the depression and expansion of quicksilver in tubes, 'La Tensione e la Pressione disputanti qual di loro soetenga l'Argento Vivo ne' Cannelli dopo fattone il vuoto,' 12mo, Venezia, 1679.

Bartoli also wrote several works on the Italian language: 'Il Torto e il Diritto del non si, può,' 12mo, Roma, 1655, a work much esteemed; and 'Dell' Ortografia Italiana,' ibid. 1670. He contributed also to Mambelli's work called 'Cinonio, Osservazioni sulla Lingua Italiana,' one of the best works on Italian grammar. An edition of Bartoli's minor works, including some of his sermons, was published at Venice, 3 vols. 4to, 1716-17. A new edition of Bartoli's works was a few years back brought out in Italy.

Bartoli was appointed Rector of the Gregorian or Roman College in 1671. He died at Rome, January 13, 1685, aged 77 years.

(Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*; and Bartoli's works above quoted.)

BARTOLI, PIETRO SANTO, an Italian painter and engraver, born at Perugia in 1635. As an engraver he obtained a great reputation, more however from the subjects and the number of his prints than for any particular excellence of execution. He was the scholar of Nicholas Poussin, from whom he probably, in some degree, derived his great love of the works of ancient art. As a painter he did very little beyond copying, in which he was so excellent, that even Poussin himself is said to have had difficulty in distinguishing between his own pictures and the copies made of them by Bartoli. Bartoli had a correct appreciation of the merits of Greek design, and though technically his prints have little excellence, they are in most cases true to their originals. His prints, mostly etchings, which amount to many hundreds, are chiefly from ancient basso-relievi or paintings in the ruins in or about Rome and other Italian cities. He was also a printseller, and established a business in Rome, which was continued after his death by his son Francesco Bartoli. P. S. Bartoli died in 1700.

Winckelmann was a great admirer of the works of Bartoli, and recommends young artists to study them in order to acquire a proper appreciation of ancient art. They are free, but slightly executed, and all in the same style. The following are among the principal collections executed by Bartoli:—'Admiranda Romanarum Antiquitatum ac Veteris Sculpturæ Vestigia,' with remarks by Bellori; 'Romanæ Magnitudinis Monumenta'; 'Veteres Arcus Augustorum triumphus insignes, ex reliquiis quæ Romæ adhuc supersunt'; 'Le Pitture Antiche delle Grotte di Roma e del Sepulchro de' Nasoni'; 'Gli Antichi Sepolchri, ovvero Mauolei Romani ed Etruschi, trovati in Roma'; and 'Recueil de Peintures Antiques imitées fidèlement, pour les couleurs et pour les traits, d'après les dessins coloriés faits par P. S. Bartoli,' Paris, 33 pl. folio, 1757. Of the last work thirty copies only were published of the first edition: a second but inferior edition was published in 1787, with a few additional plates.

(Pascoli, *Vite de' Pittori, &c. Moderni*; Lanzi, *Storia Pittorica, &c.*; Heineken, *Dictionnaire des Artistes, &c.*)

BARTOLOMEO, FRA. [BACCIO, DELLA PORTA.]

BARTOLOZZI, FRANCESCO. This distinguished engraver was born in Florence in 1730, or according to some authorities in 1725. He received his first instructions in drawing under Gaetano Biagio and Ignazio Hugford, in the Florentine academy. Here his acquaintance commenced with Giovanni Cipriani, with whom his name became afterwards intimately associated by their joint productions in art. Bartolozzi commenced engraving under Joseph Wagner, of Venice, and when the term of his engagement with that master had expired, he married a Venetian lady, and went to Rome, whither he had been invited by Cardinal Bottari. Here he produced his fine plates from the life of St. Nilus, and a series of portraits for a new edition of Vasari. Having completed these works he returned to Venice, where he was engaged by Mr. Dalton, librarian to George III., to engrave a set of drawings by Guercino, which having accomplished, he accepted an invitation from Mr. Dalton to remove to England, and to continue engraving for him on a stipend of 300*l.* per annum. The series of plates from Guercino were completed in this country. Some of the earliest performances of Bartolozzi in England were designs for tickets for the Opera House. Bartolozzi then produced his engraving of Clytie, after Annibale Carracci, and that of the Virgin and Child, after Carlo Doles. These plates are well-known; they are in the highest degree brilliant and spirited, and would alone have been sufficient to establish the name of Bartolozzi as an engraver of the very highest order. A style of dotted engraving printed in red ink was introduced about this time, a bad and meretricious practice, the success of which was in great measure attributable to the example of Bartolozzi. A prodigious number of the paintings and drawings of Cipriani, who had likewise settled in England, were engraved by Bartolozzi; the styles of the painter and engraver harmonise admirably; grace, elegance, and suavity, are the characteristics of each, and their works for a considerable time held almost unrivalled possession of the public favour. Bartolozzi showed however that when engaged on the works of more efficient masters he could transmit them to the copper with adequate force and effect. Examples of this may be seen in the engravings of Prometheus devoured by the Vulture, after Michel Angelo; the Adulteress before Christ, after Agostino Carracci; Rebecca hiding the Idols of her Father, after Pietro da Cortona; St. Luke painting the Portrait of the Virgin, after Cantarini; and various others. One of Bartolozzi's earliest patrons was Alderman Boydel, for whose Shakspeare Gallery he engraved a number of fine plates. Among his minor works, his etchings in imitation of the great masters, and of the Marlborough gems, are proofs of his versatile and exquisite taste.

In the year 1802 Bartolozzi received an invitation from the Prince Regent of Portugal to settle at Lisbon, as superintendent of a school of engravers, with a salary of 100*l.* per annum, to which was annexed a handsome residence and the profits of the engravings. Bartolozzi left England in his seventy-fifth year, and was received at Lisbon with all the respect due to his distinguished talents. He died in that capital in his eighty-eighth year. His private character was in the highest degree amiable, and it may be mentioned, among many other instances of his kind and generous disposition, that he finished gratuitously a plate which had been commenced by Ryland, having been requested to do so by that unhappy man when under sentence of death for forgery. Several of Bartolozzi's pupils rose to eminence; among them, Cheesman, Sherwin, Tomkins, and the two Vendramini.

BARTON, BENJAMIN SMITH, was born in the year 1766 at Lancaster, in Pennsylvania. His father was a respectable episcopal clergyman, who divided his time between the duties of his sacred office and the pursuit of natural history, especially of mineralogy; but he died when the subject of this notice was only fourteen years old, leaving his children so ill-provided for, that the early part of his son Benjamin's life was an incessant struggle with want and poverty. In this struggle he, by indomitable perseverance, overcame the difficulties of his lot. After gaining the essential parts of a learned education under Dr. Andrews of Philadelphia, Mr. Barton prosecuted his medical studies in the university of that city, where he distinguished himself so much by his acquirements in science as to secure the friendship of his uncle, Dr. Rittenhouse, who proved ever after his father and supporter. In 1785 Mr. Barton accompanied his uncle and the other American commissioners in fixing the western boundary of Philadelphia. On this occasion he was led into some curious investigations concerning the manners of the American Indians, their history, and their traditional medicines, by which he gained considerable reputation. When about twenty-one, Mr. Barton proceeded to Edinburgh, with a view to complete his medical education. He remained there about two years, when, on account of some dissatisfaction with two of the professors, who he fancied did not show him sufficient attention, he went to Göttingen to graduate, although he had distinguished himself at Edinburgh by gaining the Harveian prize of the Royal Medical Society for his dissertation on the medical qualities of the herbane. Upon his return from Europe Dr. Barton established himself in Philadelphia as a physician, and soon found some practice. When only twenty-four he was appointed professor of natural history and botany in the College of Philadelphia, and thus was the earliest teacher of natural science in the transatlantic world, an office the duties of which he continued zealously and successfully to discharge for twenty-six years. In 1802 Dr. Barton was elected vice-president of the American Philosophical Society; when thirty

he became professor of materia medica; upon the death of Dr. Rush he succeeded him in the chair of the practice of medicine, which he held till his death; and in the year 1809 he became president of the Philadelphia Medical Society, the highest mark of respect for professional talent which it was in the power of his fellow-citizens to bestow. In a short time however his incessant labours, and the heavy duties of his professional avocations, told upon his constitution. At last, after visiting Europe in a vain attempt to restore his shattered powers, he died in December 1815.

The writings of Dr. Barton consist chiefly of papers upon various subjects relating to the natural history and antiquities of North America, and an elementary work on botany, which passed through two American editions. Dr. Barton was the first person to notice the curious power of camphor when steeped in water to revive faded flowers, showing it to be a vegetable stimulant of peculiar energy. When his circumstances became easy, Dr. Barton afforded valuable assistance to those labourers in science who were less favourably situated. At his private charge the late Frederick Pursh was sent to the Alleghany Mountains and the western territory of the Southern States for the sake of exploring their vegetable productions; on which occasion he acquired the most valuable part of the materials from which he subsequently prepared his American 'Flora.' In 1810 Dr. Barton enabled Mr. Nuttall to visit the northern and north-western parts of the United States and the adjoining British territories with a similar object in view: how large an accession of discovery resulted from this also is well known from the works both of Pursh and of Nuttall himself. These two botanists agreed to name one of their discoveries 'Bartonia,' in honour of their patron.

(*Biographical Sketch of Professor Barton*, by his nephew, Dr. William P. C. Barton.)

BARTON, BERNARD, was born in London in 1784. His parents were members of the Society of Friends, and to the tenets of that sect Bernard Barton always adhered. In 1806 he went to Woodbridge in Suffolk; and there in 1810 he entered as a clerk the banking house of Messrs. Alexander, in whose employment he continued almost to his death. Bernard Barton first claimed public attention as a poet in 1812, by the publication of a volume of 'Metrical Effusions.' This was followed in 1820 by a volume of 'Poems,' and thenceforward as long as he lived he continued to issue at intervals either brief occasional pieces, or, though much more rarely, a poem of greater length and loftier pretensions.

Bernard Barton attracted an amount of attention and popularity far beyond that to which his poetic merits would seem to have entitled him. This was perhaps mainly owing to his presenting the then unusual phenomenon of a Quaker poet—the title indeed by which he came to be commonly known; but it likewise no doubt was partly due to the evidently unaffected tone of simple religious earnestness which pervades all his writings. He wrote with ease; and like most easily written poetry, his verses are more characterised by fluency than power. But though often diluted almost to feebleness, there is a vein of natural feeling and quiet unobtrusive benevolence running through his verses, which render them pleasing to all but the more critical class of readers. Barton was a man of refined habits; a lover of nature, and fond of paintings and other works of art to a degree then very uncommon among members of his sect. His moral character was blameless, and few men in his position of life won so wide and general a share of esteem as did Bernard Barton. Some years before his death he received, through the instrumentality of Sir Robert Peel, the grant of a pension of 100*l.* per annum. He died suddenly of spasm in the heart, February 19, 1849. Besides the works noticed above, Barton published 'Napoleon and Other Poems,' 1822; 'Poetic Vigils,' 1824; 'Devotional Verses,' 1826; 'Household Verses,' 'New Year's Eve,' and numerous occasional verses and pieces published separately, and in magazines, annuals, &c.

(*Memoir*, prefixed to his Poems; *Gentleman's Magazine*, 1849.)

BARTON, ELIZABETH, the 'holy maid of Kent.' Respecting the early life of this woman we possess no information. She first becomes known to us in 1525, when, while a servant at an inn at Aldington in Kent, she began to acquire a local reputation for sanctity and miraculous endowments. She was subject to fits of an epileptical character, and, in the paroxysms of her disorder, vented her feelings in incoherent phrases and exclamations, which one Richard Master, parson of Aldington, took advantage of to make people believe that she was an instrument of divine revelation. Master and Dr. Bocking, a monk of Canterbury, took her under their direction, and instructed her in the tricks she should play. At first it is probable that she was simply their instrument, but she soon appears to have become a kind of accomplice, though we cannot perhaps fairly consider her, in any part of her career, as of perfectly sound mind. A successful prediction lent its aid to the general delusion. A child of the master of the inn happened to be ill, when Elizabeth was attacked by one of her fits. On recovering, she inquired whether the child was dead? She was told that it was still living. "It will not live, I announce to you; its death has been revealed to me in a vision," was the answer. The child died, and Elizabeth was immediately regarded as one favoured by Heaven with the gift of prophecy. She soon after entered the convent of St. Sepulchre's at Canterbury, and became a nun.

In this new situation her ecstasies and revelations were multiplied,

and she became generally known by the appellation of the 'holy maid of Kent.' Several persons of distinction, "nobles as well as spiritual persons," to quote from the statute, believed in her divine mission. Bishop Fisher, the most honest prelate of his time, and Archbishop Warham, a learned and amiable man, countenanced her pretensions; and, above all, the strong intellect and upright heart of Sir Thomas More did not secure him against the errors of his age. (See Cromwell's letter to Fisher in the Appendix to Burnet. Fisher's speech in defence of himself in the affair of the Maid of Kent is quoted at length in the 'Parliamentary History,' vol. i. p. 520, from Collier.) At a subsequent time, shortly before his execution, More changed his tone, and declared her, in his letter to Cromwell, to be "a lewd nun," and a hypocrite.

Had this poor creature confined her prophecies to the common occurrences of life, or even to the current topics of religious controversy, it is more than probable that she would have been permitted to die in peace; but, led by her zeal, or more probably worked upon by others, she boldly prophesied against evil-doers in high places, and in reference to the divorce from Catherine and marriage of the king with Anne Boleyn, declared "that she had knowledge by revelation from Heaven that God was highly displeased with our said sovereign lord, and that if he proceeded in the said divorce and separation and married again, he should no longer be king of this realm; and that, in the estimation of Almighty God, he should not be king one hour, and that he should die a villain's death." She was at the time so popular, and so extensively patronised by many of the clergy, and such pains were taken on their part to diffuse her sentiments respecting the divorce, that the government at length proceeded to take active measures against her and her adherents. Accordingly, in November 1533, the nun, with five priests and three lay gentlemen, her accomplices, were brought before the Star Chamber and sentenced to do public penance as impostors at St. Paul's Cross. It is stated by the more zealous anti-Romish writers, that the nun did confess herself to be an impostor, and that she was tempted to claim inspiration at the instigation of the devil; but it is much more probable that a false confession was obtained from her with the hope of saving her life, than that a simple woman should have contrived and carried on, for many years, a system of complicated mental and physical imposture. But the nun's confession, whatever were its motives, availed her nothing. From the pillory she and her companions were led back to prison, where they lay till the following January, when they were attainted of high treason. On the 21st April 1534, the nun was beheaded at Tyburn, together with the five priests.

BARTSCH, ADAM VON, a distinguished designer and engraver, was born at Vienna in 1757. He was educated in the School of Engraving at Vienna under Professor Schmutzer, and distinguished himself in his sixteenth year by a set of engravings of all the gold and silver medals struck by order of the Empress Maria Theresa, through which he obtained the appointment of scribe in the royal library. In 1781 he was appointed keeper of the prints of the royal collection, which led eventually to the publication of his well-known work, 'Le Peintre-Graveur,' in 21 vols. 8vo, 1803-21, the description of the greater part of the works of the principal engravers of Europe, and to which he now chiefly owes his reputation. He is also the author of several similar works on a smaller scale, but they are all more descriptive than critical. His etchings are numerous, amounting to 505, dating from 1782 until 1815, including imitations of old etchings and drawings, prints from his own designs, and from the works of other masters: of these a catalogue was published by his son in 1818. Bartsch completely re-arranged, and made considerable additions to, the immense imperial collection of prints at Vienna.

In 1812 Bartsch was decorated with the order of Leopold, and in 1816 he was appointed principal Custos of the Imperial Library of Vienna; he had also the titular rank of hofrath, or aulic-councillor. He died at Vienna in 1821.

Bartsch was the author of the following works, among others, published at Vienna:—'Catalogue Raisonné des Dessins Originaux des plus Grands Maîtres Anciens et Modernes, qui faisoient partie du Cabinet de Prince Ch. de Ligne,' 1794; 'Catalogue raisonné des Estampes Gravées à l'Eau Forte par Guido Reni et ceux de ses disciples, S. Catarini, Jean André, Elizabeth Sirani, et Laurent Loli,' 1795; 'Catalogue raisonné des Estampes qui forment l'Œuvre de Rembrandt et ceux de ses principaux Imitateurs, composé par Germain, Helle, Glomy, P. Yver,' nouv. ed., 1797; 'Catalogue raisonné de toutes les Estampes qui forment l'Œuvre de Lucas de Leyde,' 1798. He published also in 1797 an edition of the 'Triumph of the Emperor Maximilian I.,' with a French translation of the old German text, 'Le Triomphe de l'Empereur Maximilien I., en une Suite de Cent Trente-cinq Planches,' &c.

BARUCH. Among the various individuals called by the name of Baruch, the most important was Baruch, the scribe and assistant of the prophet Jeremiah. The warnings, denunciations, and prophecies of Jeremiah were continued during the reigns of Josiah, Jehoiakim, Jehoiachin, and Zedekiah, kings of Judah. In the fourth year of the reign of Jehoiakim, about B.C. 607, while Jeremiah was closely confined, he received a divine command to cause all the prophecies which he had uttered to be written in a roll. He accordingly summoned Baruch, the scribe, who wrote from the mouth of Jeremiah all the words of his former denunciations. Baruch afterwards read the roll before the

people, and also before the princes. Having heard the commencement of the roll, Jehoiakim cut it in pieces, and cast it into the fire. Jehoiakim commanded his servants to apprehend both the prophet and the scribe, but they were already concealed (B.C. 606). After the destruction of Jerusalem, when Nebuchadnezzar led the Jews captive to Babylon, Baruch and his master Jeremiah obtained permission to remain in Palestine; but both were afterwards carried into Egypt by Johanan-Ben-Kereach, B.C. 588. (Comp. Jer. xxxii. 12-16; xxxvi. 4, 17, 27, 32; xliii. 3-6; xlv. 1, 2: 'Josephi Antiquitates,' x. 9, 1.) From some of these passages we learn that Baruch was present at the destruction of Jerusalem. Concerning the close of Baruch's life there exists a diversity of opinion. According to one tradition, Baruch died in Egypt; another asserts that he went from Egypt to Babylon, and died there twelve years after the destruction of Jerusalem, leaving a celebrated disciple in the person of Ezra, the scribe, and subsequent leader of the Jews.

The most ancient copies of the book of Baruch still extant are written in Greek; but, on account of supposed Hebraisms in the style, some learned men are of opinion that it was originally written in Hebrew. It has been published, with the rest of the Apocrypha, in a Hebrew translation, by Seckel Isaac Fränkel, Leipzig, 1830. The authenticity of the book of Baruch was not recognised either by the ancient Jews or the fathers of the Christian Church; but the Council of Trent anathematizes those who exclude it from the canon of the Old Testament. Further information concerning the book of Baruch may be found in the 'Introductions' to the Old Testament by Eichhorn, Jahn, Berthold, De Wette, and others.

(Grüneberg, *Exercitatio de Libro Baruchi Apocrypho*, Gött. 1796, 8vo.)

BASAITI, MARCO, one of the best of the early Italian painters, was born of a Greek family in the Friuli, probably about the middle of the 15th century. He lived chiefly in Venice, where he was the rival of Gian Bellini, to whom he was superior in some respects, especially in composition, in accessory groups, and in the management of the landscape or scene. Some of Basaiti's works are still, for colour, among the most brilliant paintings extant. There are several of his works in Venice, upon one of which, in the church of San Pietro di Castello, is the date of MDXX; and in the church of San Giobbe there is an excellent picture of Christ praying in the Garden, with the date 1510. Among his other best known paintings are an Ascension of the Virgin, in the church of Santa Maria degli Angeli, and an Assumption, in that of St. Peter and St. Paul; but his masterpiece is the Calling of St. Peter and St. Andrew, in the Academy of Venice, formerly in the old church Della Certosa; it is marked MDXL M. BAXIT. There is a repetition of it on wood in the Gallery of Vienna, marked, according to Mechel, 'Marcus Baxaiti f. 1515.' There is a beautiful Deposition from the Cross, by Basaiti, in the Gallery of Munich, cabinet xviii. (Mocchini, *Guida per la Città di Venezia*, 1815; Vasari; Lanzi, &c.)

BASEVI, GEORGE, an eminent architect, was born at Brighton in 1794. He was placed as a pupil with Sir John Soane, R.A., in whose office he remained for six years. He then made a professional tour through Italy and Greece for three years. He commenced practice as an architect in 1819. During his comparatively short career Mr. Basevi was employed in the construction of various descriptions of buildings, scarcely any one of which is without manifest evidence of careful study and well-cultivated taste. Among the more extensive of his works may be mentioned Belgrave-square, which was erected entirely from his designs. The churches at Brompton, Twickenham, Hove, &c., show his acquaintance with the requirements of ecclesiastical architecture. St. Mary's Hall at Brighton may also be mentioned among his more successful efforts. But his great work is the Fitzwilliam Museum at Cambridge, one of the most ornate yet chaste and effective classical edifices erected in England during the present century. It was not quite finished at his death, and, like the Conservative Club-House, St. James's-street, another of his latest works, executed by him in conjunction with Mr. Sidney Smirke, it shows that he was rapidly throwing off the trammels of precedent, and giving his fine taste and attainments fuller and freer play. But his career was suddenly cut short by a lamentable accident. Whilst examining, in company with the Dean of Ely, the works in the Bell Tower of Ely Cathedral, the restoration of which was being conducted under his direction, his foot caught against a nail in a beam from which the flooring had been removed, and he fell through an aperture on to the top of the arch under the tower, a distance of 40 feet. He died almost instantly, October 16, 1845, aged 51. The Fitzwilliam Museum was finished under the direction of Mr. Cockerell.

(*Builder*, 1845; *Gentleman's Magazine*, 1845.)

BASIL, or BASILIUS, bishop of Ancyra, A.D. 336, was ordained to that office by the bishops of the Eusebian party in the room of Marcellus, whom they had deposed; but Basil was himself excommunicated and his ordination annulled in the Council of Sardica in 347, though he still retained the see. In 351 he attended the Second Council of Sirmium, where he disputed successfully against Photinus. He was one of the greatest enemies to the Arians, but was still considered as the head of the Semi-Arians, who maintained that the Son was similar to the Father in his essence, not by nature, but by a peculiar privilege. This opinion Basil procured to be established by a council held at Ancyra in the year 358, and subsequently defended it both at Seleucia and Constantinople against the Eudoxians and

Acacians, by whom he was deposed in 360. St. Jerome informs us that Basil wrote a book against Marcellus, his predecessor, a 'Treatise on Virginity,' and some other smaller pieces, of which no remains are extant.

BASIL, or BASILIUS, commonly called **ST. BASIL**, and, on account of his learning and piety, surnamed the Great, was born at Caesarea in Cappadocia, in the year A.D. 326; Lardner says in the year 328 or 329. His father was named Basilius, and his mother Emmelia. In his earlier years he received instruction from his father, but went afterwards and studied at Antioch, at Constantinople, at Caesarea, and at Athens. At Athens Basil formed a close intimacy with Gregory of Nazianzus. He returned to his native country about the year 355, and taught rhetoric. Some time after this he travelled into Syria, Egypt, and Libya, to visit the monasteries of those countries. Upon his return home he instituted an order of monastic life in the province of Pontus. Eusebius, who had succeeded to the bishopric of Caesarea in 362, conferred the order of priesthood upon Basil, who some time after, upon some difference with the bishop, retired to the solitude of his monastery, but was reconciled to him about three years after. Upon Eusebius's death in the year 370, Basil was chosen his successor. It was with some reluctance that he accepted this dignity; but no sooner was he raised to it than the emperor Valens began to persecute him because he refused to embrace the doctrine of the Arians, of which he and Gregory of Nazianzus were strenuous opponents. Valens ceased however at length to molest Basil, who now endeavoured to bring about a re-union between the eastern and western churches, which had been divided upon some points of faith, and in regard to Meletius and Paulinus, two bishops of Antioch. The western churches acknowledged Paulinus for the legal bishop; Meletius was supported by the eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was also engaged in some contests relating to the division which the emperor had made of Cappadocia into two provinces. St. Basil had likewise some disputes with Eustathius and Apollinaris, against both of whom he wrote; and in fact he took a part in most of the controversies of his age. He died January 1, 379, his constitution being much impaired by the austerities of a monastic life.

Cave has given a list of St. Basil's works. Lardner says that many writings have been ascribed to him without ground. Several of his detached pieces were printed before the year 1500; but the first edition of the whole works, in Greek, issued from the press of Frobenius, fol., Basel, 1532, with a preface by Erasmus. The best edition is that which was published by the Benedictines of the Congregation of St. Maur, Greek and Latin, 8 vols., folio, Paris, 1721-30; the two first under the care of Père Garnier; the third, after Garnier's death, by Père Maran. Garnier took great pains in distinguishing the spurious from the genuine works of St. Basil. M. Herman, a doctor of the Sorbonne, published a 'Life of St. Basil,' 2 vols., 4to, Paris, 1764.

Syncellus ('Chronog.,' p. 203) ascribes to Basil a new recension of the 'Septuagint,' which he says was done with great care. The correspondence of Libianus and Basilius is printed in the edition of the 'Epistles of Libianus,' by J. C. Wolf, Amst., 1738, 1 vol. folio. Though Libianus was not a Christian, this does not appear to have disturbed the good understanding between Basil and the schoolmaster of Antioch.

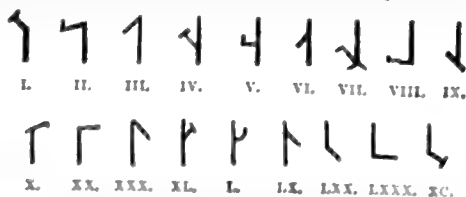
BASILIUS, the Macedonian, emperor of Constantinople, was born of poor parents in a village of Macedonia, about A.D. 826. When 25 years of age he proceeded to Constantinople to seek for better fortune. He there found a friend in the superior of a monastery, who introduced him to the service of an officer of the court of the emperor Michael III. Having become known to that sovereign by vanquishing a giant Bulgarian in single combat, he quickly gained the emperor's favour, and became his chamberlain in 861. He soon after took a wife, who was a concubine of Michael. The patrician Bardas, a relation of the emperor, and upon whom the title of Cæsar had been conferred, became jealous of Basilius, and the Macedonian adventurer, fearing his machinations, anticipated him by accusing him of conspiring against the emperor. Although exculpated, Bardas was soon after assassinated in the emperor's tent by Basilius, who was made by Michael his colleague in the empire in 866. Michael rendering himself odious by his cruelty and debauchery, Basilius remonstrated with him in vain; and when the emperor attempted to depose him, Basilius, with some officers of the palace, when the emperor one evening retired to his room in a state of intoxication, murdered him in his bed (867).

Basilius was now proclaimed emperor; and his conduct on the throne, which he had obtained through crime, was wise and equitable. He re-established order in the empire, enforced the strict administration of justice, corrected the abuses that had crept into every branch of the administration under the profligate reign of Michael, and began the compilation of a code of laws, which was completed by his son and successor Leo, but has retained the name of Basilius. He assembled a general council at Constantinople in 869, to which Pope Adrian II. sent his legates, in which a temporary reconciliation between the eastern and the western churches was effected. Basilius carried on the war in Apulia against the Saracens, at first as an ally of the emperor Ludovicus II., but afterwards quarrelled with him and withdrew his troops. He was more successful against the Saracens in

Asia, recovered the greater part of Asia Minor, and in 872 carried the arms of the empire beyond the Euphrates, where they had not been seen for a long time. He defeated the Paulicians, a sect that had established itself in Pontus, and had been for many years in a state of revolt against the empire. Basiliius entered into a treaty of friendship with the Russians of Kiev, and sent them an archbishop, who converted many of that nation to Christianity, and from that time the Russians began to acknowledge the authority of the Greek Church. In 880 the Greeks lost Syracuse, which was taken by the Saracens after a long siege. Basiliius died in 886, of wounds which he received from a stag while hunting. He left a book of advice addressed to his son Leo, which is divided into 66 short chapters, containing many good maxims for his conduct. It has been published under the title of 'Basilli Imperatoris Exhortationum Capita LXXVI. ad Leonem filium cognomento philosophum,' Paris, 1584, 4to, by F. Morel; and also at Göttingen, 12mo, 1674, by Just Von Dransfeld. Another work by Basiliius, also addressed to Leo, was published by A. Mai in vol. ii. of his 'Vatican Collection.'

BASILIIUS II., emperor of the east, was the son of the Emperor Romanus the younger, and was born in A.D. 958. Upon the death of Romanus in 963, the crown was usurped by Phocas, who, six years after was put to death by John Zimisoes. Zimisoes took the crown for himself, but acknowledged, as his successors, Basiliius, and his younger brother Constantine, who were then minors. When Zimisoes died in 975, the two brothers were proclaimed emperors. The whole reign of Basiliius was one continual warfare against the Saracens, the Bulgarians, the Slavonians, the Emperor Otho III., and the Longobard dukes of Benevento. The war against the Bulgarians was the most obstinate, but it was also the most successful. It began in 981, and lasted till 1014, when Basiliius defeated Samuel, king of the Bulgarians, and ravaged the country round Philippopolis. Being embarrassed in his march by 15,000 prisoners whom he had made, Basiliius divided them into companies of 100 each, and then caused their eyes to be pulled out, excepting only one man in each company, who was to show his companions the way. In this manner they returned to King Samuel, who was so horrified at the sight that he fell into a swoon and died two days after. In 1019 Basiliius had subdued the whole country of the Bulgarians as far as the Danube, when it was made a Greek thema, under a ducal governorship. Wlodimir, grand-duke of the Russians, married Basiliius's sister, after having received baptism in 988, and abolished paganism throughout his dominions. Basiliius died in 1025, after a reign of fifty years. His brother Constantine, who was nominally his colleague, but had no power during his brother's life, succeeded him as sole emperor after his death.

BASING, JOHN, or DE BASINGSTOKE, who received his name from the place of his nativity in Hampshire, was an extraordinary person for his time. Though the date of his birth does not appear to be fixed, we know that he was alive in the year 1230, and studied not only at Oxford and Paris, after the custom of the age, but also at Athens; a fact remarked by Leland as uncommon in the history of English scholars at that time, who seldom proceeded farther eastward for the prosecution of their studies, and improvement in learning, than Rome or Venice. Leland says that at his return he brought with him into England various Greek manuscripts, which, together with his proficiency in that tongue, caused Hugh Grosstête, bishop of Lincoln, a great restorer of that language, to promote him to the archdeaconry of Leicester. It was upon Basing's information, as Matthew Paris tells us, that Grosstête sent to Athens for a Greek manuscript entitled 'The Testaments of the Twelve Patriarchs,' which, when obtained, he translated into Latin. The translation was printed among the 'Orthodoxographia,' fol., Basel, 1555. Matthew Paris tells us that John de Basing introduced into England a knowledge of the Greek numeral letters: "This Master John, moreover, brought the Greek numeral figures into England, together with their symbols, and the knowledge of their import, and explained them to his particular friends. By which figures also letters are represented; and, what is most remarkable, any number is represented by a single figure, which is not the case in the Roman numerals, or in ordinary arithmetic." ("De quibus figuris hoc maxime admirandum, quod unica figura quilibet numerus representatur, quod non est in Latino vel in Algoriano.") Matt. Par., edit. 1654, p. 721. The figures however which are given in fac-simile in the 'Variantes Lectiones' (signat. I. on the verso of the leaf) here copied, are neither like Greek letters nor the ordinary Arabic numerals.



Basing met with the invention at Athens, but Matthew Paris, who knew little about these matters, was mistaken in imagining that the Greeks used any such system of notation. The only manuscript of

Matthew Paris in which these numerals are found, is the enlarged work in Bene't College Library, Cambridge. Matthew Paris, in the 'Variantes Lectiones,' already referred to, observes that the units, or single numbers, are all designated by lines bearing to the left, from the chief upright line. Those representing the numbers, from ten upwards, have the adjunct-lines bearing to the right.

Matthew Paris records the death of John de Basing under the year 1252. His works were—1. 'Doctarum Concionum Liber Unus.' 2. 'Particulæ Sententiarum per Distinctiones.' 3. 'Donatus Græcorum,' a translation, probably intended to serve for instruction in the Greek tongue, as the Rudiments of Donatus did for the Latin. 4. 'Concordia Evangeliorum;' this is probably the same work which Leland calls 'Tractatus de Ordine Evangeliorum per annum.' He is said to have written other works, the titles of which are unknown.

BASKERVILLE, JOHN, a celebrated printer, was born at Wolverley, in Worcestershire, in the year 1706. He does not appear to have been brought up to any particular business: in 1726 we find him keeping a writing-school at Birmingham; a little later he, at least occasionally, was employed in cutting inscriptions on tombstones; and in 1745 he engaged in the jappanning business at the same place, by which he acquired considerable wealth. His taste for literature, and the arts connected with it, led him to direct his attention towards the improvement and perfection of the art of printing. The most obvious improvement to be effected was in the form of the letters. Mr. Caslon, previous to Baskerville's attempts at letter-founding, had cut a variety of matrices of more beautiful shapes than those of the Dutch types which up to his time had been imported into England. Baskerville carried the art to a higher degree of perfection, and even now his types would in many respects be considered models. By his unceasing efforts the art of printing was raised to a degree of perfection previously unknown in this country; and so ardently did he prosecute his favourite object, that, according to a letter addressed to Horace Walpole, dated November 2, 1762, he manufactured his own ink, presses, chases, moulds for casting, and all the apparatus for printing.

Baskerville's printing establishment does not appear to have been profitable to him. It may however be remarked that his works now possess a high value, and particularly his editions of some of the classics are highly esteemed by bibliographers, not only in this country, but on the continent. From a passage in his letter to Walpole, it would appear that in 1762 he was desirous of withdrawing from the business: "This business of printing," he says, "which I am heartily tired of, and repent I ever attempted." After 1765 little or nothing issued from his press. It is most likely that the typographical improvement which he was the means of effecting was not sufficiently appreciated at the time, and that his efforts were not very liberally encouraged. The University of Cambridge, it is true, granted him permission to print the Bible in folio, and two editions of the Book of Common Prayer; but at the same time the University required to be made a sharer in his profits by a payment of 20*l.* per thousand copies of the Bible, and 12*l.* 10*s.* for each thousand of the Prayer Book: to the Stationers' Company he had to pay 32*l.* for their permission to print the Psalms, without which the Prayer Book would have been incomplete.

Mr. Baskerville was married to the widow of Mr. Eaves; her maiden name was Ruston. He died without issue, January 8, 1775. He was a man fertile in invention, and of an active mind. By the constant endeavours which he made to attain excellence in each of the various processes connected with the arts of jappanning and printing, they were both brought to a more perfect state—a result which could scarcely have been expected from the exertions of a single individual. Mr. Baskerville was rather eccentric in his habits and opinions. He caused each panel of his carriage to be painted so as to represent a picture of his trades; and in his will he desired to be buried in his garden under a conical building which had formerly served as the base of a windmill, but which he had caused to be converted into a tomb, having an urn on its summit. This tomb was destroyed during the Birmingham riots in 1791. In 1820 some labourers, who were digging for sand on its site, discovered the leaden coffin which contained his remains; and in May 1821 it was opened for inspection. The body did not present the usual appearances of decomposition; the singular state of preservation in which it was found may probably be attributed to the entire exclusion of external air. The shroud was perfect, and a branch of laurel on the breast of the corpse was, though faded, entire. The body was permitted to remain for some time uninterred, but was eventually placed in the vaults of Christ church, Birmingham, where it now remains. Mr. Knott of Birmingham has a portrait of Baskerville in his possession, from which an engraving has been made for Hansard's 'Typographia;' and a fine portrait of Baskerville by Gainsborough is in the possession of Messrs. Longman, the publishers of Paternoster-row.

(Hansard, *Typographia*; Dibdin, *Introduction to the Classics; Notes and Queries*, vol. iv., v., and viii.)

BASNAGE. Few families have produced so many individuals of literary distinction and moral worth as the family of Basnage. Many of its members were zealous and able supporters of Protestantism in France.

1. NICHOLAS BASNAGE, who lived in the middle and latter half of the 16th century, being compelled to leave France on account of his

adherence to the reformed religion, fled to England, and became the minister of a congregation at Norwich. He afterwards returned to France, and became pastor of a reformed church at Carentan.

2. BENJAMIN BASNAGE, the son of Nicholas, born in 1580, was, during fifty-one years, pastor of the church which his father had held at Carentan. Benjamin Basnage was successively a provincial deputy of the Protestant churches in Normandy, and head of the assembly held at Rochelle in 1622. He also signed the project of defence under the title of 'Modérateur Ajoint,' and went to England to solicit aid. The expectations which the French Protestants had entertained of help from James I. not being realised, Basnage proceeded to Scotland to gain the interest of his private friends in that country. On the termination of active hostilities against the Protestants, Basnage returned to France, and was appointed deputy for Normandy in the national synod which was held at Charenton in 1623. The vigour and zeal with which he maintained the interests of the reformed religion rendered him an object of increasing suspicion to the court. The king, by a decree, forbade him to exercise the ministerial functions, and refused him permission to appear as a deputy, and to take a part in the synod held at Charenton in 1631. This synod commenced its session by remonstrances against this decree, which were so forcibly expressed, that the court yielded, and Basnage was admitted to the synod, in the deliberations of which assembly he exercised great influence. He was elected president of the national synod held at Alençon in 1637. Benjamin Basnage died in 1652. His principal work, a treatise on the church ('*Traité de l'Eglise*'), was printed at Rochelle, 1612. He left imperfect a work against the worship of the Virgin.

3. ANTOINE BASNAGE, the eldest son of Benjamin, was born in 1610. He adopted the profession of his father, and was minister at Bayeux. During the renewed persecutions of the Protestants he was, at the age of sixty-five, placed in the prison of Havre de Grace; but his firmness remained unshaken. After the revocation of the edict of Nantes, he escaped to Holland in 1685, and died in 1691 at Zutphen, in which place he had held a pastoral charge.

4. SAMUEL BASNAGE de Flottemanville, son of Antoine, was born at Bayeux in 1638. He preached at first in his native place, but escaped with his father to Holland in 1685. He died a preacher at Zutphen in 1721. The principal works of Samuel Basnage were—'*L'Histoire de la Religion des Eglises Reformées*,' Rotterdam, 1690, 2 vols. folio, republished in 1699; '*De Rebus Sacris et Ecclesiasticis exercitationes Historico-critice, in quibus Cardinalis Baronii Annales ab an. XXXV. in quo Casaubonus desitit expenduntur*,' Traject. 1692, 1717, 4to; '*Annales Politico-Ecclesiastici annorum DCXLV. a Cesare Augusto ad Phocam usque in quibus res imperii ecclesiæque observatu digniores subjunctur oculis erroneeque evelluntur Baronio*,' Rotterdam, 1706, 3 vols. folio.

5. HENRI BASNAGE du Franquenay, the youngest son of Benjamin Basnage, was born on the 16th of October 1615, at St. Mère Eglise, in Lower Normandy. He studied for the bar, and became one of the most able and eloquent advocates in the parliament of Rouen, where he took the oath in 1636. In nearly all the more important causes he was either retained or consulted. His learning was immense and his integrity unsullied. He died in 1695, and left three sons, two of whom will be subsequently noticed; the third, who was in the service of the States-General, died in 1732. His daughter, Magdalen, married, in 1682, M. Paul Baldry, or Baudri, who leaving France after the revocation of the edict of Nantes, was made professor of ecclesiastical history at Utrecht. Henri Basnage's works are, '*Coutumes du Pays et Duché de Normandie, avec commentaires*,' 2 vols. fol., 1678, 1681, 1694; '*Traité des Hypothèques*,' 1687, 1724, 4to. The complete works of Basnage were published in 2 vols. fol., Rouen, 1776.

6. JACQUES BASNAGE de Beauval, the eldest son of Henri, born at Rouen, 8th of August 1653, was the most celebrated member of his family. He was sent when very young to Saumur, to study under the famous Tannequin, or Tannequi, or Tanaquil le Févre, and became the favourite pupil of his master. At the age of seventeen he went to Geneva, already well read in the best Greek and Latin authors, and acquainted with the Spanish, Italian, and English languages. At Geneva, and afterwards at Sedan, he studied theology; and on his return to Rouen he was received into the ministry, September 1676, at the age of twenty-three, and became pastor of the reformed church in that city. He married, in 1684, Anne du Moulin, daughter of Cyrus du Moulin, and grand-daughter of Peter du Moulin.

The church at Rouen being closed by authority in June 1685, Basnage obtained permission from the king to retire to Holland. He settled at Rotterdam, in which place he was a stipendiary minister, until, in 1691, the consistory, influenced by Heinsius, appointed him pastor of a church at the Hague. Here he not only exerted himself in his religious duties with indefatigable zeal, but was also employed in state affairs. He was the medium of a secret negotiation carried on by Maréchal d'Uxelles, plenipotentiary of the French king at the congress of Utrecht, and acquitted himself in this affair with so much ability, that he was afterwards employed in several important commissions. His services at length procured for Basnage the restitution of all his former possessions in France.

Basnage was the personal friend of the Grand Pensionary Heinsius,

and while in Rotterdam had a weekly meeting with Pæts, Bayle, and other scholars. He carried on a correspondence with several princes, noblemen, and ministers of state, and with many scholars in France, England, Germany, and Italy. He was scarcely less esteemed by Catholics than by Protestants. Voltaire said that Basnage was fitter to be a minister of state than of a parish. His health, which till the year 1722 had been remarkably good, then began to decline. He died on the 22nd of September 1723, in his seventy-first year. He left only a daughter, who was married to M. de la Sarraz, minister of war to the King of Poland.

The following are some of his principal works; a complete list would be very long:—'*Examen des Méthodes proposées par Messieurs de l'Assemblée du Clergé de France en 1682*,' Cologne, 1684, 12mo. This work was the foundation of his subsequent reputation. It is well written, but he never affixed his name to it.—'*Réponse à M. l'Evêque de Meaux, sur sa Lettre Pastorale*,' Cologne, 1686, 12mo. This work is against the Pastoral Letter of Bossuet, addressed to the new Catholics; '*Dissertationes Historico-Theologicæ*,' Rotterdam, 1694, 8vo; '*La Communion Sainte, ou Traité sur la nécessité et les moyens de communier dignement*,' Rotterdam, 1688, 12mo. The fifth edition is very much enlarged, and contains a third and fourth book on the conduct of communicants before and after communion, printed at Rotterdam in 1697, in 12mo. There have been several editions of this work, which has been so much admired, even by Roman Catholics, that it has been printed for them at Rouen and Brussels.—'*Histoire de la Religion des Eglises Réformées, &c., pour servir de réponse à l'Histoire des Variations des Eglises Protestantes, par M. de Meaux*,' Rotterdam, 1690, 8vo, 2 vols.: again in 1721, 2 vols. 8vo, and in 1725, 2 vols. 4to; the last edition very much enlarged. This work has been since joined to the History of the Church.—'*Traité de la Conscience, dans lequel on examine sa nature, ses illusions, ses craintes, ses doutes, ses scrupules, sa paix, et divers cas de conscience, avec des Réflexions sur le Commentaire Philosophique*,' Amsterdam, 1696, 2 vols. 8vo. Two editions of this work have been printed at Lyon in 3 vols. 12mo.—'*Histoire de l'Eglise depuis Jésus Christ jusques à présent*,' Rotterdam, 1699, 2 vols. folio.—'*Histoire des Juifs depuis Jésus Christ jusques à présent, pour servir de Supplément à l'Histoire de Joseph*,' Rotterdam, 1706, 5 vols. 12mo.; a new and enlarged edition at the Hague in 1716, 15 vols. 12mo.; translated into English by Thomas Taylor, 1708, fol.—'*Histoire des Juifs, réclamée et rétablie par son véritable auteur M. Basnage, contre l'édition anonyme et tronquée qui s'en est faite à Paris, chez Roulland, 1710, avec plusieurs additions pour servir de sixième tome à cette Histoire*,' Rotterdam, 1711, 12mo. He attacks M. du Pin, who had printed it at Paris, after having changed what he thought proper, without mentioning the author.—'*Annales des Provinces Unies depuis les Négociations pour la Paix de Münster, avec la Description Historique de leur Gouvernement*,' this work, which begins in 1646, carries the annals down to 1684, and Basnage left a plan for conducting it till 1720.—'*Dissertation Historique sur les Duels et les Ordres de Chevalerie*,' Amsterdam, 1720, 8vo. This is a curious work. He also furnished many pieces to his brother, M. Basnage de Beauval, for his '*Histoire des Ouvrages des Savans*.'

7. HENRI BASNAGE DE BEAUVAL, the younger son of Henri Basnage de Franquenay, and brother of Jacques Basnage, born at Rouen, August 7, 1656, followed the profession of his father. On the revocation of the Edict of Nantes in 1687, he took refuge in Holland, and died there, March 29, 1710, aged 54 years. He wrote a '*Traité de la Tolérance des Religions*,' 1684, 12mo; and edited '*L'Histoire des Ouvrages des Savans*,' a widely-circulated journal, which was commenced in September 1687, as a continuation of Bayle's '*Nouvelles de la République des Lettres*,' and terminated in June 1709: it consists of 24 vols., 12mo. Basnage published in 1701 an improved edition of Furetière's '*Dictionary*,' the '*Dictionnaire de Trevoux*' (1704) is only a reprint of this work, without mention of the name of either Furetière or Basnage.

BASSANO, GIACOMO DA PONTE, was born at Bassano in 1510. He was instructed in the elementary principles of painting by his father, Francesco da Ponte, and was afterwards sent to Venice, where he studied under Bonifazio. In a city which abounded with the works of Titian, Parmegiano, and Tintoret, Bassano stood in little need of a particular master; he applied himself with intense assiduity to the general study of those great artists, and, in all that relates to mechanical practice, with extraordinary success; nor are evidences wanting that even in grandeur of style and conception he exhibited at that time a capacity which none who judge him by his later works would suppose him to have possessed. He painted, in front of the Casa Michelli, a fresco representing Sampson destroying the Philistines, parts of which, especially the figure of the hero himself, approximate to the grandeur of Michel Angelo. In the pictures of a Nativity and the Flight into Egypt (the latter for the church of St. Girolamo), he emulated the style of Titian with equal success. But from the time he left Venice his style deteriorated. He no longer even aimed to attain the sober grandeur of the painters under whom he had studied. However lofty the subject, he represented it with a coarse familiarity, often most discordant with the theme.

On the death of his father he returned to Bassano and took possession of his paternal residence, situated on the picturesque banks of the

Brenta. He resided here during the remainder of his life; and his style of landscape, drawn from the scenery which surrounded him, gives something of grandeur even to his least successful performances; his horizons are usually high, and terminate in a range of blue mountains, illuminated by the rising or setting sun. With little power of selection, Bassano had surprising facility in representing whatever he saw. He delighted in rural subjects and their accompaniments, and such was his fondness for painting cattle that he sometimes introduced them without the least attention to propriety. Exteriors and interiors of country-inns were also favourite subjects with Bassano: these he often makes the site for some historical or scriptural subject, but the principal characters are always made subordinate; groups of peasants, the hostess, or the cook, busy among her kitchen utensils, domestic animals, or still life, occupy the prominent places. Little however is lost by this want of subordination, nor is any wish excited to see the superior actors brought more forward; for Bassano, as Sir Joshua Reynolds observes, "painted the boors of the district of Bassano, and called them patriarchs and prophets." His animals however are touched with admirable truth and discrimination; and in spite of all his defects, such is the spirit, clearness, and decision of his touch, the depth and richness of his tones, and the general picturesqueness of his effects, that his works not only command the respect of contemporary artists, but have been always valued by judges of painting for qualities so important in the art. Bassano painted with extraordinary dispatch, and such of his works as were not commissioned were sent for sale to the neighbouring towns of Vicenza, Brescia, Treviso, and Padua, where they found ready purchasers. His fame rose so high that he was invited by the emperor Rudolph II. to settle at his court; but Bassano's attachment to his established habits of life induced him to decline this proposal. He painted for that monarch pictures of the twelve months and the four seasons of the year. Bassano occasionally painted portraits, and several of the most distinguished persons in Venice sat to him during his residence in that city—among them, Sebastiano Venezio, the doge, Tasso, and Ariosto.

In a few instances during his latter practice Bassano showed that the feeling for grand design which he had manifested in his youth was not quite extinguished. His altar-pieces of the Entombing of Christ, in the church of Santa Maria in Vanzo, at Padua; St. Roche interceding with the Virgin for the People infected with the Plague, at Vicenza; and the picture of the Seizure of Christ in the Garden—are distinguished not only by a sublimity in the general effect, but by a grandeur in the character of the figures, resembling the style of the Roman school. Bassano died in February 1592. There is a prodigious number of his pictures in the palaces of Rome and Venice, and they are frequently seen in English collections. There are many engravings from his works.

FRANCESCO DA PONTE, was the son of the preceding, and a painter of considerable merit. Giacomo Da Ponte had four sons who followed his profession. Francesco, the eldest, born in 1548, is called the 'younger Bassano'; he studied with his father and practised in Venice, where he obtained considerable reputation by various altar-pieces, one in particular of St. Apollonia, in the church of Santa Afra, at Brescia. His most distinguished performances were a series of pictures painted for the ducal palace at Venice, commemorative of the leading events in the history of the republic. Francesco threw himself from a window in a fit of delirium, and died on the spot, in 1591.

GIOVANNI DA PONTE was the second son of Giacomo, and born in 1553. He is chiefly known as a copyist of his father's works, which he imitated with such accuracy, that his copies are scarcely distinguishable from the originals: he died in 1613.

LEANDRO DA PONTE, the third son of Giacomo, was born in 1558. He distinguished himself as a portrait-painter, and was knighted by the Doge Grimani, who sat to him. He occasionally painted historical and sacred subjects; among the best are the Birth of the Virgin and the Resuscitation of Lazarus, the former in the church of Santa Sophia, the latter in that of La Carità, at Venice. Leandro died in 1623.

GIROLAMO DA PONTE was the youngest son of Giacomo, born in 1560. He was much employed by his father in copying, but contributed an original performance, an altar-piece of great merit, of St. Barbara and the Virgin, to the church of San Giovanni at Bassano: he died in 1622. The same style predominates in the works of all the Bassanos, which exhibit, with the exception of a few pictures, much more of the manual than the mental capacity of art.

BASSANTIN, or BASSINTOUN, JAMES, was the son of a Scotch laird of that ilk (no doubt Bassendean in Berwickshire). James was educated at Glasgow, and afterwards travelled in the Netherlands, Switzerland, Italy, and Germany. He finally settled at Paris, where he taught mathematics and astronomy, and acquired considerable reputation and some fortune. Of his personal life we know little but that he was addicted to astrology, returned to Scotland in 1562, and adhered to the party of the Earl of Murray against Mary, and died 1568. He wrote various works on mathematics, astronomy, and arithmetic, some of which are now only known by the titles which have been recorded. One of the works which was best known was a 'Discours Astronomique,' Lyon, 1557, which appears to have been translated into Latin by De Tournes (Tornesius), under the title of 'Astronomia J. Bassantini, Scoti,' Geneva, 1559, reprinted, 1613. His

planetary system is that of Ptolemaeus. (Delambre, *Histoire de l'Astronomie Moderne*.)

BASSOMPIERRE, FRANÇOIS DE, Marshal of France, and Captain-General of the Swiss Guards, was born in Lorraine on the 12th of February 1579. His education was, all things considered, excellent for the times in which he lived. Bassompierre tells us, for example, in his memoirs, among other particulars of his studies, that in his seventeenth year he devoted one hour a day singly to the study "of law, of casuistry, of Hippocrates, the ethics and politics of Aristotle," and that, like our own Lord Herbert of Cherbury, whom he resembled in his admiration of the usages of chivalry, he prided himself on his early proficiency in martial exercises, particularly "riding the great horse."

In 1598 Bassompierre, having first visited Italy and Germany, arrived at Paris. He was first introduced to the French king's notice in a ballet, which some young courtiers had got up to amuse Henry on his recovering from an illness, in which the illness, and still more the mode of cure, were held up to laughter. Bassompierre took a part in the ballet, and quickly caught the attention of Henry. The result was a warm friendship on both sides; and Bassompierre became for life a devoted Frenchman.

The incidents of Bassompierre's career are only interesting to the general reader so far as they illustrate the manners of the times. Bassompierre was young, ardent, and accomplished, and distinguished for his personal beauty and courage; and the court of France was at that time one scene of gaiety, intrigue, and licentiousness. In 1609 Bassompierre was on the point of being married to the most beautiful woman in France, the daughter of the Constable de Montmorency. He was preferred among a host of suitors by Mademoiselle de Montmorency herself, and had obtained the consent of her father and the king, who had not then seen the lady. The match was however broken off, because the king fell in love with the lady—informed Bassompierre of the fact, and induced him to forego the marriage. Bassompierre served in all the civil wars, mostly of a religious character, in which France was engaged in his time, and rose through successive steps to the highest military honours, having been appointed by Henry captain-general of the Swiss Guards, a high court appointment, and promoted to the rank of marshal in the next reign. He assisted at the siege of Rochelle, under the eye of Cardinal Richelieu, and is reported to have said on that occasion, "We shall be fools enough to take the place for the cardinal," meaning that the capture of that last fortress of the Huguenots would so strengthen the hands of Richelieu as to place the party of the queen-mother and the Guises at his mercy; and the result proved that Bassompierre was right.

Bassompierre stood so high in the favour of the indolent monarch, Louis XIII., as to convert the favourite Luynes into a fierce enemy. After an explanation between them, Bassompierre accepted the offer of an embassy, and Luynes declared himself his devoted friend. He was accordingly sent ambassador extraordinary to Spain, and afterwards to the Swiss, in the years 1624-25. The particulars of these embassies are detailed in his 'Ambassades' and his 'Mémoires,' but do not possess general interest. In 1626 he was sent to England, at the instance of the Cardinal Richelieu, in order to enforce the observance of the treaty of marriage between Henrietta Maria and Charles I., so far as it applied to the toleration of the Roman Catholic worship, in which he displayed dexterity and boldness, but had no great success.

The remainder of Bassompierre's career is soon told. He attached himself to the interests of the house of Guise, and the queen-mother Mary de Medicis, who was the great obstacle to Richelieu's attaining absolute power, and he paid the penalty of his adhesion. The immediate cause of his incurring the cardinal's displeasure was, as he tells us in his 'Mémoires,' his neglecting to keep an appointment to dinner. On the day preceding the memorable Day of the Dupes (la Journée des Dupes), the 30th of November 1630, Bassompierre met the cardinal in one of the passages of the Louvre. He accosted him, and Richelieu feigned to receive the courtesy as a favour to a 'poor disgraced minister.' Bassompierre, in the fulness of his benevolence, condescended to invite himself to dine with the cardinal, and the offer was accepted. It happened however unfortunately that two noblemen, enemies of the cardinal, met Bassompierre in the course of the day, and 'debauched' him to dine with them, and the 'poor disgraced minister' was forgotten.

On the 23rd of February 1631, Bassompierre was arrested, by Richelieu's orders, and sent to the Bastille, where he was confined for twelve years; that is till the death of the cardinal. He tells us, that the day before he was arrested he burned upwards of 6000 loveletters which he had received at different times from his female admirers—a pretty decisive proof of the reputation which induced Madame de Montpensier, when recalling the brilliant visions of her youth, to designate him as "cet illustre Bassompierre."

(Preface to the translation of 'Bassompierre's English Embassy, ascribed on personal knowledge by Mr. D'Israeli to the Right Hon J. W. Croker.)

He employed his time during his imprisonment in writing his 'Memoires,' and revising his 'Ambassades;' but both are so very dull and jejune, that we cannot help regarding him as one of those men whose fame has been mainly owing to the advantages of a good person

and address. Bassompierre died of apoplexy on the 12th of April, 1646, three years after his liberation from prison. It is alleged that he was offered the guardianship of the young monarch Louis XIV., but age, or, as Mr. Croker conjectures, the 'wholesome discipline of the Bastille,' had cured him of all ambition as a courtier, and he declined the perilous honour.

BAST, FREDERICK JAMES, a scholar of considerable eminence, was born in the state of Hesse-Darmstadt about the year 1772. He received his earliest instruction from his father at Bouxviller, but afterwards studied in the university of Jena, under Professors Griesbach and Schütz.

His first literary essay was a commentary upon Plato's 'Symposion,' which was followed in 1796 by a specimen of an intended new edition of the 'Letters' of Aristænetus. He lived at this time at Vienna, where, in the Imperial Library, he had found a manuscript of Aristænetus, which afforded most important readings for improving the text of that author.

The landgrave of Hesse-Darmstadt afterwards made him secretary of legation at the congress of Radstadt; and finally placed him in the same capacity with the Baron de Pappenheim, his minister at Paris. Bast united the labours of philology with those of diplomacy, and profited very much during his stay in Paris by the collation and copying of a considerable number of Greek manuscripts. It was a most advantageous residence for him, as the best classical treasures of the Vatican had at that time been recently transported to France.

Of the importance of his critical researches some estimate may be formed from his 'Lettre Critique à M. J. F. Boissonade, sur Antoninus Liberalis, Parthenius, et Aristénete,' 8vo, Paris, 1805. This work, of rather more than 250 pages, stands in the first rank of treatises on verbal criticism. It was in a volume of the Vatican, No. 393 of the Greek manuscripts, which had once belonged to the electoral library at Heidelberg, that he found the manuscripts of Antoninus Liberalis and Parthenius; and the same volume contained seventeen other manuscripts, some of them inedited; of each of which, in the 'Letter to M. Boissonade,' Bast has given a notice.

Schæfer's edition of Gregorius of Corinth, and some other grammarians, published at Leipzig, 2 vols. 8vo, 1811, contains Bast's Notes on that author, with a Palaographical Dissertation (accompanied by seven plates of fac-similes from Greek manuscripts), which is considered to be a master-piece of erudition.

Bast died of apoplexy at Paris, November 15, 1811. His Notes upon Aristænetus were published in a variorum edition of that author by his friend M. J. F. Boissonade, 8vo, Lutetiae, 1822.

BASTIAT, FREDERIC, was born at Bayonne, June 29, 1801, the son of a merchant, by whom he was early destined to a commercial career. After receiving a good education at the college of St. Sever, he was placed in the counting-house of an uncle at Bayonne. Here he applied himself sedulously to the study of the principles of trade; and, having to visit Spain and Portugal on business in 1840, he availed himself of the opportunity of studying the commercial regulations of these two countries, lagging behind even those of France at that time. The result of his thoughts was at length communicated to the public by M. Bastiat in 1844. It appeared in the 'Journal des Economistes,' under the title 'L'Influence des Tarifs Français et Anglais sur l'Avenir des deux Peuples.' In this the author avowed himself as the adversary of the principle of protection to trade—a principle at that time universally acted upon in France, and almost as universally recognised as just and expedient. Bastiat however gained adherents, and time and truth, with the example of England, carried his principles forward till they were to some extent acknowledged and adopted by the government of France, and appear likely to be extended still further. In 1845, after a visit to England, where he had made the acquaintance of Mr. Cobden, he translated, under the following title, many of the addresses of the Free-Traders, preceding them by an introduction:—'Cobden and the League; or the English Agitation for the Freedom of Exchange.' In this he adduced all the inconveniences of a prohibitive system. He became secretary in Paris of a society for promoting the freedom of trade, and editor of a journal devoted to the same cause. While thus advocating sound commercial principles, he was opposed to the doctrines of Socialism, and the pretended right of every one to be supplied with work. After the revolution of 1848 he sat for some time in the Legislative Assembly, but his health failing, he proceeded to Italy in hopes of improving it, and died at Rome, December 24, 1850.

M. Bastiat wrote many works besides those mentioned, but all on the same leading subject. Though valuable and novel in France at the time of their appearance, they contain little that had not been before enunciated in England; but the views, although not original, are placed effectively before the reader.

(*Nouvelle Biographie Universelle*.)

BATHORI is the name of a noble family in Transylvania, of whom several have been its princes. The family was originally from Germany, and settled in Transylvania about the middle of the 14th century. In 1571 STEPHEN BATHORI was elected Prince of Transylvania, and confirmed in his dignity by the Sultan Selim and by the Emperor Maximilian. In 1576 he was also elected King of Poland, after Henry of Valois had succeeded to the throne of France. Bathori married the heiress of the Jagellons, and died in 1586, after having defeated the

Russians in many battles, recovered Lithuania from them, and established many useful institutions in Poland.

CHRISTOPHER BATHORI was chosen Prince of Transylvania after his brother Stephen had obtained the crown of Poland. He however died before him, in 1581; and was succeeded by

SIGISMOND BATHORI, his son. This prince had been educated by the Jesuits, whom his father had introduced into Transylvania, and their influence produced first a rupture with Turkey and next an insurrection, which was extinguished in blood. Sigismond married a princess of the house of Habsburg, and agreed with the Emperor Rodolph that, in case of his dying without heirs, Transylvania should be united to Austria. Shortly after this marriage he was induced to abdicate in favour of Rodolph, and to take orders; and in 1588 he surrendered his country to the Austrian authorities, having been promised the dignity of a cardinal. He waited in vain for the promised advancement, and at length returned to Transylvania. The inhabitants ejected the Austrians, and in 1601 Sigismond was restored. It was but for a short time: Austria, with the assistance of Michael, the vojvode of Wallachia, having defeated him in battle, he again consented to abdicate for a pension and the estate of Lobkowitz. After thus selling his country, to the government of which he had been elected only, Sigismond died at Prague, March 27, 1613.

BATHURST, ALLEN (Earl Bathurst), eldest son of Sir Benjamin Bathurst, governor of the East India Company in the years 1688-9, and treasurer of the household to the Princess Anne of Denmark, was born at Westminster in November 1684. In 1699 Allen Bathurst was entered at Trinity College, Cambridge, of which his uncle, Dean Bathurst, was then master; and six years after commenced his political life as representative for the borough of Cirencester. As a member of the legislature he actively promoted the union of the two kingdoms, and concurred in the opposition to the Duke of Marlborough and his adherents, of which Harley and St. John were the leaders. On the dismissal of the Whig ministry, he accepted of no office from their Tory successors; but was in 1711 made a peer of Great Britain by the title of Lord Bathurst. In the upper house he opposed, in 1716, as a violation of the constitution, the Septennial Bill. He distinguished himself in 1723 as a zealous defender of Bishop Atterbury, when the bill for "inflicting pains and penalties" on that prelate was discussed in the House of Lords. In 1727 he opposed a war with Spain, which then threatened the country; and in 1731 supported the bill to prevent pensioners from sitting in the House of Commons. On other occasions also of public interest, and during the whole period of which this narration is a brief review, he showed himself a steady opponent of Sir Robert Walpole's administration.

Lord Bathurst was made in 1742 captain of his majesty's Band of Gentlemen Pensioners, which post he resigned in 1744. He was appointed treasurer to George III., then Prince George of Wales, in 1757, and this office he held till the death of George II., in 1760, when he declined the acceptance of any further employment, on account of his age. In consideration however of his previous services, he received a pension of 2000*l.* per annum on the Irish establishment, and was advanced to an earldom in 1772. He died at his seat near Cirencester on the 16th September 1775, aged ninety-one.

In his private character Lord Bathurst was generous and affable; that he possessed knowledge and acquisitions as a man of letters may be inferred from his long and intimate acquaintance with Pope, Swift, Prior, Rowe, Congreve, Arbuthnot, Gay, and Addison; and the sincerity of his political friendships was manifested in his firm and strenuous opposition to the attainder of Bolingbroke and Ormond. Mr. Pope acknowledged his obligations by dedicating to Lord Bathurst the third epistle of his 'Moral Essays,' in which he pays a happy compliment to his judgment and integrity.

The only surviving son of Lord Bathurst, Henry, the second earl, born in 1714, was made Chief Justice of the Common Pleas in 1754, and in 1771 was appointed Lord Chancellor with the title of Baron Apsley. He resigned the seals in 1778, and died in 1794. He was the author of a pamphlet in 4to, entitled 'The Case of Miss Swordfeger,' and of a work on the 'Theory of Evidence,' 8vo.

*BATHYANI, COUNT CASIMIR, was born June 4, 1807, of a noble Hungarian family. After completing his studies Count Casimir made the tour of Europe, and remained a considerable time in England. This residence probably had its effect in inducing him to rank himself on the liberal side on his return to Hungary, and to this party he remained firmly attached during the diets of 1840, 1843, and 1844. In 1848 he took an active part in the war. He commanded the forces occupying Essek, which controlled the navigation of the Danube and the Drave. When Essek was surrendered to the Austrians in February 1849, he took refuge in Debreczin. He was next named governor of Szegedin, of Theresiopol, and of Zombor. In April 1849, upon the declaration of independence by Hungary, Count Casimir was nominated minister for foreign affairs. He followed Kossuth in his retreat to Arpad, and protested strongly against the authority given to Görgey without his knowledge. After the surrender at Vilagos he reached Widdin, was confined at Kutayah with the other refugees, until released in 1851, when he retired to Paris. (*Nouvelle Biographie Universelle*.)

BATHYANI, COUNT LOUIS, was born at Presburg in 1809, of a branch of the family to which Count Casimir belonged. At the age

of sixteen he entered the Austrian army as a cadet, and was stationed at Venice. He subsequently travelled in the East and in Europe with his wife, the Countess Antonia Zichy. On his return to his native country, he became at once a leader on the liberal side, a distinguished orator, and a favourite with the public. From 1840 to 1844 he opposed openly the Austrian chancellor Appony, in favour of Hungarian commerce and industry. At this time he was alike opposed to Kosuth, with whom however he afterwards allied himself. When, in consequence of the events of March 1848, the Archduke Stephen was created Palatine of Hungary, Count Louis, an old friend of Stephen's, was named chief minister. He strove earnestly in this party to maintain the political union between Austria and Hungary. After the invasion of Jellachich, and some fruitless negotiations with Austria, he resigned his functions on September 11; the next day he was commissioned to form a new ministry, but this effort failed.

After the dissolution of the Diet, and the murder of Count Lambert, he repaired to Vienna to endeavour to prevent the ill-effects of this crime; and if possible to form a new administration. His exertions were in vain, and he returned to take a part in the hostile struggle now become inevitable. In November 1848 he went to Pesth, to take his seat in the Diet, and was named one of a deputation sent to treat with General Windischgratz, the Austrian general, who was approaching Pesth with an army. The deputation was not received. The Hungarian government removed to Debreczin, but Count Louis remained at Pesth, where, on the arrival of Windischgratz on January 8, 1849, he was arrested. After being transferred to Ofen, to Olmutz, and to Laybach, he was at length brought back to Pesth, where he was condemned by a council of war to be hung. He endeavoured to escape the ignominy of the sentence by destroying himself with a poignard. He did not succeed, but at length the sentence was changed, and he was shot on October 6, 1849. His estates were confiscated, and his wife and children were exiled.

(*Nouvelle Biographie Universelle*.)

BATHYCLES, a celebrated ancient statuary or sculptor, of Magnesia on the Mæander in Lydia. Though his time is uncertain, several scholars have attempted to establish it, but without success: Thierch, substantially agreeing with Heyne, places Bathycles in the 29th Olympiad, contemporary with Archilochus. This was at the close of the second Messenian war; De Quincy, Winckelmann, Welcker, Böttiger, Sillig, and Voss adopt the more generally received opinion that he flourished about the time of Solon, or somewhat later. Bathycles was the artist who made the colossal throne of the Amyclidean Apollo at Amyclæ near Sparta. On the top of the throne Bathycles represented himself and his assistants. Quatremère de Quincy, in his 'Jupiter Olympien,' has given a view of the god and his throne, designed from the description of Pausanias. The Bathycles who left a cup for the wisest man was a different person; he was of Arcadia, and lived certainly in the time of Solon, but it does not follow that he was an artist because he made a bequest of a cup.

BATO'NI, POMPE'O GIRO'LAMO, one of the most distinguished painters of the 18th century, was born at Lucca in 1708. His father was a goldsmith, and Pompeo had thus an early opportunity of displaying his ability for design. He established himself early in Rome, where he studied Raphael and the antique. In a few years he obtained the first name in Rome, and lived there until his death, for forty years, without a rival, with the exception of Menga. He died February 4, 1786.

Batoni was equally excellent in portrait and history. His historical works are chiefly scriptural and from the lives of the saints; he painted also many single pictures of saints of both sexes. His portraits, which are admirably modelled, are extremely numerous, and among them are many of the highest personages in Europe. He painted three popes—Benedict XIV., Clement XIII., and Pius VI.; also the emperors Joseph II. and Leopold II. of Austria, the emperor Paul of Russia, and many others of inferior rank. He excelled in drawing, in tone, and in colour; his execution was often very elaborate; but in composition he was considered inferior to Menga, though equal to him in expression.

Several cities of Italy possess altar-pieces by Batoni, and there are many of his works in Germany and other foreign countries; some of his best works are at Lisbon and at St. Petersburg. His principal work at Rome is the Fall of Simon Magus, now in the church of Santa Maria degli Angeli. Batoni was a Cavaliere and a Knight of the order of Maria Theresa.

BA'TRACHUS, an architect and sculptor of Laconia, who lived in the time of Augustus. Pliny ('Nat. Hist.,' xxxvi. 4, 11) tells a story of Batrachus and his fellow-countryman Saurus. He says:—Being very rich, they built at their own cost two temples to Jupiter and Juno at Rome, inclosed by the porticoes of Octavia, hoping for an inscription; but this being refused them, they introduced their names in another manner, by carving a lizard (Saurus) and a frog (Batrachus) in the centre of the Ionic volutes of the columns, one in each volute. There is still at Rome, in the church of San Lorenzo, a column with an Ionic capital of this description, in which the reptiles are well executed. The story is improbable, and perhaps originated in the peculiar nature of the ornaments; or the architects derived their names from the reptiles, rather than the reptiles their images from the names of the architects.

BAUHIN, the names of two distinguished men, the sons of John Bauhin, a physician of considerable celebrity, who, after practising in England, the Netherlands, and France, was forced, on account of his having embraced the creed of Calvin, to take refuge at Basle, in Switzerland.

JOHN BAUHIN, his eldest son, was born at Basle in 1541. His father, having destined him for the medical profession, placed him, towards the completion of his studies, with Fuchsius, a botanist of considerable eminence in his day, and afterwards with the celebrated Conrad Gesner, whom he accompanied in his various excursions through Switzerland. He subsequently visited several other parts of Europe for the purpose of becoming acquainted with their vegetable productions, and with a view to collecting materials for his 'Historia Plantarum,' afterwards published. In 1566 he fixed himself at Basle, where he was elected professor of rhetoric. A few years subsequently he was appointed principal physician to the Duke of Würtemberg, in which situation he died at Montbelliard in 1613. During his life he published little of importance, but he occupied himself with great industry in reducing the scattered knowledge of the botanists of his day into a single and connected history of the whole vegetable kingdom, which he arranged upon the plan sketched out by Lovel. This work was not printed till nearly forty years after his death, in 3 vols. folio, published at Yverdon in 1650-51, under the care of Dr. Chatré, his brother-in-law. Although by no means free from errors, this work was a most important performance for the time when it appeared, and may be considered the first step towards reducing systematical botany into order.

GASPARD BAUHIN, the younger son, was born at Basle, January 17, 1560. After receiving the usual college education he visited several parts of Europe, with a view to examine their vegetable productions, and to render himself conversant with the state of medical science. On his return to Basle he appears to have gained great reputation as a learned man and a skilful naturalist. We find him described as holding the offices of professor of Greek, of anatomy and botany, and of the practice of medicine, dean of the faculty of medicine, chief physician to the town, and rector of the university. He died at Basle December 5, 1624. His works consist of several medical treatises, and especially of a set of anatomical plates, partly original and partly copied from Vesalius and Eustachius; but his reputation chiefly depends upon his botanical publications. His chief works were—'Phytopinax,' Basle, 4to, 1596, and 'Prodromus Theatri Botanici,' Frankfurt, 1620; and partly of collections of the synonyms of the botanical writers who had preceded him. The latter appeared in his 'Pinax Theatri Botanici' in 1623, of which a second edition was published in 1671, and which is a complete key to the botanical knowledge of the day.

BAUMÉ, ANTOINE, was born at Senlis, in the department of Oise, in France, on February 26, 1728. The son of an innkeeper, he experienced numerous difficulties in obtaining instruction, all of which his arduous for the acquisition of knowledge overcame. In 1752, on his examination at the Pharmaceutical College at Paris, he acquitted himself so satisfactorily, that very shortly afterwards he was appointed professor of chemistry to that institution. Here he soon distinguished himself by the lucid clearness of method that characterises all his works, although his use of the ancient nomenclature imposes a needless labour on the student, and obscures a treasure of facts and observations. Baumé was not only an excellent professor, but a successful manufacturer. He carried into operation the scientific details of which Lavoisier and Scheele had sketched the bases. He established a manufactory for sal-ammonia, which France had previously imported from Egypt; for muriate of tin, acetate of lead, and the mercurial salts. He also made improvements in the manufacture of porcelain, in the scarlet dye for the Gobelins tapestry, and in the areometer. He invented processes for gilding the works of watches, for dyeing cloths of two colours, for blanching the yellow raw silk, for purifying saltpetre, and for removing the bitter principle from the flour of the horse-chestnut. In 1773 he was elected a member of the Académie des Sciences, a just reward for his many contributions to the useful arts. In 1780, having acquired a competent fortune, he retired from business in order to devote himself wholly to science. In a few years however the revolution broke out, and his property was lost. Baumé, though now an aged man, sustained the deprivation with firmness. He again commenced manufacturer, and died October 15, 1804.

Among his numerous works, the most important are 'Plan d'un Cours de Chimie expérimentale et raisonnée,' 1767; 'Manuel de Chimie, ou Exposé des Opérations et des Produits d'un Cours de Chimie,' 1763, this has been translated into English; 'Elements de Pharmacie théorique et pratique,' first published in 1762, and other editions in 1769, 1773, and in 1818; and 'Opuscules de Chimie,' 1798. He also wrote many valuable articles in various scientific journals, particularly in the 'Dictionnaire des Arts et Métiers,' a work which he himself had projected.

(*Nouvelle Biographie Universelle*.)

BAUMGARTEN, ALEXANDER GOTTLIEB, was born June 17, 1714, at Berlin, where his father was preacher to the court of Prussia. He studied at Halle, and became a warm admirer of Wolf's philosophy, though it was at that time considered heretical, and Wolf himself had in consequence been obliged to leave Halle. Baumgarten applied himself to the study of logic and of belles-lettres, on which he afterwards gave lectures at the Orphan Institution of Halle. Having

examined what had been taught till then under the name of belles-lettres, he endeavoured to reduce that branch of study to fixed principles. He invented the word 'æsthetic,' which he applied to the theory of taste, or the science of the beautiful. Previous writers who had written on this subject had mostly limited their investigations to the beautiful in works of art; Baumgarten extended his researches to the qualities that constitute the beautiful in general, whether in natural or artificial objects, and to our faculty of perceiving the same. He divided the science of æsthetic into theoretical and practical: he developed his ideas first in his treatise, 'Disputatio de nonnullis ad Poema pertinentibus,' Halle, 1735, and afterwards in his 'Æsthetica,' Frankfurt on the Oder, 1750. Æsthetics has since become a distinct science, and is taught as such in the German universities. The other works of Baumgarten are 'Metaphysica;' 'Ethica Philosophica;' 'Initia Philosophiæ Practicæ.'

In 1740 Baumgarten was appointed professor of philosophy at Frankfurt-on-the-Oder. His constant application undermined his health, and after lingering in a weak state for several years, he died in 1762. He was a profound thinker, remarkably methodical in the arrangement of his thoughts, and precise in his exposition of them.

His elder brother, JAMES SIGISMUND, studied also at Halle, and became professor of theology in that university. He wrote 'Instructions on Moral Theology,' 8vo, 1738; 'Abridgment of Ecclesiastical History,' 3 vols. 8vo, 1745; 'Prima Lineæ Brevarii Antiquitatum Christianarum,' 1747, and other works on ecclesiastical studies. He introduced important ameliorations into the study of theology at Halle. He died in 1757.

MARTIN BAUMGARTEN, of Breitenbach, patrician of Nuremberg, no relation to the preceding, travelled in the east in the beginning of the 16th century, and left an account of his journey, which was published after his death under the title of 'Peregrinatio in Egyptum, Arabiam, Palestinam, et Syriam, facta annis 1507 et 1508, in lucem edita a Christophoro Donaver,' 4to, Nuremberg, 1594.

BAXTER, RICHARD. This eminent Nonconformist divine was born at Rowdon, a small village in Shropshire, on the 12th of November, 1615; but he resided till 1625 at Eaton Constantine, about five miles from Shrewsbury. His father's limited means prevented him from giving his son any education beyond what could be obtained from the village schoolmasters, who were neither competent teachers nor moral men. To Mr. John Owen, who kept the free grammar-school at Wroxeter, Baxter acknowledges some obligations. Though he was captain of the school, his acquirements were very inconsiderable when he left it. His ambition was to enter one of the universities to qualify himself for the ministry; but his master, Mr. Owen, recommended him to Mr. Richard Wickstead, chaplain to the council at Ludlow, who had an allowance from government for a divinity student. Though the defects in his previous education were but ill supplied by this arrangement (Wickstead being a negligent tutor), he had access to a good library, where he acquired a taste for those studies which he pursued with such indefatigable diligence in after life. Here he continued for eighteen months, when he returned to his father's house, and supplied for a few months the place of his old master at Wroxeter grammar-school. Finding all his hopes of going to the university disappointed, he resumed his professional studies under the direction of Mr. Francis Garbett, a clergyman of some celebrity, who conducted him through a course of theology, and gave him much valuable assistance in his general reading. While thus engaged, he was diverted from his pursuits by a proposition from his friend, Mr. Wickstead, to try his fortune at court. Theology was thrown aside, and Baxter went up to Whitehall, specially introduced to Sir Henry Herbert, master of the revels, as an aspirant to royal favour. His reception was courteous and even kind. For one month he mingled in the festivities of the palace,—a period which was sufficient to convince him of the unsuitableness of such a mode of life to his tastes, his habits, and his conscience;—he returned home, and resumed his studies with a determination never to be again diverted from them. Some books which he read increased that habitual seriousness which he derived from his natural disposition, as well as from the example of his father; and a protracted illness completed the preparation of his mind for the reception of those impressions of religious duty under which he acted through the remainder of his life.

While he was in this declining state of health, his anxiety to commence his ministerial labours overcame every other consideration. He applied for ordination to the Bishop of Worcester, and obtained it, together with a schoolmaster's licence, as he had accepted the mastership of the free grammar-school at Dudley, just then founded by his friend Mr. Foley of Stourbridge. He was then twenty-three years of age, and at this time entertained no scruples on the subject of conformity, having never examined with any nicety the grounds of subscription.

At the end of nine months Baxter removed from Dudley to Bridgenorth, where he acted as assistant to the clergyman. A release from his school engagements must, to such a mind as Baxter's, intent upon pastoral duties, have appeared a sufficient inducement for the change, but, in the then state of his feelings, it was of still greater moment to him to be relieved from the prospect of having to renew his subscription, to the terms of which his attention had now been directed. Bridgenorth is the centre of a little district comprising six parishes,

exempt from all episcopal jurisdiction, except a triennial visitation from the archbishop. Here he expected to perform the humble duties of a curate without obstruction, happy in the society of a colleague whose views harmonised with his own, and still happier in having a wide field for his exertions. But his hopes were soon frustrated by the 'et cetera oath,' as it was called, which enjoined all who had taken orders to swear that they would never consent to any alteration in the ceremonial or government of the church by archbishops, bishops, deans, archdeacons, &c. It does not appear that Mr. Baxter, any more than his brother clergyman at Bridgenorth, thought it necessary to observe the terms of this oath, for a complaint was laid against them for non-compliance with the ritual in various particulars.

Baxter left Bridgenorth after a residence of one year and nine months, on an invitation from a committee of the parishioners (1640) to become the officiating clergyman at the parish church in Kidderminster, the vicar having agreed, in order to settle disputes, to allow 60*l.* per annum to a curate of their own choosing. The living was afterwards sequestered, the townsmen collected the tithes, paid Baxter and Baxter's curate, and gave the vicar 40*l.* per annum. The circumstances under which Baxter settled at Kidderminster were favourable to his views; but it was not without considerable opposition from one portion of the community, whose vices he publicly reprov'd, that he carried some of his reforms into effect. Not satisfied with correcting the more flagrant offences of the inhabitants, he visited them at their houses, became acquainted with their families, gave them religious instruction in private, and became their friend as well as their pastor. By these means he soon wrought a complete change in the habits of the people. His preaching was acceptable to all ranks. Wherever he went, large audiences attended him; and his energy was so unremitting, notwithstanding his feeble health and constant indisposition, that he preached three or four times a week.

During the civil wars of that period Baxter held a position by which he was connected with both the opposite parties in the state, and yet was the partisan of neither. His attachment to monarchy was well known; while the deep stream of religious feeling which ran through the conversation of the parliamentarians drew his sympathies to that side. The undisguised respect paid by him to the character of some of the puritans, made him and many others, who were sincerely attached to the crown, the objects of jealousy and persecution. A clamour was raised against them, and the rabble, whose excesses had been checked by him, were eager enough to become the trumpeters of the charge. During one of these ebullitions of party excitement, Baxter spent a few days in the parliamentary army, and was preaching within sound of the cannon when the memorable battle was fought at Edge Hill. Not considering it safe to return to Kidderminster, he retired to Coventry, where he lived two years, preaching regularly to the parliamentary garrison and to the inhabitants. After the battle of Naseby, in 1645, he passed a night on a visit to some friends in Cromwell's army, a circumstance which led to the chaplaincy of Colonel Whalley's regiment being offered to him, which, after consulting his friends at Coventry, he accepted. In this capacity he was present at the taking of Bridgewater, the sieges of Exeter, Bristol, and Worcester, by Colonels Whalley and Rainsboro'. He lost no opportunity of moderating the temper of the champions of the commonwealth, and of restraining them within the bounds of reason; but as it was known that the check proceeded from one who was unfriendly to the ulterior objects of the party, his interference was coolly received.

After his recovery from an illness which compelled him to leave the army, we find him again at Kidderminster, exerting himself to moderate conflicting opinions. The conduct of Cromwell at this crisis exceedingly perplexed that class of men of whom Baxter might be regarded as the type. For the sake of peace they yielded to an authority which they condemned as a usurpation, but nothing could purchase their approbation of the measures by which it had been attained and was supported. In open conference Baxter did not scruple to denounce Cromwell and his adherents as guilty of treason and rebellion, though he afterwards doubted if he was right in opposing him so strongly. (See Baxter's 'Penitent Confessions,' quoted in Orme.) The reputation of Baxter rendered his countenance to the new order of things highly desirable, and accordingly no pains were spared to procure it. The Protector invited him to an interview, and endeavoured to reconcile him to the political changes that had taken place; but the preacher was unconvinced by his arguments, and boldly told him that "the honest people of the land took their ancient monarchy to be a blessing and not an evil."

In the disputes which prevailed about this time on the subject of episcopal ordination, Baxter took the side of the Presbyterians in denying its necessity. With them too he agreed in matters of discipline and church government. He dissented from them in their condemnation of episcopacy as unlawful. On their great principle, namely, the sufficiency of the Scriptures to determine all points of faith and conduct, he wavered for some time, but ultimately adopted it in its full extent. Occupying as he did this middle ground between the Episcopalians and the Presbyterians, it was not very obvious with which of the two parties he was to be classed. Had all impositions and restraints been removed, there is every reason to suppose that he would have preferred a moderate episcopacy to any other form of church government; but the measures of the prelatical party were so grievous to the

conscience, that he had no choice between sacrificing his opinions or quitting their communion.

It was expected that on the restoration of the king moderation would have prevailed in the councils of the nation, and a conciliatory policy have been adopted with regard to religious opinions. Some indication of such a spirit appeared in the appointment of Presbyterian divines among the king's chaplains, and Baxter along with the rest. Many who had access to the king strenuously recommended conciliation, and for a time their advice prevailed against the intrigues of court influence. Among other measures a conference was appointed at the Savoy, consisting of a certain number of Episcopalian and Presbyterian divines, to devise a form of ecclesiastical government which might reconcile the differences and satisfy the scruples of the contending parties. Baxter and the Presbyterians were extremely desirous of bringing this commission to a successful issue; and Baxter himself drew up a reformed liturgy, which with some alterations he presented at this conference. The Presbyterians would have accepted Bishop Usher's scheme as a model, with any alterations which might be mutually agreed upon; but the bishops were secretly opposed to the arrangement, and finally frustrated it by carrying a declaration to this effect, that although all were agreed upon the ends contemplated in this commission, they disagreed about the means. Having thus defeated the object of the conference, the next step was to sequester the livings of those divines who had been inducted during the Protectorate. Oaths and subscriptions, which had been suspended while there was any prospect of a union of parties, were again called for by the bishops and their adherents. In accordance with this demand a law was passed in 1662, called the Act of Uniformity, so strict in its requisitions upon the debatable points of ceremonial worship, that it had the effect of banishing at once two thousand divines from the pale of the English Church. Of this number was Baxter. Previous to the passing of this measure he had refused the bishopric of Hereford and other preferments offered him by Lord Clarendon, asking one favour only in lieu of them—to be allowed to return to his beloved flock at Kidderminster; but the favour was not granted.

On the 25th of May 1662, three months before the day on which the Bartholomew Act, as the Act of Uniformity was called, from its coming into operation on St. Bartholomew's day, Baxter had preached in London his last sermon, under a regular engagement in the church; and, finding his public duties at an end, he retired in July 1663 to Acton, in Middlesex, where he employed most of his leisure in writing for the press. Some of his largest works were the fruits of this seclusion. His two most popular treatises, 'The Saints' Everlasting Rest,' and 'A Call to the Unconverted,' were published before he left Kidderminster. Several attempts were made by the ejected ministers and their friends in parliament to get the rigorous restrictions against them removed, but without success. The persecutions continued with unabated violence. Even those who, like Baxter, disliked separation, and attended the worship of the church, suffered penalties for having morning and evening prayers at their own houses. In the midst of those awful calamities, the plague and the fire, which raged with such frightful devastation in two successive years, the services of the puritan divines to the inhabitants of the metropolis were so conspicuous, that the current of opinion turned in their favour, and led to new efforts in their behalf, which ended for the time in the Indulgence granted in 1672. This drew Baxter from his retirement at Totteridge, to which place he had removed on the suppression of his ministry at Acton. He settled again in London, and preached as a lecturer in different parts of the city, but more constantly at Pinner's Hall and Fetter-lane. An ineffectual attempt which he made at this time to combine the Protestant interests against Papal ascendancy exposed him to various misrepresentations, to remove which he published a vindication of himself in a tract entitled 'An Appeal to the Light,' but without eradicating the unfavourable impressions.

His time was now divided between writing and preaching. For a while he had a regular audience in a room over St. James's market-house, and at other places in London. But his public duties were frequently suspended by those rigorous enactments to which the Nonconformists were subjected during the last two reigns of the Stuarts.

In 1682 the officers of the law burst into his house, at a time when he laboured under severe indisposition, with a warrant to seize his person for coming within five miles of a corporation, and would have hurried him before a justice of the peace in this condition, had they not been met by his physician, whose interference probably saved his life as well as obtained his pardon. Two years later, while his health was still in a precarious state from a chronic disease, he was again harassed by distrains and penal proceedings. Still later it was his misfortune to be one of the unhappy victims of Jefferies. He was apprehended on a lord chief justice's warrant, on a charge of sedition and being hostile to episcopacy. The charge was founded on some passages in his 'Paraphrase of the New Testament.' On the trial, Jefferies, not content with using language the most opprobrious to the prisoner and his counsel, acted the part of prosecutor as well as judge, and scrupled not to gain his ends by silencing the accused, by insulting his counsel, by refusing to hear his witnesses, and by triumphing over his sentence. His punishment was a fine of 500 marks, to lie in prison till it was paid, and to be bound to his good behaviour for seven years.

For the non-payment of this heavy penalty he was committed to the King's Bench prison, where he lay until the 26th of November in the following year (1686), having been confined for nearly eighteen months. His pardon was obtained by the mediation of Lord Powis, and the fine was remitted. The solitude of his prison was enlivened on this, as on former occasions, by the affectionate attentions of his wife. Baxter himself lived to see that favourable change in reference to religious toleration which commenced at the Revolution of 1688. He died on the 8th of December 1691, and was buried in Christ Church.

The literary career of Baxter is not the least extraordinary part of his history. He published a body of practical and polemical divinity with a rapidity almost unequalled; the excellence of some of his practical writings secured them an unexampled popularity, and thus laid the foundation of a new theological system which still retains his name. The catalogue of his works is not easily described. It contains nearly 168 distinct publications. (See list in Orme's 'Life,' prefixed to the edition of his works, London, 1830.) His fame chiefly rests on his two most popular works, and on his 'Methodius Theologicus' and 'Catholic Theology,' in which his peculiar views are embodied. Baxter left behind him a 'Narrative of the most Memorable Passages of his Life and Times,' which was published in a folio volume after his death (1696) by his intimate friend Mr. Matthew Sylvester, under the title 'Reliquiæ Baxterianæ.' It is here that we find that review of his religious opinions written in the latter part of his life, which Coleridge speaks of as one of the most remarkable pieces of writing that have come down to us.

BAXTER, WILLIAM, nephew of the celebrated Richard Baxter, was born in 1650, at Launlun in Shropshire. His education is stated to have been so entirely neglected in his early years that at the age of 18, when he went to the school of Harrow-on-the-Hill in Middlesex, he knew not one letter in a book, nor understood one word of any language but Welsh; but he soon retrieved his lost time, and became a man of great learning. He applied himself chiefly to the study of antiquities and philology.

His first publication was upon Latin grammar—'De Analogiâ, sive Arte Latini Lingue Commentariolus: in usum Provecioris Adolescentiæ,' 12mo, London, 1679. In 1695 he edited Anacreon, 'Anacreontis Teii Carmina, Gr. Lat. Subjiciuntur etiam duo vetustissima Poëtriciæ Sapphus elegantissima Odaria, una cum correctione Isaaci Vossii: et Theocriti Anacreonticum in mortuum Adonin,' 12mo, London, 1695; reprinted with improvements in 1710. In 1701 his edition of Horace made its appearance, of which a second edition was finished by him but a few days before his death, and was published by his son John, under the title of 'Q. Horatii Flacci Eclogæ, una cum scholiis perpetuis,' 8vo, London, 1725. This for a long time was considered the best edition of Horace which had been published in England. It bore so high a character upon the continent as to be reprinted by Gesner at Leipzig, with additional notes, in 1752; and several times subsequently. In 1719 Baxter's 'Glossarium Antiquitatum Britannicarum' appeared, dedicated to Dr. Richard Mead, accompanied with a portrait of the author, engraved by Vertue from a picture by Highmore, painted when Baxter was in his 69th year. The Rev. Moses Williams also published Baxter's glossary of Roman antiquities, containing the letter A only, under the title of 'Reliquiæ Baxterianæ, sive Willielmi Baxteri Opera posthuma: Præmittitur eruditi Auctoris Vitæ à seipso conscriptæ Fragmentum,' 8vo, London, 1726.

These form the whole of Baxter's printed works. Baxter also wrote some letters on subjects of antiquity, which were printed in the 'Philosophical Transactions,' Nos. 306, 311, and 401; and in the first volume of the 'Archæologia' of the Society of Antiquaries.

Besides Latin and Greek, Baxter is allowed to have been skilled in the British and Irish tongues, as well as in the Northern and Hebrew languages. The greater part of his life was passed in the education of youth. Nichols, in his 'Literary Anecdotes,' states Baxter to have kept a boarding-school at Tottenham High Cross in Middlesex; but Dr. Robinson, in the 'History of Tottenham,' says he was the master of the Free Grammar school there. He was resident at Tottenham before 1697, and remained there till he was chosen master of the Mercers' school in London, which situation he held above twenty years, but resigned it before his death. He died May 31st, 1723, and was buried at Islington.

BAYARD, PIERRE DE TERRAIL, known by the honourable appellation of 'the Good Knight, without fear and without reproach' ('le bon Chevalier, sans peur et sans reproche'), was born, in the year 1476, at the Château de Bayard in Dauphiné. Almost all his immediate ancestors died on the field of battle: his great-grandfather fell at Poitiers; his great-grandfather at Cressy; his grandfather at Montherly; and his father also received many wounds in the wars of Louis XI. With a view to being educated for the profession of arms, he was placed, when thirteen years old, in the household of the Duke of Savoy as page, in which capacity he continued for five years. Bayard, when only eighteen years of age, carried away the prize in a tournament against one of the most experienced knights in France. When he had completed his eighteenth year he entered into actual service.

In the latter end of the year 1494, Bayard accompanied Charles VIII. in his expedition against Naples, and greatly distinguished himself at the battle of Fornovo, fought on the 6th of July in the next year. He

had two horses killed under him in this engagement, and he performed numerous feats of that romantic valour which has perpetuated his name as one of the last and best representatives of the days of chivalry. Bayard served also in the Italian wars of Louis XII., which began in 1499. On one occasion he kept a bridge over the Garigliano single-handed against 200 Spaniards, long enough to enable the main-body of the French to make good their retreat.

Bayard was also present at the famous 'battle of the Spurs,' fought at Guingaste near Terouenne in Picardy, on the 16th of August, 1513. Either from panic or mistaken orders, the French gendarmerie, when retreating from the English force, commanded in person by the then youthful Henry VIII., fled before the English cavalry in disgraceful confusion. But for the presence of mind and daring valour of Bayard, the whole French army would have shared in the disgrace of the gendarmerie. He retired with fourteen men-at-arms, often turning on his pursuers, till he reached a place where only two could pass in front. "We halt here," said he, "the enemy will be an hour gaining this post. Go and tell them so at the camp." He was obeyed, and succeeded in gaining time for the French army to re-assemble itself, but was compelled to surrender himself as a prisoner. Seeing an English knight resting wounded under a tree, Bayard required him to surrender; the knight, wholly unable to resist, gave up his sword, when Bayard returned his own, saying, "I am Bayard, and now your prisoner." Henry was so well pleased with this ingenious conduct, that the two knights were soon exchanged on their parole. The Emperor Maximilian, who was serving in Henry's army, taunted him with the remark that he thought Bayard was one who never fled. "Sire, if I had fled I should not have been here," was the prompt answer.

Bayard attended Francis I., then in the pride of youth, and ambitious of the honours of chivalry, in the war undertaken to recover Milan and the other Italian conquests of his predecessor. The bloody battle of Marignano, September 13, 1515, which lasted two days, was fought with a fierceness that made Trivulzio, the French commander, who had been in eighteen pitched battles, exclaim that "all other fights compared with this were but children's sport; this is the war of giants." Bayard displayed his usual romantic daring and prowess. When the battle was won, Francis, who had fought by his side, and who had witnessed his extraordinary valour, begged and received the honour of knighthood at his hands upon the field.

The next great service which Bayard rendered his country was the obstinate and successful defence of Mezières, on the Netherlands frontier of France, in 1522, against the Count of Nassau, with a force of 35,000 men, aided by a strong artillery. The garrison consisted of only 1000 men, but such was the fame of Bayard, that many of the young nobility of France considered it the highest honour to be engaged under him in the defence of this frontier town.

In 1524 Bayard had a command in the force which Francis I. sent to Italy to act against the army of the Emperor Charles, directed by the celebrated Duke of Bourbon. The command-in-chief was intrusted to Bonnivet, whose only qualification was personal courage. After various movements and partial successes, Bonnivet was compelled to abandon his strong entrenchments at Biagrasso, and move nearer to the Alps, in expectation of reinforcements from Switzerland. He was pursued by the imperial forces, who attacked his rear with great fury just as he had reached the banks of the Sesia. Bonnivet, while displaying much valour in rallying his troops, was wounded in the arm by a ball from an arquebus. He sent to Bayard immediately, telling him that the fate of the army was in his hands. Bayard, who had in vain throughout the campaign remonstrated with Bonnivet on the course he was pursuing, replied, "It is now too late, but I commend my soul to my God; my life belongs to my country." He then put himself at the head of the men-at-arms, and kept the main-body of the enemy occupied long enough to enable the rest of the French forces to make good their retreat. While thus engaged he received a mortal wound from a ball, and fell from his horse. He was pressed to withdraw from the field, but his answer was that he had never turned his back upon an enemy. He ordered himself to be placed with his back against a tree, and his face to the enemy. In this situation he was found by Bourbon, who expressed his regret at seeing him in this condition. "Pity not me," said the dying man, "I die as a man of honour ought, in the discharge of my duty; they, indeed, are objects of pity who fight against their king, their country, and their oath." The Marquis of Pescara, commander of the Spanish troops, passing soon after, manifested (we quote from Robertson's 'Charles V.,' book iii.) his admiration of Bayard's virtues, as well as his sorrow for his fate, with the generosity of a gallant enemy; and, finding that he could not be removed with safety from that spot, ordered a tent to be pitched there, and appointed proper persons to attend him. He died, notwithstanding their care, as his ancestors for several generations had done, on the field of battle. Pescara ordered his body to be embalmed and sent to his relations. In Dauphiné, Bayard's native country, the people of all ranks came out in a solemn procession to meet it.

BAYAZID I., surnamed ILDIRIM, or 'the Lightning,' in allusion to the rapidity of his military achievements, was the son of the sultan of the Osmanlis, Murad I. He was born A.H. 748 (A.D. 1347), and came to the throne in A.H. 792 (A.D. 1389), after his father had been killed in an engagement with the Servians near Cossova. The

Osmanli dominions at this epoch extended from the Danube to the Euphrates; and Bayazid, at the head of his army, was almost incessantly moving from one extremity of his empire to the other, to reduce his Mohammedan neighbours to obedience, or to add to his possessions by conquests from the Christian powers of Europe. Brussa and Adrianople were respectively the Asiatic and European capitals of his dominions, and the erection of a magnificent mosque in each of them is one of the earliest acts of his reign that we find recorded. This seemingly pious act forms a strong contrast with his behaviour to Yacub, his only brother, whom he put to death almost immediately on ascending the throne, from no other motive than an apprehension that the example of other eastern princes might encourage him to rebel, and dispute Bayazid's right to the throne.

The conquests of the Osmanlis had, in the beginning of the 8th century of the Mohammedan era (the 14th after Christ), put an end to the Seljukide dominion in western Asia, and on its ruins several small dynasties had sprung up, all of which were subdued by Bayazid, and incorporated with the Turkish empire. Bayazid had to encounter greater difficulties in subduing the principality of Caramania. Timur-tash, his general, had conquered part of the country, when Alâ-eddin, the reigning sovereign, defeated him in a battle and took him prisoner. When this happened Bayazid was on the banks of the Danube, engaged in a war with Stephan, the prince of Moldavia. On receiving the news of Timur-tash's defeat, Bayazid hastened from Europe into Asia, and within a very short time subdued the whole of Caramania.

The year 1391 is remarkable for the capture of Philadelphia, or Alashehr (that is, 'The Variegated City'), the last Greek town in Asia Minor that continued faithful to the Byzantine empire. Its Greek commander made a vigorous resistance to the besieging forces of Bayazid, and rejected his invitation to surrender the fortress; while the emperor Joannes and his son Manuel, then the confederates of the sultan, were actually assisting in the siege.

In 1393 Bayazid undertook another expedition into Europe, in which he took possession of the towns of Saloniki and Yenishahr (Larissa), and for the first time besieged Constantinople. He compelled the emperor to give up his plan of adding to the strength of the capital by new fortifications, and to assign a separate suburb to the Turks with a mosque and a kadi, or judge, of their own.

In 1396 Bayazid gained an important victory near Nicopolis, on the Danube, over an army of 100,000 Christians, including many of the bravest knights of France and Germany, who had assembled under the standard of Sigismund, the king of Hungary, to check the farther progress of the Mohammedan power in Europe. The greater part of the Christian forces were slain or driven into the Danube. Sigismund escaped to Constantinople. Sixty thousand Turks are stated to have fallen in the same battle; and when Bayazid became aware of the extent of his loss, he gave orders to put to death all the prisoners, with the exception of twenty-four nobles, who were subsequently ransomed. This great victory was soon followed by further conquests in Greece.

The dominions of Bayazid and those of the Tartar conqueror Timur now touched each other in the neighbourhood of Erzerum and on the banks of the Euphrates. With doubtful limits between the two empires, which had never been defined by treaty, a cause for war between two jealous sovereigns could not long be wanting. Timur had taken possession of Siwas (the ancient Sebaste), on the Halys, and had treated its inhabitants with great cruelty. Bayazid was then engaged in his European dominions, which prevented him from resenting this violation of his territory. About the same time two Mussulman princes, Ahmed-Jelair and Kara-Yussuf, whom Timur had deprived of their possessions, fled for protection first to Seifeddin-Barkuk, the sultan of Egypt, and subsequently to Bayazid, who received them with kindness. Timur sent two embassies for the purpose of demanding the surrender of the princes; but Bayazid refused to comply, and instigated by the advice of the princes, took possession of Erzincan, a town situated on the Euphrates within the dominions of Timur. Timur, who now determined to commence an open war against Bayazid, begun the campaign by taking Haleb, Antakia, and other Syrian towns that were subject to the Osmanlis. He was at Siwas when he received information of the approach of Bayazid from the west. The two sovereigns, at the head of their armies, met in the plains of Angora, the capital of the ancient Galatia. A decisive battle took place (according to M. von Hammer's calculations on the 19th of Zulhaj A.H. 804, that is, the 20th of July A.D. 1401), in which the Osmanlis were totally defeated, and Bayazid became a prisoner in the hands of Timur. The conqueror, according to his Persian biographer, Sherifeddin, received Bayazid with great kindness, assigned him suitable accommodations, and continued to treat him with distinction till he died, A.H. 806 (A.D. 1403). D'Herbelot ('Bibliothèque Orient.,' art. 'Timour'), M. von Hammer, and most recent authorities, accept this account, and reject as a fable the common report which would charge Timur with great cruelty towards his prisoner. But it is only fair to state that Sir William Jones ('Works') draws our attention to a passage in another contemporary historian, Ebn-Arabshah's life of Timur, which had been overlooked by D'Herbelot, in which the Arabian author expressly affirms "that Timur did inclose his captive, Ilderim Bayazid, in a cage of iron, in order to retaliate the insult offered to the Persians by a sovereign of Lower Asia, who had treated

Shapur, king of Persia, in the same manner; that he intended to carry him in this confinement into Tartary, but that the miserable prince died in Syria, at a place called Akahehr." Busbequius also, who visited Constantinople as ambassador from the German emperor about the middle of the 16th century, has a passage to the following effect: that Bayazid, after his defeat, became a prisoner in the hands of Timur, who treated him with great cruelty; that his wife, who was also made a prisoner, was grossly insulted before his face; and that from this time till the age of Soliman I., who reigned from 1520 to 1566, the Osmanli sultans have never married, for fear that the reverses of fortune might expose them to similar insults.

Bayazid was succeeded upon the throne of the Osmanli empire by his son Mohammed I.

BAYAZID II, the eldest son of Mohammed II., was born in 1447, and in 1481 succeeded his father on the throne of the Osmanli empire, which he occupied till 1512. Bayazid was governor of Amasia when his father died (May 3, 1481). Upon receiving the news of his demise he hastened to Constantinople, but had to establish his claims to the throne by a contest with his brother Zizim, or Zizymus. Zizim was defeated in a battle at Yenishahr, near Brussa, June 20, 1481; and was ultimately placed in the hands of Pope Alexander VI., by whom he is said to have been poisoned at the instigation of his brother (February 24, 1495).

A considerable part of Bayazid's reign was spent in war. When Mohammed II. died the Osmanli empire was engaged in a conflict with Venice. Bayazid found it necessary in 1482 to conclude a peace which secured considerable advantages to the republic. In 1485 Bayazid declared war against Kait-Bey, the Manluk sultan of Egypt. Karagios-Pasha, the commander of the Osmanli army, suffered two signal defeats, and in 1491 a peace was negotiated upon terms by no means advantageous or creditable to the Osmanli arms. In the same year, while carrying on the war in Albania, Bayazid had a narrow escape from an assassin who had approached him in the disguise of a monk. This incident gave rise to the rule ever since most strictly observed at the Turkish court, that no one bearing any weapon is admitted into the presence of the sultan.

The year 1490 is remarkable in Turkish history for the first treaty concluded between the Osmanli government and that of Poland, and in 1495 we find recorded the first diplomatic relations between the sultan and the czar of Moscow. In 1499 another war broke out between the Turks and Venetians. A Venetian fleet was defeated in a battle near the island of Sapienza, July 28, 1499; and Lepanto (Naupactos), Modou, Coron, and Navarino were besieged and taken by the Osmanlis, while Iskandar-Pasha with a land army invaded and laid waste the country along the river Tagliamento in the north of Italy. A combined Venetian and Spanish fleet took possession of Ægina and Cephalonia, and captured twenty Turkish galleys. By the treaty of peace, which was concluded in December 1502, the Venetians were obliged to leave the island of Santa Maura in the hands of the Turks; but they kept possession of Cephalonia, and obtained the privilege of appointing a consul at Constantinople and of trading in the Black Sea.

Bayazid was induced to yield a peace upon such conditions by the rapid rise of the Persian power on the eastern frontier of his dominions under Shah Ismail, the founder of the Safawi (commonly called the Sofi) dynasty. Shah Ismail had encroached upon the Osmanli territory near Tokat, and when forced to retreat by the governor of the province, had taken possession of Merash. Bayazid was now desirous of repose, and wished to appoint Ahmed, one of his sons, as successor to the throne. A civil war followed for some time between Korkud the eldest son, Ahmed, and Selim. At length Selim prevailed. Bayazid was obliged to resign the government in his favour, and Selim, supported by the Janissaries and the great mass of the people of Constantinople, ascended the throne on April 25, 1512. Bayazid quitted the capital in order to spend the remainder of his life in peaceful retirement at Demitoka, his birthplace; but he died on his journey thither at Aya, near Hama, May 26, 1512.

(Von Hammer, *Geschichte des Osmanischen Reichs*, vol. ii. p. 250, &c.)

BAYER, JOHN, was born at the town of Rhain in Bavaria, in 1572. He followed the profession of an advocate at Augsburg, where he died in 1625, having lived a bachelor fifty three years. He was an astronomer, and a diligent inquirer into antiquity. The preceding particulars are (or were) stated in his epitaph, in the church of St. Dominic at Augsburg.

Bayer has immortalised his name, as Delambre remarks, at a very cheap rate. He published charts of the stars in 1603, in which, for the first time, he distinguished one from another by affixing letters. When Flamsteed and others adopted this practice, which has since become universal, the letters of Bayer were followed, which has made his maps valuable; otherwise they are not so good as those of Hevelius.

The first edition of Bayer's maps was published at Augsburg in September 1603, with the following title:—*Johannis Baieri Rhainensi, J. C., Uranometria, omnium asterisomorum continens schemata novâ methodo delineata, aëris laminis expressa.* The title given by Lalande ('*Bibliogr. Astr.*') is incorrect. He had obtained the constellations visible in the northern hemisphere from the catalogue of Tycho Brahe, and those about the south pole from Americus Vesputius and others. (Kepler, 'Tab. Rudolph,' cited by Kautner.) It is not known whether

he observed himself, but Riccioli, in the words "suis vigiliis astronomiæ aucta et emendata," implies that he did; and Bartschius ('*Planiph.* in Pref. ad Lect.')

affirms that Bayer was not in possession of the more recent observations of Tycho Brahe, and that his places were erroneous in consequence. There are fifty-one maps by Bayer, namely, two of the hemispheres, one of nine constellations about the south pole, and forty-eight of single constellations. The Greek letters are employed to denote the stars, and where the Greek alphabet ends the Roman small letters are used.

The following is the list of Bayer's constellations, after each of which is placed the letter with which the reckoning ends; so that by looking at the numbering of the two alphabets annexed, the number of stars reckoned by him may be seen. In applying the letters he seems to have arranged the stars in order of brilliancy: thus α is the largest star in a constellation, that is, the largest in the opinion of Bayer, observing with the naked eye, in and about the year 1600. Bayer's names and spellings are retained. The constellations are all in Ptolemæus.

1. α	8. θ	15. \omicron	22. χ	29. ϵ	36. m	43. t
2. β	9. ι	16. π	23. ψ	30. f	37. n	44. u
3. γ	10. κ	17. ρ	24. ω	31. g	38. o	45. w
4. δ	11. λ	18. σ	25. η	32. h	39. p	46. x
5. ϵ	12. μ	19. τ	26. θ	33. i	40. q	47. y
6. ζ	13. ν	20. υ	27. ϵ	34. k	41. r	48. z
7. η	14. ξ	21. ϕ	28. d	35. l	42. s	

1. Ursa Minor, θ	33. Pisces, l
2. Ursa Major, h	34. Cetus, ψ
3. Draco, i	35. Orion, p
4. Cepheus, ρ	36. Eridanus, d
5. Bootes, ν	37. Lepus, ν
6. Corona, υ	38. Canis Major, ϵ
7. Hercules, ζ	39. Canis Minor, η
8. Lyra, ν	40. Navis, s
9. Cygnus, g	41. Centaurus, q
10. Cassiopea, a	42. Crater, λ
11. Perseus, \omicron	43. Corvus, η
12. Auriga, ψ	44. Hydra, b
13. Serpentarius, f	45. Lupus, ν
14. Serpens, ϵ	46. Ara, θ
15. Sagitta, θ	47. Corona meridionalis, ν
16. Aquila, } h	48. Piscis Notius, μ
<i>Antinous,</i> } h	49. Pavo
17. Delphinus, κ	Toucan
18. Equus Minor, δ	Grus
19. Pegasus, ψ	Phoenix
20. Andromeda, ϵ	Dorado
21. Triangulum, ϵ	Piscis volans
22. Aries, τ	Hydrus
23. Taurus, u	Chameleon
24. Gemini, g	Apis
25. Cancer, d	Apis Indica
26. Leo, p	Triangulum Australe
27. Virgo, q	Indus
28. Libra, ϵ	50. Synopsis Coeli Superioris
29. Scorpio, σ	Borea
30. Sagittarius, h	51. Synopsis Coeli Inferioris
31. Capricornus, ϵ	Austro
32. Aquarius, i	

In Delambre's list ('*Hist. de l'Ast. Mod.*'), in Canis Major, for α — θ read α — ϵ . The title of the last map is presumed by us, as the only copy of the first edition we know of does not contain it, and the succeeding editions have no letter-press. The constellations in Italics are those of which a front view is presented, of which we shall presently speak.

In this first edition, the letter-press is on the back of the plates. It contains, in addition to what has been noticed, the various names of the constellations and single stars, together with the planets with which they were supposed to have astrological affinities.

In order to restore, as he supposed, the sphere of Ptolemæus, Bayer has inverted many of the constellations, and made them turn their backs; and this he has done upon an ecliptic and equator so disposed as to place the spectator inside. The state of the question is this; it is pretty clear either that Ptolemæus imagined himself on the outside of the globe, looking on the backs of the constellations, or in the inside, looking on the fronts: for neither of the two remaining suppositions will place those stars on the right or left arms, &c., which Ptolemæus places there. The alternative might be easily settled by remarking whether the stars in the body are placed in the front or back; but, unfortunately, Ptolemæus generally refers them to some part of the dress or arms which has both back and front, such as the belt of Orion; but in the few instances which are tests, Ptolemæus always names the back, the only exception we know of being a star in Virgo, which is said to be in the front face (*πρόσωπον*), which may be reconciled with the rest by supposing the back of a figure with the face turned sideways. Therefore, to represent Ptolemæus completely, an outside of a sphere, or part of a sphere, must be drawn; and on an inside sphere there is only the choice of changing left into right, and vice versa, by

drawing backs, or backs into fronts, and vice versa, by drawing fronts. Bayer has chosen the first, with the exceptions noted in italics in the preceding list, for which he has been blamed by Schickard, Bartsch, Hevelius, Flamsteed, and others: but, singularly enough, he has not carried his own system through; for Andromeda, of which he has represented the face, is precisely one of those signs in which a crucial word is found in Ptolemaeus, who places one star between the shoulders (*ἐν τῷ μεταρρήνῳ*). Flamsteed cuts the knot by assuring us that *ῥῶρον* and *μεταρρῆνον*, which vulgar scholars imagine to mean 'the back,' and 'the part of the back between the shoulders,' sometimes mean 'the front' and 'the chest,' in proof of which he brings his own conviction, that Homer and others must in some places have adopted these senses. Montucla, with great probability, conjectures that Bayer intended to draw a convex sphere, but overlooked, or was ignorant of, the proper method of inverting the figures on the copper.

Circumstances which we shall have to mention in FLAMSTEED make it worth while to give the preceding details. The rest of the history of Bayer's work is as follows:—In 1627, Julius Schiller published at Augsburg his 'Cœlum Stellatum Christianum, &c. sociali operâ J. Bayeri, &c. Uranometriam novam priore accuratiorum locupletiorumque suppeditantis.' This was an attempt to change the names of the constellations into others derived from the Scriptures; as, for instance, calling the twelve signs of the zodiac after the apostles, &c. The northern constellations were taken from the New Testament and the southern from the Old. Schiller's account is as follows: that Bayer, having laid down the positions of the stars, left all the rest to Schiller, but died before the whole (and *Ursa Minor* in particular) was completed, and without having time to finish some astronomical 'Prolegomena;' that the new Uranometry of Bayer differed from the old in the number and positions of the stars, which he had altered, as well from many nights' observations of his own (whether of positions or of magnitudes is not stated), as from various books which he had found; and that, for this reason, he (Bayer) was anxious that the old Uranometry should never be republished. These maps also represented the convex side of the sphere, that men might see the fronts of these Christian constellations, it being judged indecorous that the apostles should turn their backs. Thus we see that Bayer committed a mistake again, as far as Ptolemaeus's sphere is concerned. He should have drawn the inside or concave of the sphere, in turning the fronts towards the spectator. This work of Schiller's is also mentioned by Gassendi as follows: 'Cœlum Christianum a J. Bayero affectum, et a Julio Schillero confectum.' (Gass. 'Vit. Peir.' in ann. 1628.) It is remarkable that, in this edition, Bayer has abandoned his letters and taken numbers, either of his own or from Ptolemaeus. The plates are remarkably well executed for the period, and the grouping of the constellations is strikingly beautiful, but the stars are almost lost in the shading.

Schiller states, that a surreptitious edition of Bayer was offered for sale at Frankfurt Fair in autumn 1624; which, by means of the words 'novâ methodo delineata,' was made to pass for the expected edition of 1627, that is Schiller's own; but it was struck from the same plates as that of 1603, and therefore probably could not be distinguished from the subsequent editions.

The second edition of the 'Uranometria' (plates only, and without letter-press) was printed at Ulm in 1648, and the third (plates only) at Ulm in 1666. In the meanwhile, the letter-press of the first edition, with additions, had been printed under the following clumsy title: 'Explicatio Characterum æneis Uranometriæ Imaginum Tabulis insculptorum addita.' First edition, Strasbourg, 1624; second, Ulm, 1640; third, Augsburg, 1654; fourth, Ulm, 1697.

BAYER, GOTTLIEB SIEGFRIED, grandson of John Bayer the astronomer, was born at Königsberg in 1694. He applied zealously to the study of the Oriental languages under the tuition of Abraham Wolf, and of some learned Rabbis: he also took a peculiar interest in the study of the Chinese language. After travelling in various parts of Germany for his improvement, he returned to Königsberg in 1717, when he was appointed librarian to the University. In 1726 he was called to St. Petersburg to fill the chair of Greek and Roman Antiquities. His health became impaired by intense study, and he died February 21, 1738. He wrote numerous works, some of which are printed separately; others are inserted in the 'Memoirs of the Academy of St. Petersburg' and in the 'Acta Eruditorum;' and some were left at his death in manuscript. Of those that have been published separately the principal are: 'Museum Siniicum,' 2 vols. 8vo, St. Petersburg, 1730. The greater part of the first volume is occupied by an interesting preface, in which the author recapitulates the labours of those who preceded him in the field of Chinese literature; this is followed by a general Chinese grammar; and by a grammar of the popular Chinese dialect of the province of Chin Cheu, which, he says, differs but little from the language of the learned or mandarins. This is followed by a letter from some missionaries at Tranquebar concerning the Tamul language. The second volume contains a Chinese Lexicon, extracts from several Chinese works, a commentary on the Siao ul lun, or Origines Sinices, a treatise on Chinese chronology; and another on the weights and measures of the Chinese. 'Historia Oarhoëna et Edessena ex numis illustrata,' 4to, 1734, 'Biog. Univ.' This work, which he dedicated to Joseph Simonius Assemani, is much esteemed. 'De Eclipsi Sinica liber singularis,' in which he examines and confutes

the Chinese account of a total eclipse, which a Jesuit asserted to have occurred at the time of our Saviour's death. Of his scattered dissertations, some are on the Mongol, Tangutian, and Brahmanic languages; one is 'De Elementis Calmucis;' another on some books in an unknown language, found near the banks of the Caspian Sea. His 'Opuscula,' which treat of several topics of erudition, were published by Klotz, 8vo, Halle, 1770, with a biography of Bayer.

BAYLE, PETER, an eminent critic and controversial writer of the 17th century, was born November 18, 1647, at Carla-le-Comté, in the department of Anège (the ancient county of Foix) in France. Of his early life we shall only state, that he displayed great aptitude for learning, and an uncommon passion for reading, and that his education was commenced under the care of his father, the Protestant minister of Carla, continued at the Protestant University of Puy-laurens, where he studied from February 1666 to February 1669, and concluded at the Catholic University of Toulouse. He had not been there more than a month when he made public profession of the Roman Catholic religion, to which, it is said, he was converted by the free perusal of controversial divinity at Puy-laurens. It would seem that his creed was lightly taken up, for, during his short residence at Toulouse, he was reconverted to Protestantism by the conversation of his Protestant connections.

In August 1670 he made a secret abjuration of Catholicism, and went to Geneva, where he formed an acquaintance with many eminent men, and especially contracted a close friendship with James Basnage and Minutoli. At Geneva and in the Pays de Vaud he lived four years, supporting himself by private tuition. In 1674 he removed first to Rouen, and soon after to Paris. The treasures of the public libraries, and the easy access to literary society, rendered that city agreeable to him above all other places. He corresponded freely on literary subjects with his friend Basnage, then studying theology in the Protestant University of Sedan, who showed the letters to the theological professor, M. Jurieu. By these, and by the recommendations of Basnage, Jurieu was induced to propose their author as a proper person to fill the then vacant chair of philosophy, to which, after a public disputation, Bayle was elected, November 2, 1675. For five years he seems to have been almost entirely occupied by the duties of his office. In the spring of 1681 however he found time to write his celebrated letter on comets, in consequence of the appearance of the remarkable comet of 1680, which had excited great alarm among the superstitious and vulgar. But the licence for its publication being refused, it was not published till the following year, after the author's removal to Rotterdam.

In July 1681 the University of Sedan was arbitrarily disfranchised by a decree of Louis XIV. Deprived of employment, Bayle obtained, through the agency of one of his pupils, a pension from the magistracy of Rotterdam, who were induced to form a new establishment for education, in which Bayle was appointed professor of history and philosophy, and Jurieu of theology. Bayle delivered his first lecture in December 1681. In the following spring the letter on comets was anonymously printed; but its author was soon discovered, and obtained a considerable increase of reputation. In the same spring (1682) he wrote an answer to Maimbourg's 'Histoire du Calvinisme,' a libellous misrepresentation of the conduct of the French Protestant Church. ('Critique Générale de l'Hist. du Calv. de M. Maimb.') This was composed in a fortnight, during the Easter vacation. It met with great success, and having been condemned to be publicly burnt in Paris, was bought and read in that city with great avidity.

We pass over some minor works to mention that in 1684 Bayle commenced his 'Nouvelles de la République des Lettres.' These were published monthly, beginning with March 1684, and consisted of a series of reviews of such works as the editor thought worthy of special notice, and a list of new publications, with short remarks on them. In May the states of Friesland offered to make Bayle professor of philosophy in the University of Franeker, but he declined the appointment, although it was more lucrative than that which he held. On completing the first year of the 'Nouvelles,' Bayle affixed his name to the work, contrary to his usual practice, which was carefully to conceal the parentage of all that he wrote. In fact, whether from timidity, habitual love of secrecy, or the wish to leave himself at liberty to take either side of a question, Bayle generally employed the most elaborate devices of false dates and fictitious prefaces, to divert public suspicion from himself.

At this time men's minds were deeply steeped in the bitterness of political and religious dissension. The revocation of the Edict of Nantes, and persecution of the French Protestants, had raised a violent indignation on the part of those who were banished for conscience-sake, and a strong sympathy in all Protestant countries for the sufferings of their brethren. Bayle expressed his feelings on this subject with moderation in the 'Nouvelles;' but he made a bitter attack on the dominant church in an anonymous publication ('Ce que c'est que la France toute Catholique sous le Règne de Louis le Grand'), which he followed in the same year (1686) by a 'Philosophical Commentary on the words of St. Luke xiv. 23, "Constrain them to come in." In these two works he laboured to expose the atrocious conduct of the French government towards the Protestants, and the odious nature of persecution in general. The pains which Bayle bestowed upon this work brought on an illness in the spring of 1687, which incapacitated

him for literary exertion during more than a year. He was obliged to give up his periodical, but it continued to be published by another hand.

In 1690 there appeared a book, once celebrated, now forgotten, entitled 'Avis Important aux Refugiez,' &c., containing a violent attack on the doctrines and conduct of the French Protestants. This work Jurieu, whose former friendship had long given way to jealousy of the reputation, or dislike of the opinions, real or suspected, of his colleague, chose to attribute, without any proof, to Bayle, upon whom he published a violent attack. ('Examen d'un libelle intitulé Avis Important,' &c.) Bayle retorted in 'La Cabale Chimérique,' Rotterdam, 1691, followed by 'La Chimère de la Cabale de Rotterdam démontrée,' &c. It is not necessary to trace the progress of the quarrel, which was marked by great asperity. The question whether Bayle was the author of the 'Avis,' &c., or not, a question deeply affecting his literary integrity, can hardly be regarded as determined. Bayle always denied it. His friend and biographer, Des Maizeaux, seems nevertheless to disbelieve his assertions.

Whether Jurieu was right or wrong in his accusation, his precipitate and violent conduct drew on him great discredit, especially at Geneva. But he possessed much influence in Holland, which he employed in inducing the Consistory of Rotterdam to review his adversary's letter on comets, which they condemned as containing dangerous and anti-christian doctrines. This was employed by the magistracy of Rotterdam as an excuse for depriving him of his pension and licence to teach; but the real cause, according to Des Maizeaux, was the express command of William III., who exercised an overpowering influence in that body, and who was led to believe that Bayle was deeply engaged in advocating the views and wishes of the court of France. The injury thus done to our author was slight, for his habits were simple and unexpensive, and it left him at liberty to attend to his chief work, the 'Dictionnaire Historique et Critique.' His first scheme in respect of this undertaking was to compose a dictionary, expressly to correct the errors of other dictionaries; and he proceeded so far as to publish a specimen of the intended work ('Projet et Fragmens d'un Dictionnaire Critique.'). But this specimen not suiting the public taste, he altered his plan, and produced his dictionary in the form in which it now is. The composition of it, together with his paper warfare with Jurieu, engrossed his time until August 1695, when the first volume appeared; the second volume, which completed the first edition, was printed in 1696, but bears the date of 1697. It obtained great popularity, so that a second edition was soon called for; but it gave great offence to the religious, and incurred a public censure from the Consistory of Rotterdam. Five principal errors were alleged against it:—1. The indecency visible in many passages; 2. The tendency of the whole article on David; 3 and 4. The support covertly given to the Manichean doctrine of evil, and the sceptical tenets of the philosopher Pyrrhon; 5. Too studious commendation of Epicureans and atheists, by which a tacit support was supposed to be given to their tenets. The author submitted to the authority of the church, and promised to amend the faults in a second edition. According to promise, the article David was replaced by another; but the purchasers exclaimed loudly against this interference with the work, and the publisher finally reprinted the obnoxious article in a separate form. It is to be found at the end of the second volume of the editions of 1720 and 1730, &c. As to the other objections, instead of altering, Bayle defended himself and his work in a series of 'Eclaircissements,' subjoined to the second edition of 1702, and published in subsequent editions of the book.

After the publication of the second edition, which was considerably enlarged, Bayle amused himself by preparing the first volume of 'Réponses aux Questions d'un Provincial,' intended, as he says, "to occupy a middle place between books for study and books for recreation." In 1704 he published a defence of his 'Letter on Comets,' which engaged him in a controversy, which lasted for the rest of his life, with Le Clerc, the well-known author of the 'Bibliothèque Choisie,' and a theological writer named Jaquelot. To this discussion the second and third volumes of the 'Réponses aux Questions' &c., 1705, were devoted. Controversy seems to have been Bayle's pleasure; and it is probable that the attacks made on his works made no impression on his tranquillity; but his enemies had nearly done him a serious injury by endeavouring to procure his banishment from Holland in 1706, by reviving the accusation that he was a secret agent of France. His last works were a fourth volume of the 'Réponses,' and 'Entretiens de Maxime et Themiste,' in answer to Le Clerc; and a second book under the same title, in answer to Jaquelot. The last was not quite finished: he was working on it the evening before his death, which took place December 28, 1706, in the 60th year of his age.

Bayle's life and habits, in the relations of man to man, were simple, temperate, and moral. Without a cynical or affected contempt, he displayed a truly philosophical indifference to wealth; and he lived independently, in virtue of the moderation of his wants, yet not imprudently, for he left a legacy of 10,000 florins to his niece. The worst moral charge brought against him is that of literary duplicity; and of this he had no right to complain; for a man who is known to conceal his authorship under the thickest disguises of false names, false dates, and false prefaces, need not wonder if much which cannot be proved is believed to be his. The same spirit of concealment

attended him in religion; for whether he was Atheist, Epicurean, or Christian, it is at least pretty clear from his writings that he could not have been at heart a member of the strict church to which he outwardly conformed.

Warburton describes Bayle very accurately:—"A writer whose strength and clearness of reasoning can be equalled only by the gaiety, easiness, and delicacy of his wit; who, pervading human nature with a glance, struck into the province of paradox as an exercise for the restless vigour of his mind; who, with a soul superior to the sharpest attacks of fortune, and a heart practised to the best philosophy, had not yet enough of real greatness to overcome that last foible of superior geniuses—the temptation of honour, which the academic exercise of wit is supposed to bring to its possessors." ('Divine Legation,' book i. sect. 4.)

The later folio editions of Bayle's 'Dictionary' are comprised in four volumes. The 'Supplement' by the Abbé Chaupepie occupies four more. Bayle's miscellaneous works, of which we have not given anything like a complete list, fill four volumes also.

BAYNE, ALEXANDER, of Rires, first professor of the municipal law of Scotland, was the son of John Bayne of Logie in the county of Fife, who was descended from the old Fifeshire family Bayne of Tulloch, to whom he was served heir in general on the 8th of October 1700. ('Inquis. Return. Abbrev.'). On the 10th of July 1714, he passed advocate at the Scottish bar. In January 1722, the faculty appointed him senior curator of their library, and on the 28th of November, in the same year, he was constituted by the town-council of Edinburgh professor of Scots law in the university of that city.

The common law of Scotland was substantially the same with that of England till the erection of the Court of Session in the beginning of the 16th century, when, in consequence of the peculiar constitution of that court, the old common law was superseded by the principles of the civil and canon laws, which thereupon became, in fact, as in legal acceptation, the common law. The consequence was, that till the beginning of the last century, when the sources of the Scottish law ceased to be sought in the Roman code, preparation was generally made for the Scottish bar at some one of the foreign colleges. Of these, the colleges of France and Italy were the most frequented, till those of the Low Countries, aiding the connection which arose between Scotland and them at the Reformation, drew the student thither. On the erection of the University of Edinburgh however, attempts were made by the bench and bar to remedy the inconvenience of foreign study, but as the object of those attempts was to establish a chair of civil law, they were long baffled by the want of means of preparatory instruction in the language of that law. In the end of the 17th century private lectures on the law began to be given in Edinburgh by members of the faculty, and at length, in 1707, a chair of public law was founded; and, in 1709, the chair of civil law. By this time however the natural working of an independent judicature, and, still more, the operation of the union with England, by which the Scots courts were subjected to an appellate jurisdiction common to both parts of the island, carved out a system of law in many respects different from that of Rome, and requiring a separate chair for its elucidation. We believe however that the establishment of the professorship to which Mr. Bayne was appointed, was by no means popular with the profession. The 'Faculty Records' contain no allusion to his appointment. The only record of it which we have is in the 'Council Register,' where, under date 28th November 1722, there is this entry:—"Mr. Alexander Bayne having represented how much it would be for the interest of the nation and of this city, to have a professor of the law of Scotland placed in the university of this city, not only for teaching the Scots law but also for qualifying of writers to his Majesty's signet; and being fully apprised of the fitness and qualifications of Mr. Alexander Bayne of Rires, advocate, to discharge such a province—therefore the council elect him to be professor of the law of Scotland in the university of this city, for teaching the Scots law and qualifying writers to his Majesty's signet." (Bower, 'Hist. of the Univ. of Edinb.'). But only a year elapsed when his despised chair began to work a change on the course of examination for the bar, and on the system of legal study. In January 1724, Mr. Dundas of Arniston proposed to the faculty, that all Intrants should, previous to their admission, undergo a trial, not only in the civil law, as heretofore, but also in the municipal law of Scotland; and though this was long resisted, it was at length determined by Act of Sederunt, 28th February 1750. We apprehend it is to Bayne, also, we ought to concede the impulse given at this time to investigate the sources of the Scottish ancient common law.

In 1726 Mr. Bayne retired from the office of senior curator, and in the same year he published the first edition of Sir Thomas Hope's 'Minor Practicks'—a work which is remarkable for its legal learning, the breadth and boldness of its views, the acuteness of its observations, and the subtlety of its distinctions, but which had lain near a century in manuscript. To this work Bayne added a 'Discourse on the Rise and Progress of the Law of Scotland, and the Method of studying it.' In 1731 he published a small volume of 'Notes,' for the use of the students of the municipal law in the University of Edinburgh, which, framed out of the lectures delivered from the chair, impress us with a favourable opinion of the author's acquaintance with the Roman jurisprudence, as well as with the ancient common law. About the same time he published another small volume, which he entitled 'Institu-

tions of the Criminal Law of Scotland,' for the use of his students. Mr. Bayne held the professorship till his death, which took place in June, 1737.

BAZHENOV, VASSILI IVANOVITCH, an architect distinguished among the native artists of Russia, and first vice-president of the Academy of Fine Arts at St. Petersburg, was born at Moscow, March 1 (13), 1737. While yet a boy he is said to have manifested a decided taste for drawing houses and buildings, which was his favourite amusement, and in which he endeavoured to improve himself by studying the churches, monasteries, and other public structures of that ancient capital. In 1751 he began to attend the School of Architecture at Moscow. Bazhenov was one of the first pupils entered at the Academy of Fine Arts opened at St. Petersburg in 1778. After pursuing his studies there under Tehevakninsky with distinguished success, he was sent to Paris in 1761, where he became the pupil of Duval, and would have obtained the gold medal at the Academy of Architecture but for his belonging to the Greek Church; wherefore in lieu of it he was rewarded by a diploma of merit, signed by the three eminent architects, Leroi, Sufflot, and Gabriel. Proud of his having obtained a distinction such as had never before been conferred on any Russian, the St. Petersburg Academy bestowed on him the degree of 'Adjunct,' and sent him forthwith (October, 1762) to Rome. While in Italy he was elected member of the Academy of St. Luke, and of those of Florence and Bologna.

On his return to St. Petersburg in May, 1765, he was taken into the service of the Empress Catherine, who found him constant employment in various architectural projects and schemes; among others that of erecting upon the site of the Kremlin at Moscow a palace that should surpass every monument of ancient or modern times. In magnitude it certainly would have done so, for the façade would have been upwards of four thousand feet in extent; and some idea may be formed of the pomp and magnificence contemplated by Catherine and her architect from the estimate for the state staircase alone, which was to be entirely of Italian marbles, amounting to five million rubles. Even the model itself, which is still preserved in the Kremlin, cost no less than thirty-six thousand rubles. Nevertheless, although all preparations had been made, and the first stone of the intended edifice was laid with great solemnity on the 1st (13th) of June, 1773, the works were shortly afterwards interrupted, and never resumed.

In 1776 he began for the empress a summer palace, in the gothic style, at Tzariahtino; but Catherine, having withdrawn her favour from Bazhenov, ordered it to be completely altered by Kozakov. Her successor Paul however restored him to his former appointments, bestowed on him an estate with a thousand peasants, lavished various honours upon him, and employed him to erect the palace at Gatchina, that at Pavlovsky, and several government buildings at Cronstadt. But the most magnificent structure which he executed for the Emperor Paul was the St. Michael, or Marble Palace, at St. Petersburg, since converted into a military school for engineers. Bazhenov is also said to have been associated with Voronikhin [ВОРОНИХИН] in building the Kazan church at St. Petersburg. Bazhenov died of paralysis at St. Petersburg, August 2 (14), 1799. He published, 1790-97, a Russian translation of Vitruvius, in 4 vols. 4to.

(Snegirev, *Slovar Ruskikh Pisatelei*.)

BEALE, MARY, an English portrait painter of the 17th century, about whom Vertue collected some interesting details from some journals or pocket-books kept by her husband, of which he saw seven. She was the daughter of the Rev. Mr. Craddock, minister of Walton-upon-Thames, and appears to have been taught painting by Sir Peter Lely. Her husband, Charles Beale, had an employment in the Board of Green Cloth; he was also a painter, and, according to his journals, a colour-maker. The first date concerning her works in his pocket-books is 1672, when Lely's visits to her, and his praises of her copies from Correggio and Vandycck, are noticed. In the same year she painted portraits of the Bishop of Chester, Lord and Lady Cornbury, and Dr. Sydenham, besides others; and she received in that year for paintings 202*l.* 5*s.*

Sir Peter Lely painted for Mr. Beale portraits of Dr. Tillotson and Dr. Stillingfleet, in Mr. Beale's house, in the presence of his wife, in order probably that Mrs. Beale might see his method of painting. Sir Peter (then Mr. Lely) received for the two paintings 30*l.*, of which he took 28*l.* 19*s.* in lakes and ultra-marine. In 1674 Mrs. Beale made 216*l.* 5*s.* by her paintings. A Mr. Manby seems to have painted the landscape backgrounds in some of her portraits, for which he was paid in colours of Mr. Beale's making. In 1677 she received 429*l.* for pictures: a very large amount. Among the portraits of this year were one of the Earl of Clarendon, and others of the nobility. She was paid 5*l.* for a head, and 10*l.* for a half-length in oil. In 1681 Dr. Burnet presented Mrs. Beale with a copy of his 'History of the Reformation.' She appears to have been highly esteemed by the clergy; many distinguished members of that body sat to her. Mr. and Mrs. Beale appear to have been very charitable: from some notes at the end of one of the pocket-books, they gave a tenth part of their income to the poor. Mary Beale died in London in 1697, aged 66. Her husband and two sons survived her. One son, Bartholomew, studied under Dr. Sydenham, and practised as a physician at Coventry; the other, Charles, who was born in 1660, was a painter, and died in London. Her pictures are interesting as portraits

of celebrated personages, but they have little artistic merit. Her portraits of archbishops Tillotson and Tension, and other eminent persons, have been engraved.

BEATON, CARDINAL DAVID, Archbishop of St. Andrews, and Lord High Chancellor to Mary, queen of Scotland, was a younger son of John Beaton or Bethune of Balfour, in the shire of Fife, by a daughter of David Monypenny of Pitmilny, in the same shire; and nephew to Bishop James Beaton, Lord Chancellor to King James V. He was born in 1494, and was, on the 26th of October 1511, matriculated of the University of Glasgow, whence he was sent to France to study the civil and canon laws. On the death of Secretary Panter in 1519 he was appointed resident for Scotland at the French court; and about the same time his uncle the chancellor bestowed on him the rectory of Cambuslang, in the diocese of Glasgow. In 1523 his uncle, now translated from that see to the primacy of St. Andrews, resigned in his favour the rich monastery of Arbroath in commendam, and also prevailed on the pope to dispense with his taking the habit for two years; this time he spent in France, and then returned to Scotland, where he immediately entered parliament as Abbot of Arbroath. On the fall of the Earl of Angus, and the surrender of George, bishop of Dunkeld, he was appointed Lord Privy Seal in 1528, the same year in which the great convent of Blackfriars at Edinburgh, in the immediate neighbourhood of which Beaton and his uncle had their magnificent abode, was burnt down to the ground by a sudden fire. In February 1533, Beaton, now prothonotary apostolic, was sent ambassador to France, with Secretary Erskine, to treat of a league with that crown, and also of a matrimonial alliance with the Princess Magdalene; and when the king of Scots proceeded thither on the same object, Beaton was one of the lords of the regency appointed by commission, 29th of August 1536, to conduct the government in his absence. On Queen Magdalene's decease he was joined in an embassy to the house of Guise, to treat of a match with Mary, widow of the Duke of Longueville. It is probable that when in France, on this occasion, he procured the papal bull of date 12th February 1537, for the erection of St. Mary's College at St. Andrews. In November 1537 he was made a denizen of France, and on the 5th of December he was consecrated Bishop of Mirepoix in Languedoc. On his return home he was made coadjutor in the see of St. Andrews, and successor to his uncle. On the 20th of December 1538, Pope Paul III. advanced him to the cardinalate, by the title of Sancti Stephani in Monte Cælio; and on the 20th of June 1539 the king of France directed new letters of naturalisation in his favour, with a further clause allowing his heirs to succeed to his estate in France, though born and living in Scotland. About this time also we find him 'legatus natus' of the Roman see. On the death of his uncle in the autumn of 1539, he was fully invested in the primacy of St. Andrews, the privy seal being again returned to the Bishop of Dunkeld.

Beaton's authority, zeal, and ability now made him truly formidable; and that he might devote them all to the politics of the church, with consent of the king and pope he devolved his diocesan duties on the dean of Restalrig as his suffragan. On the 28th May 1540 he convened a large assembly of ecclesiastics and others in the cloisters of St. Andrews, and on their conviction of Sir John Borthwick for heresy in holding Protestant opinions, pronounced sentence of outlawry and forfeiture against him, with solemn burning of his effigy at the market-cross of the city. In order to avert the odium which would come upon the clergy if they should continue to execute their own sentences, Beaton induced the king by a large pecuniary payment to appoint a judge in heresy. Accordingly James named Sir James Hamilton, natural brother of the Earl of Arran, to the office, for which his intolerance and ferocity well fitted him, but which he did not long retain, being attainted of treason and beheaded.

On the 20th December 1542 the king died, leaving an infant daughter, eight days old, heir to the throne, but for whose safety or that of the kingdom during her minority he had made no provision. Beaton however produced a testament, which he affirmed was subscribed by his majesty, appointing him regent of the kingdom and guardian to the infant queen. The document was a forgery; and the nobility roused from his inactivity James, earl of Arran, next heir to the queen, and appointed him to the regency. The power however which Beaton failed to obtain directly, he obtained by his address; and not only got the nobles to accede to his views of government, but also induced the timid regent publicly to abjure the doctrines of the Reformation. In December 1543 the great seal was taken from the Archbishop of Glasgow and bestowed on Beaton, whom also, on very strong letters from the regent, Pope Paul III., by bull of 30th January following, constituted his legate 'à latere' in Scotland. Thus he was placed at the head both of church and state, including also the whole civil judicature of the kingdom, being ex officio principal of the Court of Session, the supreme judicatory in civil causes; and as he did not scruple to employ these extensive powers for furthering his own views, he appears to have been held in general abhorrence. The king of England in particular, whose friendship was renounced at the instigation of the cardinal and the popish faction, for an alliance with France, anxiously desired his death; and in the instructions of the English privy council of date 10th April 1544, the Earl of Hertford was especially enjoined, in his inroad into Scotland, not to spare any who were allied to the cardinal either in blood or friendship. Henry soon found in Scotland

spirits congenial with his own; for on the 17th of the same month we find the Earl of Hertford communicating to him a design by Wishart and others to seize or slay the cardinal, could they secure his majesty's protection and support.

Beaton was haughty to all; but to the reformers he was particularly oppressive. In the beginning of 1545-46 he held a visitation of his diocese, and had great numbers brought before him, under the act which had passed the parliament in 1542-43, forbidding the lieges to argue or dispute concerning the sense of the holy Scriptures. Convictions were quickly obtained; and of those convicted five men were hanged and one woman drowned; some were imprisoned, and others were banished. He next proceeded to Edinburgh, and there called a council for the affairs of the church; and hearing that George Wishart, an eminent reformer, was at the house of Cockburn of Ormiston, Beaton instantly moved the sheriff of the county to have Wishart apprehended, which being done, Wishart was carried over by the cardinal to St. Andrews, and shut up in the tower there. The cardinal continued to act with a high hand towards the reformers, and particularly with respect to Wishart. He called a convention of the clergy at St. Andrews, at which Wishart was condemned for heresy, and adjudged to be burnt—a sentence which was passed and put in force by the cardinal and his clergy in defiance of the regent, and without the aid of the civil power. The cardinal afterwards proceeded to the abbey of Arbroath, to the marriage of his eldest daughter by Mrs. Marion Ogilvy of the house of Airlay, with whom he had long lived in concubinage, and there gave her in marriage to the eldest son of the Earl of Crawford, and with her 4000 merks of dowry. He then returned to St. Andrews, where, on Saturday, 29th May 1546, he was put to death in his own chamber by a party of reformers, headed by Norman Leslie, heir of the noble house of Rothes, who, we find, had on the 24th April 1545, given the cardinal a bond of 'manrent' (or admission of feudal homage and fealty), and who had a personal quarrel with the cardinal. The death of Cardinal Beaton was fatal to the ecclesiastical oligarchy, which, under him, trampled alike on law and liberty. Three works of the cardinal's are named—'De Legationibus Suis;' 'De Primatu Petri;' and 'Epistolæ ad Diversos.'

BEATTIE, JAMES, a poet and metaphysician of the 18th century, was born at Lawrencekirk, in the county of Kincardine, Scotland, Oct. 25, 1735. His parents kept a small farm, and were esteemed for a more than ordinary degree of cultivation and intellect. James received his first education at the village school. He entered the Marischal College, Aberdeen, in 1749; and after completing his course of study was appointed in 1753 schoolmaster to the parish of Fordoun, at the foot of the Grampians, six miles from Lawrencekirk. In this solitary abode his poetic temperament was fostered by the grand scenery which surrounded him, and his works evince the zeal and taste with which he studied the ever-changing beauties of nature. He attracted the favourable notice of a neighbouring proprietor, the celebrated Lord Monboddo, with whom he ever after maintained a friendly intercourse. In June 1758 he was elected usher to the grammar-school of Aberdeen, and in 1760, it seems rather by private interest than in consequence of any distinction which he had then attained, he was appointed professor of moral philosophy and logic in the Marischal College.

His first and chief business was to prepare a course of lectures, the substance of which, as they were remodelled by long study and frequent revision, was given to the world in his 'Elements of Moral Science.' His first poetical attempts were published in London in 1760, and received with favour; but most of the pieces contained in this collection (which is now very rare) were omitted by the author's maturer judgment in later editions of his works. Some will be found in the Appendix to Sir William Forbes's 'Life of Beattie.' The same tacit censure was passed by the author upon his 'Judgment of Paris,' published in 1765. In 1762 he wrote his 'Essay on Poetry,' but it was not published, with others of his prose works, until 1776.

In 1767 Beattie conceived the notion of composing his 'Essay on Truth,' written avowedly to confute the moral and metaphysical doctrines advanced by Hume. His motives for engaging in this task are fully detailed in a long letter to Dr. Blacklock (Forbes's 'Life,' vol. 1, p. 129), and they do credit to his sincerity and courage. If Beattie could not quite attain his own wish of being "animated without losing his temper," something must be conceded to his deep feeling of the importance of the subjects in dispute. The 'Essay' was received with much anger by Mr. Hume and his friends, as a violent and personal attack; and that Beattie's zeal might require some tempering we may conclude from knowing that an intended preface to the second edition (published early in 1771) was cancelled by the advice of some of his best friends. His work appeared in May 1770 under the title, 'Essay on the Nature and Immutability of Truth, in opposition to Sophistry and Scepticism.' The 'Essay on Truth' was only the first part of an intended discourse on the evidences of morality and religion. Habitual ill health, and an avowed dislike to severe study, prevented Dr. Beattie from completing his design.

The first canto of the 'Minstrel,' which had been commenced in 1766, but laid aside on account of ill-health and more pressing avocations, was published anonymously in 1771. It was most favourably received by the public, and warmly praised by Gray, whose commendation was the more valuable because accompanied by a letter of minute criticism. In the same year Beattie visited London for the

first time since he had been known as an author, and received distinguished and flattering notice from Dr. Johnson and the best literary society of the metropolis.

In 1773 Beattie again visited London, and owing to the powerful interest which was exerted on his behalf, he obtained a pension of 200*l.* The king (George III.) received him with distinguished favour; and the University of Oxford conferred on him the honorary degree of D.C.L. During this visit, Sir Joshua Reynolds painted and presented to him the well-known portrait, which contains the allegorical triumph of Truth over Sophistry, Scepticism, and Infidelity. In the same autumn the chair of moral philosophy in the University of Edinburgh becoming vacant, it was offered to Dr. Beattie, but he declined it for the sake of peace and quiet. At this time he was engaged in finishing the second book of the 'Minstrel,' which was published in the following spring.

Several eminent persons, with some of Beattie's personal friends, were desirous to induce him to take orders in the English church, and more than one living was pressed upon his acceptance. In 1774 he received the offer of a living worth near 500*l.* per annum, from Dr. Thomas, bishop of Winchester. Beattie took these proposals into serious consideration, but eventually he refused them, mainly on the ground that his acceptance might give a handle to the opponents of revealed religion for asserting that the 'Essay on Truth' was written for the sake of preferment.

The 'Essay on Truth' was re-published in 1776, with three other essays:—'On Poetry and Music, as they affect the Mind;' 'On Laughter and Ludicrous Composition;' 'On the Utility of Classical Learning.' These were followed at intervals by other essays and dissertations, chiefly taken from his academical lectures:—'Dissertations Moral and Critical, on Memory and Imagination, on Dreaming, on the Theory of Language, on Fable and Romance, on the Attachments of Kindred, and Illustrations of Sublimity,' 1783; 'Evidences of the Christian Religion,' 1786; 'Elements of Moral Science,' vol. i. containing 'Psychology and Natural Theology,' 1790; vol. ii. containing 'Ethics, Economics, Politics, Logic, and a Dissertation on the Slave Trade,' 1793. But he appears to have engaged in no new investigations or studies; and his letters explain the cause of this to have been ill-health, and consequent disinclination to labour, aggravated by mental depression, and a considerable share of domestic disquiet, produced by an hereditary disposition to insanity in his wife. His life passed until 1790 without marked events, in the discharge of his academical duties; varied in his long summer vacations by not unfrequent visits to London, and to many persons eminent by their talents or rank, who sought his society for the sake of his powers as a companion, as much as for his reputation. In 1790 he suffered an irreparable loss in the death of his eldest son at the age of twenty-two, a young man of great promise; and his declining health received another shock in 1796 in the unexpected death of his only surviving son after a week's illness, in the eighteenth year of his age. He said, in looking on the corpse, "I have now done with the world," and he never again applied to study of any sort. The closing years of his life exhibit a melancholy scene of gloom and distress, bodily and mental. He was struck by palsy in April 1799, and after one or two subsequent attacks, expired August 18, 1803.

In the relations of private life, and in his public duties as a teacher, Dr. Beattie was most estimable; and he commanded, in an unusual degree, the esteem and affection of his pupils, as well as of a large circle of friends. It is honourable to him, that long before the abolition of the slave trade was brought before parliament, Beattie was active in protesting against that iniquitous traffic; and he introduced the subject into his academical course, with the express hope that such of his pupils as might be called to reside in the West Indies would recollect the lessons of humanity which he inculcated.

Of his writings, the 'Minstrel' is that which now probably is most read. It is not a work of any very high order of genius; but it exhibits a strong feeling for the beauties of nature; and it will probably long continue to hold an honourable place in the collections of minor poetry. Beattie's metaphysical writings have the reputation of being clear, lively, and attractive, but not profound. The 'Essay on Truth' was much read and admired at the time of its publication, but has fallen into comparative neglect, with the doctrines against which it was especially directed.

(*Life of Dr. Beattie*, by Sir W. Forbes.)

BEAUFORT, CARDINAL. Henry Beaufort, Bishop of Winchester and Cardinal of St. Eusebius, was a son of John of Gaunt, duke of Lancaster (father of Henry IV.), by his mistress Catherine Swynford, whom he subsequently married. His children by this woman, all born before wedlock, were legitimated by the name of Beaufort in the twentieth year of the reign of Richard II. We are unable to state the exact year of Cardinal Beaufort's birth; but it was probably about the year 1370. He studied at Oxford, Cambridge, and Aix-la-Chapelle. In 1397 he was created bishop of Lincoln; became chancellor of the University of Oxford in 1399; and in 1404 succeeded the celebrated William of Wyckham as bishop of Winchester. In the parliaments of 1404 and 1405 he officiated as lord chancellor, an office which he filled four times during his life. The bishopric of Winchester was then, as at present, one of the richest endowments in the English church; and Beaufort, from habits of frugality according to some writers, from

covetousness according to others, multiplied his riches so as to become the wealthiest subject in England. He advanced to his nephew, Henry V., by way of loan, out of his own private purse not less than 28,000*l.* during his wars in France; and also lent the infant king, Henry VI., 11,000*l.*, sums which at that period were of enormous magnitude.

On the death of Henry V. in 1422, Beaufort (with his brother, afterwards Duke of Exeter) was appointed guardian of his infant successor: Beaufort was also a member of the council of regency, of which the king's uncle, Humphrey, duke of Gloucester, was the nominal head. The struggle for supremacy between these ambitious men, which soon assumed the character of a fierce personal contest, is the most prominent feature of the internal history of England from the year 1424 to the year of their death, in 1447. The prelate ultimately triumphed in the struggle, which on more than one occasion threatened to inflict upon the country all the ills of civil war. In 1426, in the absence of the regent, Bedford, the quarrels of Beaufort and Gloucester nearly issued in bloodshed in the city of London. But the Archbishop of Canterbury, and the Prince of Portugal, who happened to be in England at the time, prevailed on the two parties to suspend their strife till the regent should return to England. The Duke of Bedford hastened from Paris to reconcile the rivals, but found it expedient to refer the matter to a parliament summoned for the purpose at Leicester. This parliament is known by the nickname of the "parliament of bats," a nickname which, in its origin, aptly illustrates the temper of the partisans of the bishop and of Gloucester, and throws some light on the then state of manners. In order to prevent the consequences of strife among armed men, the members of the parliament summoned at Leicester were ordered to leave at their inns their swords and other weapons usually worn by the gentry at that period: their followers however with a view of defeating this prohibition, attended them with 'bats,' or clubs, on their shoulders; and when these also were forbidden they concealed stones and plummets of lead in their sleeves and bosoms. ('Parliamentary History,' vol. i. p. 354.)

Among other charges put forward by the Duke of Gloucester, in a bill of impeachment against his uncle Beaufort, was an accusation that he had hired an assassin to take away the life of the late king Henry V., at the time Prince of Wales; and that he had encouraged the prince to usurp the throne before the death of his father. Gloucester professed to make this charge on the authority of Henry himself; but the bishop triumphantly opposed to that testimony the fact that Henry had, to the last moment of his life, honoured him with his friendship and confidence. After much wrangling and recrimination, the matter was referred to the arbitration of four spiritual and four temporal peers, who awarded that Gloucester should be "good lord to the bishop, and have him in affection and love," and that the prelate should preserve to the duke "trew and sad love and affection, and be ready to do him such service as pertaineth of honesty to my Lord of Winchester and to his estate to do." A formal public reconciliation then took place between the two disputants; but the bishop felt the award to be so much of a reproof, that he resigned the chancellorship, and obtained leave to go abroad. Beaufort accompanied Bedford in his return to France; and at Calais received the welcome intelligence that the pope had raised him to the dignity of cardinal, and had appointed him legate 'à latere,' for the purpose of directing an English force in a crusade against the Hussites in Bohemia. [BEDFORD, DUKE OF.]

In 1429 Cardinal Beaufort succeeded in destroying the power of his rival Gloucester, by having the young king crowned, and by inducing the parliament to declare on the occasion that the office of protector, filled by the duke, was, ipso facto, at an end. From being at the head of the council of regency, Gloucester was thus reduced to his rank as a peer. From this time till his death the councils of the cardinal predominated in the administration.

A powerful party however, headed by the Duke of Gloucester, opposed itself to the administration of the cardinal. The spirit of the age was averse to the rule of ecclesiastical statesmen; and the House of Commons in particular had directed its attention to the question of church reform, as essential to good government. In a meeting of peers, in 1431, it was proposed that, as the dignity of cardinal was, by the law of the land, incompatible with the possession of a bishopric in England, Beaufort should be removed from the see of Winchester, and compelled to refund its revenues from the day that he had accepted the cardinal's hat. Gloucester followed up this motion with a series of charges, to the effect that Beaufort had incurred the penalties of præmunire in having accepted the papal bull, contrary to the express prohibition of the late king, and had exempted himself as legate from the jurisdiction of the see of Canterbury. The same charges were renewed in a more formal manner by Gloucester in 1434. He accused the cardinal also of having amassed wealth by dishonest means, of having usurped the functions of sovereignty, appointing embassies, and releasing prisoners on his own authority, and estranging from the person of the young king his relatives and the council of the regency. The cardinal, although too powerful to be now reached by Gloucester's accusation, deemed it prudent to obtain two acts of parliament, one in 1432, the other in 1437, indemnifying him against the penalties of præmunire, and pardoning him for all crimes committed up to the 20th of July in the last-named year. The arrest and probable murder of Gloucester are usually ascribed to his fierce and

courageous denunciation of the ecclesiastical counsellors of the king. Gloucester's death took place on the 28th of February, 1447.

The cardinal survived his great rival but six weeks. His death-bed has been painted in immortal colours by Shakspeare ('Henry VI.,' part 2), but the imagination of the poet has supplied the darkest features of the picture. Shakspeare represents him as expiring in an agony of despair:—

"Lord Cardinal, if thou think'st on heaven's bliss,
Hold up thy hand, make signal of thy hope,—
He dies, and makes no sign."

But we know from the authority, Hall, which Shakspeare has followed in the less harrowing details of the scene, that the cardinal's worldliness was confined to expressing his regret that money could not purchase life, and that death should have cut him off at the moment when his rival to the great object of his ambition (the popedom) had been removed. Hall's version is given on the authority of one Baker, the cardinal's chaplain; and the last words are, "I pray you all to pray for me." His will, moreover, to which two codicils are attached, on the 7th and 9th of April (he died on the 11th), is still extant (Nichols's 'Royal and Noble Wills,' p. 311), indicating a state of feeling more worthy of a Christian prelate. His great wealth was distributed, according to the provisions of his will, in charitable donations. Not less than 4000*l.* was allotted for the relief of the indigent prisoners in Newgate, Ludgate, the Fleet, Marshalsea, King's Bench, and the prison attached to the Southwark manor of the diocese of Winchester; and the hospital of St. Cross at Winchester still exists as a monument of his munificence. Cardinal Beaufort was buried in the beautiful chantry which bears his name in Winchester Cathedral.

BEAUFORT, LOUIS DE, was born of a French family, settled in Germany or Holland, as far as we may presume from the scanty information we can find of his early life. He was for a time tutor to the young prince of Hesse Homburg, but he became known to the learned world by his 'Dissertation sur l'incertitude des Cinq Premiers Siècles de l'Histoire Romaine,' 8vo, 1738. He was one of the first modern writers who carried the spirit of critical investigation into the narrative of the first five centuries of the Roman commonwealth; he showed that both Livy and Dionysius could not be implicitly trusted, and that it required a process of very acute and careful discrimination to separate the truth from the legendary fables of early Roman history. Among other things he maintained that Porsenna did really conquer Rome after the expulsion of Tarquinius. Niebuhr remarks, when speaking of Beaufort's 'Dissertation' (vol. i. p. 539, note), "that the critical examination of this war is the most successful part of that remarkable little work." His next work was 'La République Romaine ou Plan Général de l'Ancien Gouvernement de Rome,' 2 vols. 4to, La Haye, 1766. The author treats at length and systematically of the institutions of Rome; of its senate, its populus and plebs, its comitia, its consuls and tribunes; of the laws and tribunals, of the religion of the country and its ministers, of the various classes of society and their respective rights, and the condition of the allies and subjects of Rome. This work met with great approbation, and maintained its ground as one of the best works upon the Roman republic previous to Niebuhr's 'History of Rome.' He wrote also 'Histoire de Germanicus,' 12mo, 1741, which he dedicated to the Landgrave of Hesse Homburg. Beaufort was a member of the Royal Society of London. He died at Maestricht in 1795.

BEAUFORT, MARGARET, COUNTESS OF RICHMOND AND DERBY, is entitled to honourable mention as an eminent patroness of literature, after the manner of the age in which she lived. She was of royal descent, being the daughter and heiress of John Beaufort, duke of Somerset, grandson of John of Gaunt, duke of Lancaster, third son of Edward III. Margaret Beaufort was born in 1441, and was thrice married: first to Edmund Tudor, half-brother to Henry VI., created Earl of Richmond, by whom she had one son, afterwards Henry VII.; secondly to Sir Henry Stafford, a younger branch of the ducal house of Buckingham; thirdly to Lord Stanley, afterwards earl of Derby. By the two last marriages she had no issue. She died in 1509, and is buried at Westminster, where her tomb may be seen in the south aisle of Henry VII.'s chapel.

The Countess of Richmond was rich, pious, charitable, and generous. Her attention to the formal observances of religion prescribed by the Papal Church was strict even to rigour. To her bounty Christ's College, Cambridge, founded in 1505, and St. John's College, Cambridge, projected and endowed by her, but not chartered till 1511, owe their existence. The estates which she left to St. John's College were sued for and recovered by Henry VIII. as the heir-at-law of Margaret Beaufort, and the wealth which this distinguished college now enjoys is chiefly due to the liberality of later benefactors. The Countess of Richmond established a professorship of divinity, with a salary of 20 marks, in each university, the holders of which are called Lady Margaret's professors. She also appointed a public preacher at Cambridge, with a salary of 10*l.*, whose duties are now confined to the delivery of one Latin sermon yearly.

Walpole has given this lady a place in his 'Catalogue of Royal and Noble Authors,' as the translator of two books:—1. 'The Mirroure of Golde to the Sinfull Soule,' translated from a French translation of the 'Speculum Aureum Peccatorum,' printed by W. de Worde in 1522; 2. Translation of the fourth book of Dr. J. Gerson's 'Treatise on the

Imitation and Following the Blessed Life of our Most Merciful Saviour Christ,' printed at the end of Dr. William Atkinson's translation of the three first books—Pynson, 1504.

BEAUHARNAIS, EUGÈNE DE, son of Viscount Alexandre de Beauharnais, was born at Paris September 3, 1781, and received his early education at the college of St. Germain-en-Laye. His father was a member of the National Assembly, in which he embraced the popular side, and afterwards served with distinction in the army of the Rhine in 1792. He was however accused by the Jacobins, taken before the revolutionary tribunal, condemned, and beheaded in July 1794, when he was only 34 years of age. His widow Josephine married in 1796 Napoleon Bonaparte, who treated her children, Eugène and Hortense, as if they had been his own. Eugène accompanied Bonaparte to Italy, and afterwards in 1798 to Egypt, where he acted as his aide-de-camp. After Bonaparte became first consul Eugène was made chef-d'escadron in the Consular Guards, in which capacity he was present at the battle of Marengo. In 1804 he was made colonel-general of the Chasseurs of the Guards. When Bonaparte became emperor, Eugène was created a prince of the new empire; and in 1805, on being appointed viceroy of the (so called) kingdom of Italy, which comprised Lombardy and the northern papal provinces, he fixed his residence at Milan. He was adopted by Napoleon in January 1806, and soon after married Augusta Amelia, daughter of the king of Bavaria. In 1809, when war broke out again between Austria and France, Eugène took the command of the French and Italian army on the frontiers towards Carinthia, but he was obliged to retire before the superior forces of the Archduke John; and after sustaining considerable loss from the the Austrians at the battle of Sacile on the river Livenza, he withdrew to the banks of the Adige, where he received reinforcements. Upon the defeat of the great Austrian army in Germany, the archduke marched back for the protection of Vienna, and was closely followed by Eugène. A battle took place between the two armies near the river Piave, where the Austrians were worsted, and obliged to hasten their retreat. Eugène followed them through Carinthia and Styria, and on the 27th of May made his junction with Napoleon's grand army at Ebersdorf, near Vienna. He was thence sent into Hungary to check the rising *en masse* of the people of that country. On the 14th of June he defeated the Archduke John at Raab in Hungary.

The battle of Wagram in July following put an end to the war. After the peace of Vienna Eugène returned to Milan, whence he repaired to Paris in December 1809 to be present at the declaration of divorce between his mother and Napoleon. He made a speech to the senate, in which he dwelt on the duty of obedience to the will of the emperor, to whom he and his family were under great obligations. In 1812 he joined Napoleon in the campaign of Russia with part of the Italian army, during which service he took the command of the fourth corps of the grand army, and was engaged at the battles of Mohilow and of the Moskwa. In the disastrous retreat from Moscow, Eugène succeeded in keeping together the remnants of his own corps, and maintaining some order and discipline among them; and after Napoleon and Murat had left the army, he took the command of the whole. At Magdeburg he collected the relics of the various corps; and on the 2nd of May, at the battle of Lutzen, he commanded the left of the new army which Napoleon had raised. Soon after he returned to Milan to raise new conscriptions to replace the soldiers who had perished in Russia, and to make every effort to defend Italy against the threatened attack of Austria. Three levies of 15,000 conscripts each were ordered in the course of one year in the kingdom of Italy alone; but the people were tired of war, and it was found difficult to collect the men. The news of the battle of Leipzig added to the general discontent; and at the end of October 1813 the Austrian army entered the Venetian territory, when Eugène was obliged to retreat to the Piave, and, after some sharp fighting, to fall back on the Adige. In March 1814, being attacked by the Austrians on one side and by Murat at the head of the Neapolitan army on the other, he withdrew to the Mincio, and removed his family and property from Milan to the fortress of Mantua. On the 16th of April Eugène and Marshal Bellegarde, the Austrian commander, signed the convention of Schiarino-Rizzino, by which hostilities were suspended, the French troops remaining in Italy were sent away, and Venice, Legnago, and other fortresses, were delivered up to Austria. Napoleon's kingdom of Italy was now at an end, and Napoleon himself had abdicated the crown of France. Some endeavours were made by Eugène's friends to obtain his nomination as king of Lombardy, but a strong party at Milan violently opposed it; and an insurrection took place in that city in which Prina, one of Prince Eugène's ministers, was murdered by the people. Upon this Eugène gave up Mantua to the Austrians, and returned with his family to Bavaria.

As viceroy of the kingdom of Italy, Eugène was personally liked by the people and by the army, for his frank bearing and affable temper, and his humane disposition. Entirely devoted to Napoleon, he implicitly obeyed and enforced his often harsh decrees, although he occasionally endeavoured to obtain some mitigation of them. He displayed activity and regularity in the details of administration; his viceregal court was splendid, but he was frugal in his own expenditure. But some of the persons by whom he was surrounded were objects of popular aversion, and thus occasioned an unfavourable feeling towards Eugène's government.

After leaving Italy Eugène lived chiefly at Munich, at the court of his father-in-law, with the title of Prince of Louchtenberg. He visited Paris after the death of his mother, and was very graciously received by Louis XVIII. He also visited Vienna when the Congress was sitting, and was treated with marked attention by the allied sovereigns and their ministers, but especially by the Emperor Alexander. Eugène retained, with the consent of the pope, the possession of some estates in the northern provinces of the Roman states, which had formed part of the kingdom of Italy. The restored king of Naples also agreed to pay him five millions of francs. These grants were intended as a compensation for the loss of the yearly income of a million of francs assigned to him by Napoleon on the national domain of Italy. (Colletta, 'Storia del Reame di Napoli,' vol. iv.) Eugène died at Munich on the 21st of February 1824, at the age of 43 years. Eugène left two sons and four daughters: the eldest son, Auguste Charles, married Donna Maria, the late Queen of Portugal, and died in 1835; the other son, Maximilian Joseph, married the Archduchess Olga, daughter of the Emperor Nicholas of Russia, and died in 1852; the eldest daughter Josephine is Queen of Sweden, having married in 1823 Oscar, the present king of Sweden; the second daughter, Eugénie Hortense, married Frederick, the prince of Hohenzollern-Hechingen, and died in 1847; and the third, Amélie Auguste, is the widow of Don Pedro, late emperor of Brazil.

BEAUMARCHAIS, PIERRE AUGUSTE CARON DE, was born at Paris in January 1732. His father was a watchmaker, and brought up his son to the same profession, in which young Beaumarchais showed considerable skill. He was also remarkably fond of music, and attained great proficiency in playing on the harp and the guitar. Beaumarchais played before the daughters of Louis XV., who being pleased with his musical skill admitted him to their concerts, and afterwards to their parties. He now appeared at Versailles in a rich court-dress, which offended a haughty nobleman, who meeting him one day in one of the galleries, asked him abruptly to look at a valuable watch that he wore, which was out of order. Beaumarchais excused himself, by saying that his hand was very unsteady; the other insisting, Beaumarchais took the watch and dropped it on the floor, simply observing: "I told you so." Notwithstanding this event he continued to enjoy the patronage of the court, which gave him the opportunity of becoming connected with some of the Fermiers Généraux and great contractors. He became involved in several lawsuits, and gained considerable notoriety in consequence of the memoirs or pleadings of his case, which he wrote and published. These pleadings, which show considerable skill and oratorical power, are inserted in the collection of his works. But his fame as a writer rests on his plays, and chiefly on the well-known operas 'Le Barbier de Seville,' and 'Le Mariage de Figaro.' The character of Figaro was a happy invention, and the other principal characters, in both plays, are drawn with great skill. The 'Mariage de Figaro' alone produced Beaumarchais 80,000 francs. He also wrote 'La Mère Coupable,' which may be considered as a sequel to the other two, but is very inferior to them, 'Eugénie,' and 'Les Deux Amis.' At the beginning of the revolt of the English-American provinces, Beaumarchais entered into a speculation for supplying the colonies with arms, ammunition, &c.; and although he lost several vessels the greater number arrived in America, and Beaumarchais enriched himself by his undertaking. When the French revolution broke out, Beaumarchais showed himself favourable to the popular cause, and entered into speculations to supply corn, muskets, &c. But his activity in that critical period exposed him to suspicion; he was accused and acquitted, then accused again, and being obliged to run away, he escaped to England and afterwards to Germany. He returned to France after the fall of Robespierre. He died in May 1799.

Beaumarchais had considerable talent, and many good qualities, but he was very vain and fond of distinction. He undertook an edition of all the works of Voltaire, of whom he was a great admirer; but the edition, notwithstanding all his pains and great expense, proved very indifferent, both as to correctness and execution.

(*Œuvres complètes de Beaumarchais*, 1 vol. 8vo, Paris, 1809; *Dictionnaire Universel Historique*.)

BEAUMONT, FRANCIS, the dramatist, third son of Francis, one of the judges of the Court of Common Pleas, and of Anne, daughter of George Pierrepont, of Holme-Pierrepont, in the county of Nottingham, was born at the family seat of Grace Dieu, in Leicestershire, 1586. The Beaumonts were not only an ancient stock, but some of them sought to trace their lineage to the kings of France and of England. The glory of the family however consists in its literature.

At ten years of age Beaumont was admitted a gentleman-commoner at Broadgate's Hall, now Pembroke College, Oxford. He afterwards became a student in the Temple; married Ursula, daughter and co-heir of Henry Isley, of Sundridge, in Kent, by whom he had two daughters; died before he was thirty, in the spring of the year 1615; and was buried at the entrance of St. Benedict's Chapel, in Westminster Abbey, without any inscription. One of the daughters of Beaumont, Frances, was living at a great age in 1700, at which time she enjoyed an annuity of 100*l.* from the Duke of Ormond, in whose family she had resided (say the biographers) as a "domestic;" by which is meant, perhaps, a companion.

The race of the Beaumonts, like that of the Fletchers, which is an

interesting coincidence, appears to have abounded in the love of poetry. The biographers have noticed that there were four Francis Beaumonts all living in 1615, and that at least three of them were poets—Francis the dramatist; Francis, his cousin, master of the Charter House; and Francis, a 'Jesuit,' probably a son of the dramatist's elder brother Sir John, who though perhaps too young to be a Jesuit at that time, became one after his father's death. This Sir John Beaumont, author of 'Boisworth Field,' was a poet of real merit; his son and successor, another John, inherited his poetical tendency. Dr. Joseph Beaumont, master of Peter House, Cambridge, who lived in the time of the Charleses, and was of a branch of the family, though son of a wool-stapler in Suffolk, is also known to poetical antiquaries as one of the writers from whom Pope thought a man might "steal wisely."

As the life of Francis Beaumont was so short, and his writings apparently so numerous, it cannot be supposed that he paid much attention to the law. He probably gave himself up to the literature and amusements of the town. He records, in a celebrated epistle, his intimacy with Ben Jonson, and the other men of genius who assembled at the Mermaid Tavern; where he says, they used to leave an air behind them, sufficient to make the two next companies witty. At this great set of all literary clubs, he would meet with Shakspeare; and perhaps it was here he became acquainted with the illustrious friend with whom he was destined to become all but identified. The date of their first play is 1607, when our author was one-and-twenty. Fletcher was ten years older. If we may credit Aubrey, their connection was, in every respect, singularly close. They lived in the same house, and in most respects had their possessions in common. The friendships of that age were of a more romantic cast than at present. Its poetry fell with more vigour into the prose of common life, and tintured the whole stream.

A natural curiosity has existed, to know what were the distinguishing characteristics of the portions furnished to their common writings by these illustrious friends. It has generally been believed that Fletcher contributed the vivacity, and Beaumont the judgment. We can discover no foundation for this opinion, except the report; and suspect that there never was any. "I have heard," says Aubrey, "Dr. John Earle (since Bishop of Sarum) say, who knew them, that his (Beaumont's) main business was to correct the overflowings of Mr. Fletcher's wit." Yet Earle, in his verses upon Beaumont, expressly attributes to him whole plays, in which his genius is quite as exuberant as Fletcher's. Their editors in general are divided as to the property; tradition seems to have distributed it between them at random; and Mr. Seward, in an elaborate attempt to discriminate it, bewilders himself in refinements which end in giving them each other's qualities interchangeably, and protesting against his own distinction. If the miscellaneous poems attributed to Beaumont be his, especially the 'Hermaphrodite,' (which Cleaveland claimed as a joint composition of himself and Randolph,) there would be reason to suspect that his genius was naturally more exuberant than Fletcher's: and judging from the works which they are known to have produced separately, such as the 'Faithful Shepherdess,' the 'Masque,' and the 'Epistle,' there appears to be nothing to forbid the conclusion that each might have written either; except, indeed, that in the only undramatic copy of verses extant in Fletcher's name ('Upon an Honest Man's Fortune'), his muse is the graver of the two. We are therefore inclined to think, that the reason which Aubrey gave for their strong personal attachment, applies with equal force to this question: "There was a wonderful consimilitude of phantasy," he says, "between him (Beaumont) and Mr. John Fletcher, which caused the deareness of friendship between them." They loved one another fully and entirely, and exhibited the only great spectacle existing of two men writing in common, and puzzling posterity to know which was which, precisely because their faculties were identical.

Another, and apparently more perplexing difficulty remains, in the wonderful praises lavished by the writers of those times upon the decency and chastity of a muse, which to our eyes appears the strangest mixture of delicate sentiment and absolute prostitution. Beaumont and Fletcher are the dramatists of all others whom a liberal modern reader could the best endure to see in a castigated edition. Their ideas are sometimes even as loathsome as they are licentious. Schlegel has expressed his astonishment, how two poets and gentlemen could utter the things they do, nay, whole scenes; in some measure, whole plays; and Dryden, who availed himself in his dramas of all the licence of the time of Charles II., said, in defending himself on that point, that one play of Beaumont and Fletcher's (the 'Custom of the Country') contained more indecency than all his put together. Yet these are the writers whom their contemporaries, including divines as well as fine gentlemen, compliment in the most emphatic manner upon their decorum and purity. Harris, then or subsequently Greek professor at Oxford, and called a second 'Chrysostom,' panegyricises their muse for being 'chaste.' Dr. Maine, celebrated for his piety as well as wit, speaks of their 'chaste scene;' Sir John Birkenhead says that Fletcher (who was son of a bishop) wrote

"As if his father's crosier awed the stage;"

and Dr. Earle (afterwards a bishop himself), not content with declaring that Beaumont's wit is 'untainted with obscenity,' protests that his writings are too 'pure,' and 'chaste,' and 'sainted,' to be called plays.

The solution of this mystery gives us an extraordinary idea of such

plays of the time as have not come down to posterity, and of the distinction drawn by our ancestors between licence of speech and conduct; for the panegyric appears to be almost wholly founded upon the comparative innocence of double meanings.

"Here, ye foul speakers, that pronounce the air
Of stews and sewers,"

cries the gallant Lovelace, the Sir Philip Sydney of his day, speaking of the very comedy above-mentioned,—

"View here a loose thought said with such a grace,
Minerva might have spoke in Venus' face;
So well disguis'd, that 'twas conceived by none,
But Cupid had Diana's linen on;"

and so he goes on, objecting nothing to the thought, but holding the example to be spotless, and desiring it to spread, as if for its own sake. It thus appears that other writers used language,—homely words, or grosser images,—such as Beaumont and Fletcher never uttered; and if it were objected that Shakspeare, as well as several other dramatists, did not allow themselves a twentieth part of the licence even of Beaumont and Fletcher, the reply would be, that the accomplished duumviri more expressly set themselves to represent the manners and conversation of high life and the town elegance, and that their ingenuity in avoiding cause of offence was therefore the more singular and meritorious.

Beaumont and Fletcher were two open-hearted men and genuine poets, spoilt by town breeding and the love of applause. It is a pity that two such poets could have been so spoilt; but still, in the best part of their genius, they survived the contamination, strong in their sympathy with the great nature that bestowed it, and "pure in the last recesses of the mind." Even the purest characters in their plays are not free from an intermixture of things which they ought not to know or talk about; while the practical chastity is overwrought, and put to absurd and gratuitous trials, as if there could be no faith in it but from the most extravagant proof. In short, a something not entirely true to nature pervades almost all their writings, running side by side with the freshest and loveliest passages; and while one half of a scene, or sometimes of a speech, or even a couple of sentences, gushes out from the authors' heart, the other is brought from some fantastic fountain of court manners and talk, and produced for the sake of town effect.

Although this unwholesome and objectionable matter pervades their writings, there might be formed from the works of Beaumont and Fletcher a selection of passages of as refined sentiment, lofty and sweet poetry, excellent sense, humour and pathos, as any in the language, excepting Shakspeare and Chaucer. Nothing can surpass the tender delicacy of the page's scenes in 'Philaster,' the dignified sentiment in the 'Elder Brother,' the wit and happy extravagance in the 'Woman Hater' and the 'Little French Lawyer,' the pastoral luxuriance in the 'Faithful Shepherdess,' or the exquisite and virgin poetry scattered throughout the whole collection, sometimes in the midst of the most artificial and even disgusting passages. In lyrics they have scarcely an equal, even in Shakspeare himself, or Milton: their lyrical compositions sing their own music.

BEAUMONT, SIR GEORGE HOWLAND, was the seventh baronet of the ancient family of the Beaumonts of Stoughton Grange, Leicestershire. He was born in 1753, was educated at Eton, a distinguished amateur of the arts and friend of artists, possessed himself considerable skill as a landscape painter, and was one of the most munificent donors to the British national collection of pictures. He was mainly instrumental in the establishment of the National Gallery; in furtherance of which object he promised to contribute part of his own collection at Coleorton Hall: he accordingly presented to the National Gallery sixteen paintings, chiefly landscapes—a landscape and figures by Nicolas Poussin; Hagar and the Angel, Narcissus and Echo, the Death of Procris, and a study of trees, by Claude; a view of Venice by Canaletto; a large landscape and figures by Rubens; a landscape and figures by Both, called Morning; a landscape and figures, called the Return of the Ark, by Sebastian Bourdon; the Villa of Mæcenas, and the Niobe, of Wilson; a portrait of a Jew, and a sketch of the Descent from the Cross, by Rembrandt; a profile of a man by Sir Joshua Reynolds; Pylades and Orestes by West; and the Blind Fiddler by Wilkie. Sir George was one of Wilkie's earliest patrons and best friends. There are also two of his own landscapes in the National Gallery—a small piece on wood, and Jacques contemplating the Wounded Stag, from 'As you like it.' These two pictures were presented by Lady Beaumont after the death of Sir George. He died in February 1827 without issue. Lady Beaumont, who was the granddaughter of Lord Chief Justice Willes, survived Sir George little more than two years; she died in July 1829.

BEAUSOBRE, ISAAC, was born in 1659 at Niort, in the province of Poitou. His ancestors, being Protestants, had emigrated from France at the time of the St. Bartholomew massacre, but returned afterwards in consequence of the edict of Nantes. Young Beaubre studied at Saumur, was afterwards ordained, and took charge of the Protestant church of Châtillon-sur-Indre, in Touraine. When Louis XIV. renewed the persecution against the Protestants, by the revocation of the edict of Nantes, in 1685, the church of Châtillon was closed, and the gates sealed by the king's officers.

Beausobre broke the seals, and preached as usual on the Sunday, in consequence of which he was obliged to take refuge in Holland. From Holland he went to Dessau, in 1686, as chaplain to the Princess of Anhalt-Dessau. His first work was 'Défense de la Doctrine des Réformés,' Magdeburg, 1693. In 1694 he removed to Berlin, and took charge of one of the French Protestant churches in that capital. He was afterwards made chaplain to the court, inspector of the French college, &c. He enjoyed the favour of the king, Frédéric William I., whose son, the Crown Prince, afterwards the Great Frédéric, also conceived great regard for him. Beausobre passed the remaining forty-six years of his life at Berlin, where he died in June 1738, much regretted, both on account of his personal character and his extensive learning. He wrote numerous works, the principal of which is his 'Histoire critique de Manichéisme et du Manichéisme,' 2 vols. 4to, 1734-39. The first part of this work is historical: the author derives his account of Manes, or Mani, from Syrian, Persian, and Arabic authorities, and exhibits the great discrepancy existing between their narratives and those of the Greek and Latin writers. The second part treats of the doctrines, rites, church discipline, and morals of the Manicheans. The work is full of varied and interesting erudition. The second volume was edited by Formey after Beausobre's death, with a short biography of the author by the editor. Beausobre undertook, with L'Enfant, a French version of the New Testament from the Greek text, which contains a long and valuable introduction, and numerous explanatory notes: 2 vols. 8vo, Amsterdam, 1718, reprinted in 1741. The introduction was translated into English, 1726. He also began a history of the Reformation on a very large scale, which he left in an imperfect state. It was published at Berlin in 1755, in 4 vols. 8vo. In conjunction with other literary men, he began the journal and review called 'Bibliothèque Germanique,' the first volume of which appeared in 1720, and which was carried to the fiftieth volume. Beausobre continued to the last to be one of the principal contributors, and wrote nearly half of each volume. A sequel to this work was begun after Beausobre's death by Mr. Formey, under the title of 'Nouvelle Bibliothèque Germanique.' Beausobre wrote also 'Remarques critiques et philologiques sur le nouveau Testament,' published after his death at La Haye (the Hague), 2 vols. 4to. His 'Sermons' were published in 4 vols. 8vo. Beausobre left several other works in manuscript, complete and incomplete, especially on the various sects of the dark ages, the Paulicians, the Albigenes, &c.

BEAUVOIS, AMBROSE MARIA FRANCIS JOSEPH PALISOT DE, a celebrated French naturalist and traveller, was born at Arras on the 27th of July 1752. His father, who was an advocate, educated him for the legal profession; but his bias for the study of natural history was so strong that from an early age he was more frequently in the fields with his friend and preceptor Lestiboudois than in the courts of law. In the year 1772 he was appointed receiver-general of crown rents, which he held for about five years. Upon the suppression of this office in 1777, he appears to have abandoned his profession, and to have determined upon devoting himself exclusively to his favourite pursuits. The French government had planned an expedition to the west coast of Africa, for the purpose of founding a settlement which might serve as a counterpoise to the mercantile influence of the English in that part of the world. Palisot de Beauvois eagerly embraced what appeared a favourable means of exploring a country rich in every branch of natural history, and never before trod by the foot of an European naturalist; and he obtained permission to accompany the expedition at his own charge. On the 17th of July 1786 he sailed from Rochefort for Benin, in which and the neighbouring kingdom of Oware he spent about fifteen months, investigating its natural productions with a zeal that even the dreadful fevers of the country, with which he was attacked, were insufficient to destroy. While here he planned a journey across Africa to Abyssinia; but after having penetrated the interior for a considerable distance, he was compelled to return in consequence of his companions becoming frightened at the dangers of the route, and at the multiplying difficulties by which they found themselves opposed at every step. On his return to the coast he was attacked so severely by scurvy and yellow fever, that, to use his own words, after seeing more than five-sixths of his companions perish, and having been himself several times in the very jaws of death, it became indispensable for him to abandon the country, leaving behind him the principal part of his collection, which consisted of skins of animals, insects, dried plants, and minerals, to be forwarded to France. Fortunately, a part of these had previously been sent to M. de Jussieu, and a part was put on board the ship in which he embarked for St. Domingo, otherwise the whole fruit of so much zeal and suffering would have perished; for what he left behind him was soon after burned, along with the settlement, by an English expedition. Upon his arrival at Cape François in St. Domingo, in 1788, his health became speedily re-established. Here he formed an opinion so decidedly averse to slave emancipation, that when it was found impossible any longer to keep the blacks in subjection, M. de Beauvois was deputed by the French authorities of St. Domingo to proceed to the United States, in the hope of obtaining assistance from the American government. Upon his return from this fruitless mission, in 1793, he found the island in confusion; his collections, which had become very large, were consumed in the conflagration of Cape

François; and the negroes, now become the masters, who naturally saw nothing in him but a persecutor, threw him into prison.

While lying in prison, in daily expectation of being taken out for execution, he was enabled to escape by the faithfulness of a mulatto woman, to whom, some time before his departure for the United States, he had humanely granted her freedom. She not only effected his liberation, but procured him the means of reaching the United States. Thus was his life preserved by the devotion of one of that very race which he thought worthy of little short of eternal bondage. On his arrival at Philadelphia, penniless and friendless, he learned that his name had been inserted in the lists of proscriptions, and that it was no longer safe to return to France. But, undismayed at his apparently hopeless condition, he succeeded, by the teaching of music and languages, in supporting himself honourably, and soon attracted the notice of the few persons who at that time, in North America, occupied themselves with natural history.

Upon the arrival in the United States of the French minister Adet, De Beauvois no longer found himself straitened for means. He forthwith abandoned his occupations, and determined upon exploring the more remote parts of North America. He accordingly examined the Appalachian Mountains, and penetrated into the country of the Creek and Cherokee Indians, still collecting objects of natural history in all its branches. Among other things, he discovered the jaws and molar teeth of the great *Mastodon* on the banks of the Ohio, and he brought the tooth of a *Megalonyx* from the west of Virginia. Upon his return to Philadelphia loaded with acquisitions, he learned that his proscription had been erased, and that, by singular good fortune, his patrimony had not been sold. He immediately repaired to France, where he found his affairs in lamentable disorder, and his wife unfaithful. He divorced his wife, sold a portion of his property in order to free the remainder from incumbrances, renounced the perils of travelling, and thenceforward devoted himself to the examination and publication of his collections; but of these he found that only what he brought with him from Philadelphia and the small collections which he had forwarded while in Africa to M. de Jussieu had escaped. These however sufficed to occupy him, in conjunction with the general questions of natural history, for the remainder of his life. In 1806 he was called to the Institute as the successor of Adanson; in 1815 he was created Titular Councillor of the University of Paris by Napoleon I., upon his return from Elba; and in January 1820 he died from an attack of diarrhoea.

After his return to France, Palisot de Beauvois was the author of a considerable number of works, some of which were inserted in the transactions of learned societies, some in the 'Encyclopédie Méthodique,' and the remainder were published separately. All these, except his 'Æthéogamie,' may be supposed to have contributed more or less to the progress of science; but the works on which his reputation chiefly depend are his 'Flora d'Oware' and 'De Benin,' published in twenty parts, in folio, between 1804 and 1821; his 'Insects' of the same country, of which fifteen parts in folio appeared between 1805 and 1821; and his 'Agrostographie,' which appeared in one volume, 8vo, in 1812. The defects—and they are many—which may be found in the 'Flora' of Oware were more than compensated by the merits of the 'Agrostographie.' At the time of its publication all that related to the systematic arrangement of grasses was in great disorder. The genera of this important natural order, with the exception of what had been done by Dr. Robert Brown in his 'Prodromus Floræ Novæ Hollandiæ,' were nearly as they had been left by Linnæus, although the number of species had prodigiously increased. It was necessary to recast the whole order, in doing which new principles had to be established, and ancient prejudices to be unsparringly attacked. This was done by Palisot de Beauvois in a manner which reflected the greatest honour both upon his skill and knowledge. Objections were loudly raised against his new arrangement; but it was accepted by the public, and has become the basis of the more perfect system, which at this day seems to be everywhere recognised as the most conformable to reason and to nature.

(*Biographie Universelle; Floræ d'Oware; and Essai d'une Nouvelle Agrostographie.*)

BEAZLEY, SAMUEL, architect and playwright, was the son of a surveyor in Parliament-street, Westminster, where he was born in 1786. In early life Mr. Beazley served as a volunteer, and some of his adventures in the Peninsula and France were, as related by himself, of a somewhat romantic character. Mr. Beazley's chief claim to remembrance as an architect arises from the fact of his having erected a larger number of theatres than any other contemporary architect in England, or probably in Europe. The Lyceum (both the present one of that name, and the one on its site destroyed by fire in 1830), the St. James's and the City of London theatres in the metropolis were built by him; also two or three in the provinces, and two in Dublin. He likewise furnished the drawings for two in Belgium, one in Brazil, and one or two in India. The Strand front of the Adelphi and the colonnade of Drury-lane theatres were also erected by him, and we believe that he executed other works in connection with theatres. His theatres, though not remarkable for any high order of artistic design, have the very great merit of affording the whole of the auditory a tolerably good view of the stage, while their acoustic properties are considerably above the average. Among his other

more important works may be mentioned Studley Castle. For some years before his death he had been very extensively employed in constructing the architectural works of the South-Eastern Railway Company. The terminus at London Bridge, the stations on the North Kent line, the New Town, Ashford, Kent, the Warden Hotel, and the Pilot House, Dover, &c., are among the chief of these works. Like his theatres they are mostly well adapted to their purpose, and like them they have little other merit.

But during his life Mr. Beazley was not merely known as an architect. He was also one of the most prolific playwrights of the day, having written, it is said, upwards of a hundred dramatic pieces. They were mostly farces, and other light occasional pieces, which were forgotten by the end of the season in which they were produced: but one or two still occasionally occupy the stage. They have no literary pretensions, but, like his buildings, they appear to have exhibited great mechanical dexterity, and a keen perception of the immediate requirements of the subject. Mr. Beazley wrote two novels, the 'Oxonians' and the 'Roué'; and furnished the words to the English versions of the 'Sonnambula' and some other operas. Though apparently so constantly employed, Mr. Beazley was well known in society as a diner-out and a cheerful companion. He died suddenly at his residence, Tunbridge Castle, Kent, October 12, 1851.

(*Builder*, 1851; *Gentleman's Magazine*, 1851.)

BECCAFUMI, DOMENICO, a very celebrated painter of Siena, of the 16th century. According to Vasari he was born at Siena in 1484, and died there in 1549; others give the respective dates as 1470 and 1551. His real name was Mecherino: that of Beccafumi he derived from his patron Lorenzo Beccafumi, who placed him as a boy with Capanna, an obscure painter, to learn painting. He occupied himself chiefly in copying, and he was especially attracted by some pictures by Pietro Perugino, whose style he acquired, and never lost, notwithstanding a subsequent sojourn in Rome, and the opportunities he had of improving himself from the recent works of Michel Angelo and Raphael in the Vatican. He was in Rome during the pontificate of Julius II., but remained there only two years. He painted in distemper and in oil; better in the former style, and his small figures are superior to his larger ones. Latterly when the fame of Michel Angelo in Tuscany attained its extreme height, Beccafumi seems to have felt a necessity for invigorating his own style, and he accordingly forsook his original softness of design for a species of clumsy plumpness, and his heads became harsh and ugly. He was correct in perspective, was fond of reflections and foreshortenings, and excelled all his Siennese contemporaries in energy of composition; in other respects he was surpassed by his great rival Razzi. His best works are in Siena; he executed some at Florence, at Pisa, and some at Genoa for Prince Doria. He executed also some of the designs of the foot-pavement of the cathedral of Siena: these designs are a species of 'niello'; the outlines of the figures are cut into the stone, and filled up afterwards with a black cement. Those of Beccafumi have been engraved by Andreani and Cosati. Beccafumi cast also a few works in bronze, and is said to have executed some woodcuts, which, with the prints after his designs by other masters, are enumerated by Heineken. (Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Rumohr, *Italianische Forschungen*; Brulliot, *Dictionnaire des Monogrammes*, &c.)

BECCARIA, CESARE BONESANA, MARQUIS OF, was born at Milan in 1735. The political speculations of France having spread to Italy, co-operated with the instructions of Genovesi at Naples, and the perusal of the political works of Montesquieu, in directing Beccaria to the study of moral and political philosophy. In his twenty-seventh year Beccaria published his first work, entitled 'Del Disordine e de' remedii delle monete nello stato di Milano' ('Of the Abuses of the Coinage in the State of Milan and their Remedies'). Count Firmian, the Austrian governor of Lombardy, encouraged Beccaria, the counts Verri, Frisi, and others to form a society in Milan, for the diffusion of literature and liberal opinions; and in 1784 and 1765 the society, in imitation of the 'Spectator' of Addison, published 'Il Caffè,' a periodical, which was completed in 2 vols. 4to, and consisted chiefly of papers on men and manners, with occasional discussions of important moral and political topics. The best papers are by Beccaria—his most humorous is on 'smells,' and his most original on 'style.' The last is an attempt to prove that all men have an equal capacity for poetry, eloquence, &c., and that they only require proper training. While this work was going on, Beccaria read in 1764, to the Literary Society, the manuscripts of his work on 'Crimes and Punishments,' and in the same year, at their request, published it under the title of 'Trattato dei Delitti e Delle Pene,' ('Treatise on Crimes and Punishments'), 12mo. The work had great success. In Italy three editions were sold within six, and six editions within eighteen, months. In a few years it was translated into almost all the languages of Europe. It has been twice translated into French. It was translated in 1802 into modern Greek by Coray, for the benefit of his countrymen. An anonymous English translation appeared in 1766, with a translation of a commentary attributed to Voltaire.

The arrangement of the work is immethodical. The style is clear and occasionally eloquent. It breathes a fervid love of freedom and humanity. In thought it is deep and original—the subject was a most important and interesting one. These things all contributed to

its popularity, and Beccaria led the way, in which he has had a host of followers. His arguments have been repeated, strengthened, and enforced; and in England particularly the progress of criminal legislation has been on the whole in the track he pointed out. He advocates education as a means of preventing crime, and here too we are endeavouring to follow his precepts.

Beccaria's success in this publication was not unalloyed. Accusations of impiety and sedition were brought against him in Milan, from the effects of which nothing but the powerful friendship of Count Firmian protected him. In 1768 the Austrian government founded a professorship of political philosophy for him at Milan, which he filled with distinguished success. In 1769 he published a 'Discourse on Commerce and Public Administration,' which was translated into French by J. A. Comparet; and in 1781 a report of a plan for producing uniformity in the weights and measures of Milan. He died of apoplexy in November 1793. The lectures which he delivered as a professor were published at Milan in 1802, and they form a part of the series of 'Italian Economists,' published at Milan in 1804.

BECCARIA, GIOVANNI BAPTISTA, born at Mondovì October 3, 1716, went to Rome and commenced the study of theology in 1732, entered the congregation of clerks regular, and was afterwards professor of philosophy at Palermo and Rome till 1748, when the king of Sardinia invited him to Turin. He published in 1753 'Dell' Eletticismo Naturale ed Artificiale.' In 1758 he published 'Lettere sull' Eletticismo,' addressed to Beccari, president of the Institute of Bologna. In 1759 he was engaged to measure a degree of the meridian in Piedmont, which he began in 1760, and finished before 1774, in which year the result was published at Turin, in a work entitled 'Gradus Taurinensis.' He afterwards replied to some objections of Cassini in 'Lettere d'un Italiano ad un Parigi.' There are some papers of his in the 'Phil. Trans.,' 1766-69. He published also 'Experimenta atque Observationes,' &c., 1769; 'Dell' Eletticismo Artificiale,' 1772, of which an English translation was published, at the recommendation of Franklin; 'Dell' Elettricità Terrestre Atmosferica à Cielo Sereno,' 1755; besides various other smaller pieces, of which a catalogue is in 'Memorie Storiche Intorno à gli Studi del Padre Beccaria,' by the Abbé Landi. He left a large number of manuscripts to M. Balbe, who wrote the account of him in the 'Biographie Universelle,' from which the preceding is abridged. He died May 1781.

Beccaria is principally known by his experiments on electricity, to which he was led by Franklin's writings. He showed that the passage of electricity is not instantaneous through the best conductors; that water, in small tubes, is a very imperfect conductor, and that its power in that respect increases as the tube becomes larger: he also first showed the electric spark in its passage through water, by confining the fluid in small tubes. The Piedmontese measure of the meridian is not now considered as entitled to much confidence. It has been of late years remeasured by Plana and Carlini, and the astronomical part proved to be erroneous.

BECHSTEIN, JOHANN MATTHIAS, was born July 11, 1757, at Waltershausen, in the duchy of Saxe-Gotha. He was educated in the gymnasium at Gotha, and at the university of Jena. Though intended for the Church, he early entertained so strong a passion for ornithology and botany, and particularly for the improvement of forest management, that he determined to abandon his former profession. Having become convinced of the advantages of an institution for giving instruction as to the growth and management of timber, he proposed a plan for the establishment of one to the Duke of Saxe-Gotha in 1791, but the duke declined. Bechstein then opened one at his own risk at Kemnote, near Waltershausen, at which the instruction began in 1794, and the institution was opened for the reception of students in the following year. At the same time he organised a society for 'Forest and Hunting Science,' the useful effects of which are shown in many pages of its 'Annals;' and in a journal, 'The Diana,' that Bechstein also published. As his institution instead of receiving support from the ducal government had impediments thrown in its way, Bechstein listened to an offer of George, duke of Saxe-Meiningen, and removed to Dreissigsacker in 1800. In the service of this prince he remained till his death in 1822 as privy and forest councillor.

Among Bechstein's numerous works we may mention his 'Forest Insectology,' 3 vols., 1818; 'Forest Botany,' 1810, which has gone through several editions; 'Forest and Hunting Science in all its Branches,' 5 vols., 1818-21, which has been continued by Laurop; 'Complete Handbook of Forest Science,' 1801-09; 'Portraits of Objects of Natural History,' 8 vols., 1793-1810; and the 'Natural History of Cage-Birds,' 1840, which has gone through several editions in Germany, and has been translated and published in English.

BECKER, FERDINAND WILHELM, was born on the 24th of April 1805 at Hörter on the Weser, where his father, the distinguished philologist, Dr. Karl Ferdinand Becker, lived as a physician. The family removed from Hörter to Göttingen, and it was in the high school of that town that Becker received his first classical education, while his father led him to collect minerals and plants, and thus to lay an early foundation for his subsequent studies in natural science. In 1816 the family left Göttingen, and settled at Offenbach, near Frankfurt on the Main. Here Becker continued to devote his attention chiefly to botany, chemistry, and natural philosophy, partly under the

he had begun to apply that science—then, so to speak, new—in the production of mineral substances, and in the treatment, by the humid way, of the ores of silver, lead, and copper. Among the substances which he obtained by slow electric action are aluminum, silicium, glucium, and many others, including phosphates, carbonates, sulphureta, iodureta, &c. And to him we owe that method of electric coloration on gold, silver, and copper, which has since been adopted in the arts.

Bequerel's object in electro-chemistry has been to establish the relations existing between electrical affinities and forces, and to provoke the action of the first in virtue of the second. Gilding and plating, by the humid way, as well as electrotype, are only different applications of electro-chemistry. Among the other works of this distinguished savant, we may mention his researches on the electric conductivity of metals, on galvanometers, on the electric properties of tourmaline, on atmospheric electricity, on effects produced during vegetation, on an electro-magnetic balance for measuring with exactitude the intensity of electric currents, and on the use of sea-salt in agriculture. That these are but a few of the whole may be judged of from the fact that Bequerel has contributed more than a hundred papers to the 'Mémoires de l'Académie des Sciences,' at Paris.

Such labours were not likely to pass unrecognised. Bequerel was elected a member of the Académie in 1829, and a foreign member of the Royal Society of London in 1837. In the same year the society gave him their Copley medal, for his "various memoirs on the subject of Electricity." He was chosen into the Council-General of the Loiret in 1847, in which he has brought his scientific knowledge to bear on the questions discussed, particularly that on the improvement of Sologne; and his reports to the Académie have influenced and guided the government in their works of amelioration.

Bequerel is also one of the professors-administrators of the Museum of Natural History. Besides the papers above mentioned, numerous others are printed in the 'Annales de Physique et de Chimie.' His 'Traité de l'Électricité et du Magnétisme,' in 7 vols., appeared 1834-40; and he has published a 'Traité d'Electro-Chimie;' 'Traité de Physique considérée dans ses rapports avec la Chimie et les Sciences Naturelles,' 2 vols.; 'Des Climats, et de l'Influence des Sols boisés et déboisés;' 'Traité de Physique terrestre et de Météorologie,' &c.

In this last-mentioned work, Bequerel has been assisted by the younger of his two sons, Alexander Edmond, who, born in 1820, has greatly distinguished himself in physical science, and is now professor of physics at the Conservatoire des Arts et Métiers.

BEDA, or BEDE, an English monk, one of the brightest ornaments of the 8th century, and one of the most eminent fathers of the English church, whose talents and virtues procured him the name of the 'Venerable Bede.' There has been considerable difference of opinion among writers both as to the year and the place of Bede's birth. The year is variously given from 672 to 677; but the most probable date is 673, or, as Stevenson labours to prove, 674. His birthplace was somewhere upon the estates which afterwards belonged to the two abbeys of St. Peter and St. Paul in the bishopric of Durham, at Wearmouth and Jarrow, near the mouth of the river Tyne. Monkton by Jarrow, near the mouth of the Tyne, is the locality usually adopted; but Lingard and some others consider that Sunderland, at the mouth of the Wear, has the better claim. At seven years of age he was taken to the monastery of St. Peter at Wearmouth, and committed to the care of Abbot Benedict Biscop, under whom and his successor Ceolfrid he was carefully educated for twelve years, a favour which he afterwards repaid by writing their lives. In his nineteenth year he took deacon's orders, and in his thirtieth year, at the instance of Ceolfrid his abbot, was ordained priest, both times by John of Beverley, then bishop of Hagustald, or Hexham, who had been one of his early preceptors. The fame of Bede now reached even to Rome, and Pope Sergius, according to a letter inserted by William of Malmesbury in his 'English History,' made an earnest application to Abbot Ceolfrid that Bede might be sent to assist him in the promulgation of certain points of ecclesiastical discipline. Mr. Stevenson doubts the accuracy of this statement, and on the authority of an ancient copy of this letter among the Cotton manuscripts, in which the name of Bede does not occur, charges Malmesbury with having interpolated Bede's name. Be that as it may, Bede did not either then or at any subsequent period go to Rome, but spent the whole of his tranquil life in his monastery, improving himself in all the learning of his age, but directing his more particular attention to the compilation of an 'Ecclesiastical History of the English Nation,' the materials for which he obtained partly from chronicles, partly from annals preserved in contemporary convents, and partly from the information of prelates with whom he was acquainted. Making allowance for the introduction of legendary matter, which was the fault of the age, few works have supported their credit so long, or been so generally consulted as authentic sources. Bede published this history about the year 734, when, as he informs us, he was in his fifty-ninth year, but before this he had written many other books on various subjects, a catalogue of which he subjoined to his history. By these he obtained such reputation as to be consulted by the most eminent churchmen of his age, and particularly by Egbert, archbishop of York, who was himself a very learned man. To him Bede wrote an epistle which illustrates the state of the church at that time. It was one of the last, and indeed probably

the very last, of Bede's writings. In this letter he expresses himself with much freedom, both in the advice he gave to Egbert, and with respect to the inconveniences which he foresaw would arise from the multiplication of religious houses, to the prejudice both of church and state.

It appears from this epistle that Bede was much indisposed when he wrote it, and probably began to fall into that declining state of health from which he never recovered. William of Malmesbury, in his history ('De Gestis Regum,' lib. iii., c. iii.), and Symeon of Durham, in his account of the Church of Durham (lib. i., c. xv.), chiefly from the relation of one Cuthbert, a fellow monk, have preserved full accounts of the manner in which Bede died: whence we learn that the last stage of his distemper was an asthma, which he supported with great firmness of mind, although in much weakness and pain, for seven weeks, during which time he did not in the least abate his usual employments in the monastery, but continued to pray, to instruct the younger monks, and to prosecute the literary undertakings which were still in his hands. In the nights of his sickness, in which from the nature of his disease he had little sleep, he sung hymns and praises to God; and though he expressed the utmost confidence, and was able, on a review of his own conduct, to declare seriously that he had so lived as not to be afraid to die, yet he did not deny his apprehensions of death, and that dread which is natural to man at the approach of his dissolution. He was continually active to the last, and particularly anxious about two works; one his translation of St. John's Gospel into the Saxon language, the other some passages which he was extracting from the works of St. Isidore. From the monks' relation it appears that the day before his death he grew much worse, and his feet began to swell, yet he passed the night as usual, and continued dictating to the person who acted as his amanuensis, who, observing his weakness, said, "There remains now only one chapter, but it seems difficult to you to speak." To which he answered, "It is easy; take your pen, mend it, and write quickly." About nine o'clock he sent for some of his brethren, priests of the monastery, to divide amongst them some incense and other things of little value, which he had preserved in a chest. While he was speaking the young man, Wilberch, who wrote for him, said, "Master, there is but one sentence wanting;" upon which he bid him write quick, and soon after the scribe said, "Now it is finished." To which he replied, "Thou hast said the truth—consummatum est. Take up my head; I wish to sit opposite to the place where I have been accustomed to pray, and where now sitting I may yet invoke my Father." Being thus seated, according to his desire, upon the floor of his cell, he said, "Glory be to the Father, and to the Son, and to the Holy Ghost;" and as he pronounced the last word he expired. He died, according to the best opinion, May 26th, 735, though the exact date has been contested. His body was interred in the church of his own monastery at Jarrow, but about the middle of the 11th century it was removed to Durham, and placed in the same coffin or chest with that of St. Cuthbert, as appears by a very ancient Saxon poem on the relics preserved in the cathedral of Durham, printed at the end of Symeon of Durham's history. (Twysden's 'Decem Scriptores,' col. 32.) Early in the 12th century the bones of Bede were placed by Bishop Pudsey in a casket of gold and silver in the Galilee of the cathedral, where they remained till removed with other relics by the reformers.

Malmesbury says:—"With this man was buried almost all knowledge of history down to our times; inasmuch as there has been no Englishman either emulous of his pursuits, or a follower of his graces, who could continue the thread of his discourses now broken short."

The first catalogue of Bede's works, as we have before observed, we have from himself, at the end of his 'Ecclesiastical History,' which contains all he had written before the year 731. This we find copied by Leland, who also mentions some other pieces he had met with of Bede's, and points out likewise several that passed under Bede's name, though, in Leland's judgment, spurious. (Leland, 'De Script. Brit.,' ed. Hall, Oxford, 1709, tom. i. p. 115.) Bale, in the first edition of his work on British writers (4to, Gipsesw. 1548, fol. 50), mentions ninety-six treatises written by Bede, and in his last edition (fol. 1559, p. 94) swells these to one hundred and forty-five tracts; and declares at the close of both catalogues that there were numberless pieces besides of Bede's which he had not seen. Pits has enlarged even this catalogue: it is hardly necessary to say that the appropriation of many of them is quite arbitrary.

The 'Historia Ecclesiastica' was printed for the first time about 1474, in the type which passes for that of Conrad Fyner of Ealing; a copy of it is preserved in the Bibliothèque du Roi at Paris, and there is another copy in the library which the Right Honourable Thomas Grenville bequeathed to the British Museum. It is a volume of extreme

* "Accipe tuum calamum, tempera, et scribe velociter." The reader who may be desirous to arrive at the exact meaning of this passage (one of some interest in an antiquarian point of view, and which has been differently rendered by almost every translator), will find it amply discussed and illustrated with much curious learning in vols. x., xi., and xii. of 'Notes and Queries;' but the learned annotators appear to be quite unable to agree as to the literal meaning. The most feasible suggestion, if the above rendering be objected to, is that of Sir Emerson Tennant, that 'atramentum' is to be understood, and that consequently instead of 'mending your pen,' it should be 'moisten your ink'—the ink being kept, as it is at present where reed pens are used, either dry or as a paste.

rarity. King Alfred translated this history into Saxon, and the royal version, accompanied by the original Latin, was published first by Wheloe, fol. Camb., 1644, and subsequently by Dr. Smith, canon of Durham, with greater care, fol. Camb., 1722. An English translation of this history was first published at Antwerp in 1585, by Thomas Stapleton, a doctor of divinity of the University of Louvain; another and better translation by John Stevens was published, 8vo, Lond., 1723, immediately after the publication of Dr. Smith's edition; and others have since appeared, translated by the Rev. William Hurst, Dr. Giles, &c. The best edition of the Latin text is that published by the English Historical Society in 1838, under the care of Mr. Joseph Stevenson, who added a valuable Life of Bede and Introduction to the History.

The first general collection of Bede's works was published at Paris in 1544, in three volumes folio. They were printed again at the same place in eight volumes folio, in 1554; and subsequently at Basel and Cologne. The 'Complete Works of Venerable Bede,' edited by Dr. Giles, with a new Life by the Editor, was published in London in 12 vols. 8vo, 1842, &c. Those treatises of Bede's which are mentioned in his own catalogue of his works were published by the learned and industrious Mr. Wharton, from three manuscripts in the valuable library in the archiepiscopal palace at Lambeth, under the title of 'Bede Venerabilis Opera quaedam Theologica, nunc primum edita, necnon Historica antea semel edita. Accesserunt Egberti archiepiscopi Eboracensis Dialogus de Ecclesiastica Institutione, et Adhelmi Episcopi Sareburnensis Liber de Virginitate, ex codice antiquissimo emendatus,' 4to, Lond., 1693.

(Stevenson, *Life and Introduction*, and other works already quoted; Symeon of Durham, *Historia Ecclesie Dunelmensis*; Gehle, *Disputatio Historico-theologica de Bede Venerabilis*; Giles, *Life and Works of Venerable Bede*; Wright, *Biographia Britannica Literaria, Anglo-Saxon Period*; Tanner, *Bibliotheca Britannico-Hibernica*, &c.)

BEDDOES, THOMAS, a distinguished physician, was born at Shiffall, in Shropshire, in April 1760. His father, who was a tanner, wished to bring up his son to the same business, but his grandfather, perceiving the abilities which he early manifested, prevailed upon his father to educate him for some profession. An accident which befell his grandfather, and required the attendance of a surgeon, determined young Beddoes to study medicine. In 1776 he entered at Pembroke College, Oxford, and soon became distinguished for his learning, and his acquaintance with languages, both ancient and modern: in the latter he was entirely self-instructed. During his residence at the university he also devoted much of his time to botany, geology, and mineralogy, and especially to chemistry. He early formed high expectations of the uses of the discoveries in chemistry made by Black and Priestley as applied to the treatment of diseases, and had that direction given to his mind which ever afterwards induced him to trust greatly to pneumatic medicine. Having, in 1781, taken his Bachelor's degree, he proceeded to London to study medicine, and became a pupil of the celebrated Sheldon.

In 1784, while residing in London, he published, but without his name, a translation of Spallanzani's 'Dissertations on Natural History.' In the autumn of 1784 he removed to Edinburgh, where he spent two winters and one summer. He was greatly distinguished among the students, and attracted the notice of Dr. Cullen, by whom he was employed to add notes to his translation of Bergman's 'Essays on Elective Attractions,' to which work Beddoes affixed his name.

In 1786 he took his degree of Doctor of Medicine at Oxford; and in the course of the following summer visited France, where he became acquainted with Lavoisier and other celebrated chemists. On his return from the continent he was appointed reader in chemistry to the University of Oxford, where he maintained the current doctrines of the day with much learning, ingenuity, and eloquence. In 1790 he published 'Chemical Experiments and Opinions,' extracted from a work published in the last century, in which he endeavoured to obtain justice for the views and discoveries of Dr. Mayow in pneumatic chemistry. Beddoes having eagerly adopted the views of the partisans of the French revolution, the freedom with which he expressed his opinions gave so much offence to the superiors of the University of Oxford as to render his residence there no longer agreeable. Some of his religious opinions probably also contributed to determine him to resign his readership in chemistry, which he gave up in 1792.

Upon retiring from Oxford he went to reside with a friend in Shropshire, where he wrote a work, entitled 'History of Isaac Jenkins,' intended to check drunkenness; also several medical works, in which he embodied his peculiar views regarding the origin and treatment of several diseases. The attempts which had been made to maintain the soundness of the basis of the humoral pathology as the universal cause of diseases, served rather to show the inaccuracy of the theory than to add to the number of believers in it. The application of chemistry to the investigation of the composition of the fluids of the human body, and the different condition of these fluids which it demonstrated to exist in different states of disease, seemed to furnish new facts in its favour. Beddoes, with that zeal which marked all his actions, stepped forward as its advocate, and referred all diseases to the predominance or deficiency of some elementary principle. The remedies which he proposed for the cure of various diseases were in conformity with these views. He did not rest content

with writing in support of his views, but sought an opportunity of testing them by experiment, and ultimately fixed on Bristol for the scene of his pneumatic hospital. In 1798 a pneumatic institution was established, in effecting which object Dr. Beddoes was materially assisted by Mr. Richard Lovell Edgeworth, one of whose daughters he had married in 1794, and Mr. Gregory Watt. His publications at this time almost all refer to peculiar views respecting the possibility of curing diseases by breathing a medicated atmosphere. The results did not correspond with his expectations; but the undertaking was the means of bringing into notice the talents of Sir Humphry Davy, who was recommended to Dr. Beddoes by Mr. Gregory Watt, as a fit person to superintend the chemical laboratory connected with the institution. The first discoveries of this eminent chemist were given to the world in a publication which came from Beddoes's Institution. ('Contributions to Medical and Physical Knowledge from the West of England,' Bristol, 1799.) Many publications of Dr. Beddoes about this time referred to the political topics of the day, in which he always embraced the liberal side of the question. His principal medical publications after this date were—a 'Popular Essay on Consumption,' 1779, advocating of course the author's peculiar doctrines, but containing also many valuable remarks on the predisposing causes and means of preventing that disease; 'Hygeia, or Essays Moral and Medical,' which is a popular treatise on the 'Causes of Diseases,' and the means of avoiding them, 3 vols., 8vo, 1802. He also wrote at an earlier date a work on 'Demonstrative Evidence,' 1792. 'An Essay on Fever' was written in 1807, with many others of less note, which he continued to publish in rapid succession till December 1808, when, in consequence of an affection of the heart, he died, in the 48th year of his age. (Stock, *Life of Beddoes*, 1 vol., 4to, London, 1810.)

BEDELL, WILLIAM, Bishop of Kilmore in Ireland, one of the most exemplary prelates of the 17th century, was descended from a good family, and was born in the year 1570, at Black Notley in Essex. He was matriculated a pensioner of Emanuel College, Cambridge, March 12, 1584. He entered early into holy orders. In 1593 he was chosen Fellow of his college, and in 1599 took the degree of Bachelor in Divinity. He then removed from the university to St. Edmundsbury in Suffolk, where he had a church, to the duties of which he assiduously attended, till an opportunity offered, about 1604, for his going as chaplain to Sir Henry Wotton, the English ambassador to Venice. While in that city he became acquainted with Father Paul Sarpi, who took him into his confidence, and taught him the Italian language, of which Bedell became so perfect a master that he translated into that tongue the English 'Common Prayer Book,' which was extremely well received by many of the clergy there. In return for the favours he received from Father Paul, Mr. Bedell drew up an 'English Grammar' for his use. He continued eight years in Venice, during which time he not only studied the Hebrew language, but entered deeply into rabbinical learning, under Rabbi Leo.

On his return to England, Mr. Bedell retired immediately to his charge at St. Edmundsbury, where he continued his ministerial labours, employing himself at the same time in translating into Latin the 'Histories of the Interdict and Inquisition,' and the last two books of the 'History of the Council of Trent,' Sir Adam Newton having translated the first two. In 1615 Sir Thomas Jermyn, a Suffolk gentleman, presented him to the living of Horningsheath; but he found difficulties in obtaining institution and induction, Dr. Jegen, bishop of Norwich, requiring fees on the occasion so large, that Bedell considered the demand to partake of simony, and refused to pay anything beyond the expense of parchment, writing, and wax. In a few days the bishop sent for him, and gave him institution without the charge of fees. Here Bedell continued twelve years, and during that time published and dedicated to the Prince of Wales (afterwards Charles I.), 'The Copies of Certain Letters which have passed between Spain and England in matter of Religion, concerning the General Motives to the Roman Obedience, between Mr. James Waddesworth, a late pensioner of the Holy Inquisition in Sevil, and W. Bedell, a minister of the Gospel of Jesus Christ in Suffolk,' 8vo, London, 1624; afterwards reprinted by Bishop Burnet in 1685, at the end of Bishop Bedell's life.

Various causes appear to have delayed the reward which Bedell's merits deserved. He was a Calvinist, says Burnet, in the matter of decrees and grace, and preferences were generally at that time bestowed upon those who held opposite opinions. Bedell's fame however had reached Ireland, and in 1627 he was elected provost of Trinity College, Dublin—a charge which he refused to undertake till the king laid his positive commands upon him, which he obeyed, and on August 16th of that year was sworn provost. He held this office about two years, when he was advanced to the united sees of Kilmore and Ardagh, and consecrated on the 13th of September 1629, in the 59th year of his age. During his short residence at Trinity College he did much towards the restoration of order in the college, which on his arrival he found in a very unsettled state. He also revised and improved the college statutes, and introduced prayers in Irish, and a lecture in the chapel of the university. ('Journal of Education,' Nos. XI. and XII.) On going to his diocese, he found it, says Burnet, under so many disorders, that there was scarce a sound part remaining. The revenue was wasted by excessive dilapidations, and all sacred things had been exposed to sale in so sordid a manner that it was

grown to a proverb. He found too the oppression of the ecclesiastical courts excessive, and pluralities and non-residence shamefully prevailing. All these abuses he determined to rectify; and having recovered a sufficient portion of the lands of which his sees had been dispossessed, to enable him to subsist, he set an example for the reformation of further abuses by resigning (in 1630) the bishopric of Ardagh, which he had the satisfaction to see followed in other instances.

Upon the arrival of the lord-deputy Wentworth, in 1633, Bishop Bedell fell under his displeasure on account of a petition sent up by the county of Cavan, which the bishop had signed, and in which some complaints were made of, and some regulations proposed for the army. A reconciliation however took place, and the lord-deputy received him into favour. He then went on cheerfully in doing what he considered his duty for the benefit of the church, and was very successful. He loved the Christian power of a bishop, without affecting either political authority or pomp. Whatever he did was so visibly for the good of his flock, that he seldom failed of being well supported by his clergy, and such as opposed him did it with visible reluctance, for he had the esteem of the good men of all parties. In September 1638 he convened a synod, in which he made many excellent canons that are still extant; but offence was taken at this by some who were in power, and were at first disposed to call in question the legality of the meeting.

One of his most remarkable innovations was the removing his lay-chancellor, and taking upon himself to sit in his own courts, hearing causes, and retrieving thereby the jurisdiction which anciently belonged to a bishop. The chancellor upon this filed his bill in equity, and obtained a decree in chancery against the bishop, with 100*l.* costs. But, by this time, the chancellor saw so visibly the difference between the bishop's sitting in that seat and his own, that he never called for his costs, but appointed a surrogate, with orders to obey the bishop in everything, and so his lordship went on his own way.

Though no persecutor, Bedell laboured to convert the better sort of the popish clergy, and in this he had great success. He procured the Common-Prayer, which had been translated into Irish, and caused it to be read in the cathedral in his own presence every Sunday. The New Testament had been also translated from the Greek into Irish, by William Daniel, afterwards archbishop of Tuam, but Bedell first procured the Old Testament to be translated by one King. He caused likewise some of Chrysostom's and Leo's 'Homilies,' in commendation of the Scriptures, to be rendered both into English and Irish, that the common people might see that, in the opinion of the ancient fathers, they had not only a right to read the Scriptures as well as the clergy, but that it was their duty so to do.

When the rebellion broke out in October 1641, the bishop was so popular in his neighbourhood that he did not at first feel the violence of its effects. But the rebels subsequently seized him, his two sons, and Mr. Clogy, who had married his step-daughter, and carried them prisoners to the castle of Cloughboughter, where they put all but the bishop in irons. After some time the rebels abated of their severity, took the irons off the prisoners, and suffered them to be as much at their ease as they could be in so wretched a place. While thus confined, the bishop, his sons, and Mr. Clogy, preached and prayed continually to their small afflicted congregation, and upon Christmas-day the bishop administered the sacrament to them. The bishop and his family were at length removed to the house of one Dennis Sheridan, an Irish minister and convert to the Protestant religion. While Bishop Bedell remained there, and enjoyed some degree of health, he every Sunday read the prayers and lessons, and preached himself. The last Sunday he officiated was the 30th of January 1641-2, and the day following he was taken ill. On the 7th of February he breathed his last, in the seventy-first year of his age, his death being chiefly occasioned by his late imprisonment and the weight of sorrow which lay upon his mind. He was buried, agreeably to his own direction, in the churchyard of Kilmore close to his wife's coffin. His epitaph, as ordered by himself, was simply "Deponitum Gulielmi quondam episcopi Kilmorensis."

'The Books of the Old Testament,' translated by the care and diligence of Bishop Bedell into Irish, were first published, 4to, London, 1643, with O'Domhnuill's translation of the New Testament, 4to, London, 1681, appended: both were again printed in the Irish character, 12mo, 1690. O'Domhnuill, pronounced O'Donnell, is the Irish name of William Daniel, archbishop of Tuam, mentioned above: his translation of the New Testament was first published in Dublin in 1602. 'Some original letters of Bishop Bedell concerning the steps taken toward a reformation of religion at Venice upon occasion of the quarrel between that State and the Pope Paul V.' were printed 12mo, Dublin, 1742. They were found among Archbishop Usher's manuscripts in the library of Trinity College there.

BEDFORD, DUKE OF, Regent of France. John Plantagenet, duke of Bedford, was the third son of Henry IV. and Mary Bohun, daughter of the Earl of Hereford. He was knighted at the coronation of his father October 1399, being at the time not quite ten years old. He was created Duke of Bedford in the second year of the reign of his brother, Henry V. During the lifetime of his father he was governor of Berwick-upon-Tweed, and warden of the Scottish Marches; and during his brother's absence in France, he was governor and commander-in-chief of the forces in England.

Henry V. died after a short illness in 1422, at the early age of thirty-six years, leaving an infant successor only nine months old, with the disputed honour of king of France as part of his inheritance. On his death-bed he expressed his earnest desire that Bedford should "take up the administration of the affairs of France" during the minority of the young king,—leaving the less difficult administration of affairs at home to the conduct of his younger brother Gloucester, under the title of Protector. In love of martial glory, and in military talents, the Duke of Bedford was little, if at all, inferior to the deceased hero. No greater proof indeed of the high estimation in which he was held by his contemporaries need be given, than the circumstance that the Lords and Commons, in contravention of the late king's testament, passed an act, declaring, under certain well-defined limitations, the Duke of Bedford, "or, in his absence beyond seas," the Duke of Gloucester, to be protector and defender of the kingdom and the English church, and the king's chief counsellor, during the minority of the young king. The proceedings of the parliament on this occasion may be referred to as of great constitutional importance; furnishing, as they do, the first great constitutional precedent of the right of parliament, in contradistinction to the king, and in this instance in contravention to the king's will, to name a regent during the minority of his successor; and the equally decisive constitutional precedent of the right and power of parliament to fix the limitations of that regent's exercise of the prerogative. (See Hallam's 'Middle Ages,' vol. iii., and 'Parliamentary History,' vol. I.)

By the treaty of Troyes, which was concluded between the court of France and Henry V. on the 21st of May, 1420, the English king was declared to be regent of France and next heir to the French crown. On his death-bed Henry, anxious to secure this splendid inheritance for his infant son, earnestly impressed upon Bedford and his council the necessity of cultivating diligently the friendship of the Duke of Burgundy, and to offer to him in the first place the regency of France. This injunction Bedford obeyed to the letter. On the death of Henry, he immediately offered the regency to the Duke of Burgundy; and on his refusal, and at the apparent solicitation of the French king, he accepted the office himself. He conferred with Burgundy as to the best mode of observing the terms of the treaty of Troyes, and obtained from him the warmest assurances of good faith as to its observance. He also obtained the adhesion of the Duke of Bretagne to that treaty, and at a meeting which he brought about between that prince, the Duke of Burgundy, and himself, at Amiens, in April 1423, he prevailed upon them to affirm their professions of friendship with an oath, by which they swore to love each other as brothers, and to afford mutual aid against the attack of enemies. To make their union the more binding, Bedford married a sister of the Duke of Burgundy, and the Duke of Bretagne married another. Bedford led his young bride to Paris, which he had made the centre of his government, and vigorously applied himself to the consolidation of his infant nephew's inheritance.

Had Henry V. lived a few months longer, he would have been, in virtue of the treaty of Troyes, and the splendour and extent of his conquests, declared king of France. Charles VI., distinguished by the epithet of the 'Well Beloved,' with whom he had concluded that treaty, survived 'his dear son and heir' but a few months; and at his funeral, Bedford had his infant nephew, Henry VI., proclaimed 'Our Sovereign Lord, King of France and England.' The south of France however was still in possession of the Dauphin and his party, who summoned all the adherents of the ancient monarchy to the standard which that prince, as Charles VII., had raised at Chartres, the place of his coronation. All the country to the north of the Loire may be said to have been in the hands of the English, while every province south of that river, with the exception of Gascony, warmly espoused the cause of the heir of their native kings. The history of France accordingly for many years presents a series of battles and sieges, which ended in the expulsion of the English from all their conquests in the French territory.

In the first year of the war Charles VII. received a great defeat at Crevant. A still more signal disaster befel him next year at the battle of Verneuil (August 16, 1424), at which Bedford commanded in person, and displayed all the qualities of a great general. The French monarchy was only saved from ruin after this decisive battle by the conduct of the Duke of Gloucester, Bedford's brother, which deprived the latter of the aid of the forces of the Duke of Burgundy, to which he was mainly indebted for the victory at Verneuil. In his capacity of Regent of France, Bedford was thwarted, either by the ambition of his brother or the jealous policy of the English parliament, in every measure which tended to effect the subjugation of that country; but which, under no circumstances, could probably have been effected entirely. The administration of affairs in England turned altogether upon the intrigues and contests of two opposite parties, one headed by Cardinal Beaufort [BRAUFORT, CARDINAL], the other by the Duke of Gloucester; and as the former was the more powerful, and opposed to the destructive and impoverishing war-policy of the latter, the supplies of men and money for the prosecution of the war in France were doled out with so frugal a hand, that the offensive operations of the Duke of Bedford were confined to besieging some towns still held by the French king in the northern provinces.

The circumstances which deprived the Duke of Bedford of the aid of the Burgundian forces were these: Gloucester had married Jacqueline, heiress of Hainault, Holland, Zealand, and Friesland. She had

previously been married to the Duke of Brabant, first cousin of the Duke of Burgundy, but despising his tame spirit she eloped from him, and sought an asylum in England. Brabant however kept possession of her territorial dominions, which Gloucester claimed and sought to recover by force. For this purpose he entered Hainault with 5000 English men-at-arms, besides other forces, shortly after the decisive defeat of the French king at Verneuil. The Duke of Burgundy hastened with his troops to the aid of his kinsman, and Charles VII. was saved from ruin.

The siege of Orleans, memorable as one of the most extraordinary incidents in history, was commenced on the 12th of October, 1428. The fortunes of Charles hung upon the issue, and he was in despair. He was saved by the assistance of Joan of Arc, and the English raised the siege. [ARC, JOAN OF.] This memorable effect of superstition—of supernatural confidence on the one side and supernatural awe on the other—was followed by a succession of disasters to the English arms, which, while they deeply afflicted, tasked all the energies of the Duke of Bedford. With a force drawn from the garrison towns of Normandy he marched against Charles, who had just been crowned at Rheims, but failed in provoking him to risk a battle. Charles moved towards Paris. The Regent hastened after him, and after breaking the spell of the Maid's charm by repulsing her from the walls of Paris, compelled the French army to fall back upon the Loire. After various skirmishes, defeats, and successes, the Maid was captured when attempting a desperate sally from Compiègne on the 23rd of May, 1430. With the subsequent fate of the Maid of Orleans we have here no further concern, than to state that the Regent joined in bringing her to the stake.

In 1432 the Duchess of Bedford, sister to the Duke of Burgundy and the great cement of their friendship, died. Within four months after the Regent married Jacquette, daughter of the Earl of St. Pol, a vassal of the Duke of Burgundy. This marriage gave great offence to the Duke of Burgundy. Cardinal Beaufort laboured to reconcile the two princes, but the attempt failed. After the war had languished for upwards of two years, overtures were made on the part of Charles to Burgundy, and the result was a treaty of peace between them. This treaty was the death-blow to the English interest in France, and so affected the Regent that he died of mortification and anxiety at Rouen on the 13th of September, 1435, a fortnight before the treaty between Charles and the Duke of Burgundy was formally signed.

Like most of the immediate descendants of John of Gaunt, the Duke of Bedford was a patron of literature. He purchased and transported to London the Royal Library of Paris, which Charles V. had increased to "nine hundred volumes;" and his brother Gloucester presented 600 books to the University of Oxford, 120 of which cost 1000l.

BEDMAR, ALFONSO DE CUEVA, MARQUIS DE, was born in 1572. Having distinguished himself greatly by political sagacity, by fertility of resource, and by an acute judgment of men, he was chosen in 1607 by Philip III. of Spain, as ambassador to Venice, that embassy being considered the most difficult to fill of any. The Venetian republic had given great offence to Spain by siding with France, and by endeavouring, with the assistance of the Netherlands and Switzerland, to preserve the balance of power in Europe. After a long residence, which enabled Bedmar to understand all the weaknesses as well as the strength of Venice, he imagined that it would not be difficult with the aid of certain conspirators, and the outward assistance on which he could rely from Spain and Naples, to render himself master of the city. The armies of the republic had been exhausted by war. The fleet was in fine condition, but engaged on the coast of Istria, where was then the seat of war. He communicated his plans to the Duke d'Osuna, viceroy of Naples, and to Don Pedro of Toledo, governor of Milan, but only hinted at them in his communications to the Duke d'Uzès, the prime minister of Spain. Bedmar engaged one Renault, a Frenchman, to hire foreign mercenaries, whom he was to conceal in the town; and he was also to corrupt and buy over the troops of the republic, a task not esteemed difficult. The navy it was considered would exhibit more fidelity. The viceroy of Naples therefore undertook to provide persons who had gained celebrity as privateers, or rather pirates, but who were well known for their skill, to join the Venetian fleet for the purpose of embarrassing or defeating their attempts at defence. The conspirators were to attack and seize the arsenal, the doge's palace, the college of senators, and other important positions. The Milanese troops were to arrive at the precise time on the opposite shore of the continent. The mariners in the plot were to convey them across. A Spanish squadron entered the Adriatic to be ready to assist. Then the city was to be given up to plunder, and Venice was to be exterminated. The day for carrying the plot into execution was fixed for Ascension-day, during the bustle occasioned by the ceremony of the doge's marrying the Adriatic. Just on the eve one of the conspirators discovered the plot; all the others that could be found were seized, tried in secret, and executed. Bedmar, as ambassador, was not formally accused, but was ordered to quit Venice immediately. Some historic doubts have been thrown on this transaction, whether it was not a Venetian super-subtlety to discredit Bedmar; but by the best judges it is held as sufficiently established in its main facts. The event forms the subject of Otway's 'Venice Preserved.' On leaving Venice Bedmar retired to Flanders, where he acted as president of the council, and in 1622 he there received from

the pope a cardinal's hat. He afterwards went to Rome; obtained the bishopric of Oviedo, in Spain; and at Oviedo he died, in 1655.

In 1612, a little tract called 'Squittinio della liberta Veneta' was attributed to him, most probably erroneously. It was published anonymously, and made a considerable noise at the time. It was mainly directed against the privileges of the Venetians.

(Saint Réal, *Conjuration contre Venise*; Daru, *Histoire de Venise*.)

*BEECHEY, FREDERIC WILLIAM, is the son of Sir William Beechey, the painter, and was born in London in 1796. Having entered the navy when only ten years old, he was engaged as early as 1811 in an action off Madagascar, resulting in the capture of the French frigates 'Renommée,' 'Clorinde,' and 'Néréide.' In 1813, when the 'Dorothea' under Captain David Buchan, and the 'Trent' under Lieut. John Franklin, were dispatched in search of the north-west passage, Beechey sailed with Franklin, with the rank of lieutenant. Lieut. Beechey had already distinguished himself as an artist, and also by his attention to natural history, and it was given to his charge to collect and preserve such objects as were practicable, or make drawings of such as were not. This voyage, though unsuccessful in its main object, contributed many useful results to science and to natural history, and an account of them in a narrative of the voyage was published by him in 1843. For the ability displayed as an artist in the voyage he was rewarded by a parliamentary grant of 200l. In 1819, Lieut. Beechey took part in an expedition under the command of Sir Edward Parry (then commander), which penetrated to 113° 54' W. long. within the arctic polar circle. In 1821 he was commissioned, together with his brother, H. W. Beechey, to investigate by land the coasts of North Africa to the east of Tripoli. Of this undertaking he published a most interesting narrative, with descriptions of the ancient Syrtis, Pentapolis, and Cyrenaica, with a valuable and detailed chart of the coast, extending from Tripoli to Derna, or from 13° to 23° E. long. After his return home he was appointed to the command of the 'Blossom,' with the rank of commander, and directed to endeavour to penetrate the Polar Sea by the Pacific Ocean and Behring's Strait, while Franklin made the attempt over-land from North America. Beechey sailed in 1825, and returned in 1828; the voyage having lasted two years and a half. The extreme point reached in boats was 71° 23' of N. lat., and 156° 21' of W. long. While at Barrow Point, Franklin was at Point Turnagain, thus they were only 150 miles apart, but not being aware of each other's position, neither advanced. In 1827 Beechey received the rank of post captain, and during the summer of this year succeeded in discovering to the south-east of Cape Prince of Wales, and near to Behring's Strait, two most convenient harbours, to which he gave the names of Port Clarence and Port Grantley. After this voyage Captain Beechey remained unemployed for some time, as his health had suffered; but he occupied himself in preparing and publishing accounts of the various voyages in which he had been engaged. In 1828, the year of his return, appeared 'Proceedings of the Expedition to explore the Northern Coast of Africa, from Tripoli eastward, in 1821 and 1822;' the 'Voyage to the North Pole' followed; in 1831 appeared the 'Narrative of a Voyage to the Pacific and Behring's Strait;' succeeded by the Botany and Zoology of the same voyage, in two expensive quarto volumes. He had also been employed, between 1829 and 1839 in surveying the coasts of South America and Ireland. In 1854 he was created Rear-Admiral of the Blue.

BEECHEY, SIR WILLIAM, R.A., a celebrated English portrait-painter, was born at Burford in Oxfordshire, in December 1753. He was originally articled to a conveyancer, but having a strong love for painting, he determined to pursue it as a profession, and he obtained admission into the Royal Academy as a student in 1772.

Though with many able rivals, some of whom were the most eminent painters of the English school, Mr. Beechey early distinguished himself, and was elected an Associate of the Royal Academy in 1793. In the same year he was appointed portrait-painter to the Queen, of whom he painted a whole-length. In 1798 he executed his principal work, a large equestrian picture of George III., the Prince of Wales, and the Duke of York, attended by Generals Dundas, Sir W. Fawcett, and Goldsworthy, reviewing the Third and Tenth Dragoons; for which he was elected a Royal Academician and knighted by the king. This picture is now at Hampton Court.

From this time Sir William painted the majority of all the persons of distinction, rank, and fashion of his time, including several portraits of nearly all the members of the royal family. Among his portraits are also those of Lord Nelson, Lord St. Vincent, Sir W. Hamilton, Lord Cornwallis, Mr. Addington, afterwards Lord Sidmouth, John Kemble, &c. He will not take permanent rank with the great portrait-painters, but his portraits generally gave satisfaction, especially in their attitudes and expression. His colouring was gay and light, and his earlier pictures were well-modelled; but his latest works are negligently executed. There is a portrait of Nollekens by Sir William Beechey in the National Gallery. He died at Hampstead in the month of January 1859, at the age of 86. He was twice married, and left a numerous family.

(*Art-Union Journal*, February 1859.)

BEER, MEYER. [MEYERBEER.]

BEETHOVEN, LUDWIG VON, was born on the 17th of December 1770 at Bonn. His father and grandfather were both musicians by profession; the former occupied the situation of principal vocal tenor;

and the latter that of first bass singer, and subsequently 'Kapellmeister,' in the chapel of the elector of Cologne. From the earliest age Beethoven evinced a disposition for music; and as modulated sounds seldom fail to make a deep impression on a young fervid mind, when as in his case they are almost constantly presented to it, he soon acquired, and as speedily manifested, a taste for the art of which they are the foundation. His father began to instruct him when he was only in his fifth year, but soon transferred him to M. Von der Eden, esteemed the best pianist in Bonn; but he dying shortly after, Beethoven became the pupil of M. Neefe, his successor, the Archduke Maximilian of Austria defraying the expense of his tuition. This excellent master initiated his pupil in the works of Sebastian Bach. At the age of thirteen he published at Manheim and at Spire, in his own name, 'Variations on a March, Sonatas, and Songs.' But at this time his genius displayed itself more decidedly in musical improvisation. His extempore fantasias are mentioned by Gerber in his Lexicon ('Tonkünstler-Lexicon'), as having excited the admiration of the most accomplished musicians of the time.

The elector of Cologne now sent his protégé, in the character of court organist (in which office he had succeeded Neefe), to Vienna, to study under Joseph Haydn; but the great composer, being then on the point of setting out for England, placed his intended pupil in the hands of the eminent theorist, Albrechtsberger, who first gave him methodical instructions in counterpoint. After having completed his time with that master, he returned to Bonn. His patron died, and war raged in its worst form in the north of Germany; Beethoven therefore left for ever the place of his birth, and settled in Vienna, which city and the adjoining country he never afterwards quitted.

About this time (1791?) says the Chevalier von Seyfried, Beethoven most successfully tried his strength in the quartet style, "a noble style, reformed, or, more properly speaking, created by Haydn, enriched by the universal genius of Mozart with greater depth and gravity, though not at the expense of grace, and carried by Beethoven to a degree of superior power which few will attempt to attain, and perhaps none will ever surpass." He next composed the opera of 'Leonore,' better known in England under the name of 'Fidelio,' the libretto for which was taken from a French piece called 'L'Amour Conjugal.' The opera did not excite much attention at first. The next year the managers of the Karthnerthor Theatre gave 'Fidelio' for their benefit. The work then took the form which it now bears; it was reduced to two acts, and preceded by an imposing overture in E major. The composer also added the short march, the air of the jailer, and the finale of the first act.

In 1809 Beethoven determined to accept the place of Kapellmeister to the King of Westphalia, Jerome Bonaparte, which was offered to him with many advantageous conditions. The war and other circumstances prevented these conditions being completely fulfilled; and as he desired to visit England, and had been invited by the Philharmonic Society of London, who proposed to him liberal terms, he made preparations for the journey; but when the moment for departure came, he declined the proposal, as he had by this time been attacked by the malady which never left him—deafness. This calamity came on gradually, but from the first defied all remedies and every effort of skill, till at length the sense became so wholly extinct that he could only communicate with others by writing. The consequences of so severe a deprivation were, as his friend Seyfried feelingly but candidly remarks, "a habit of gloomy, anxious distrust, and a violent desire of solitude, the usual precursors of hypochondria. To read, to stroll into the country, were his most agreeable occupations; and a small, very select circle of dear friends, formed his only social enjoyment."

By slow degrees, maladies, arising probably from a long-continued state of mental irritation, attacked a frame which nature had made healthy and robust, and rendered recourse to medical aid absolutely necessary. But the hope of any cure soon vanished: symptoms of dropsy appeared, and became more and more decisive in character. He underwent the operation of tapping, which mitigated the pain he endured. During the process he very characteristically exclaimed, "Better water from my body than from my pen." During the latter part of his illness he was in a state of constant delirium; and in the evening of the 26th of March 1827 he breathed his last.

Beethoven died unmarried; and he was never known to form any attachment of a tender kind. His portraits are faithful representations. He was of the middle size, stout, and his form altogether indicated strength. Notwithstanding the strange kind of life he led, his only illness was that of which he died. His extreme reserve towards strangers prevented his displaying those excellent qualities which, under a forbidding exterior, he was known to possess; and such were the contrasts in his character, that occasionally his bluntness of remark, and his total want of reserve in offering his opinion of others, made him appear to be quite forgetful of the prescribed rules of society. Though his early education was rather neglected, yet he made up for the deficiency by subsequent application; and those who knew him well state, that his knowledge of German literature was very respectable, and that he was a tolerable proficient in Italian, though of French he knew very little. Whenever he could be induced to throw off the reserve arising, most likely, from his infirmity, his conversation became "extremely animated, full of interesting anecdote, and replete with original remarks on men and manners."

But after his decease it was found that he was conscious of his own weaknesses, and in his will had apologised for them. This curious document, so interesting to the admirers of Beethoven, to the lovers of art, and to the moral philosopher, as developing the feelings of an illustrious composer, and throwing a light on his personal character, is dated Heiligenstadt, October 6, 1802, and addressed to his brother Carl, and his nephew Ludwig Beethoven.

Beethoven's published works reach opera 120 at least; they embrace every class and are in all styles. His vocal music is full of beautiful new melody, and equally distinguished by strong feeling and a just expression of the words. His oratorio 'The Mount of Olives,' his opera 'Fidelio,' and his two masses, bear testimony to this; though, in our opinion, his numerous songs, and his two cantatas, 'Adelaide' and 'Ah! perfido, spergiuero,' with which all real lovers of music are acquainted, display taste of a more refined kind than any of his other vocal works can boast. Most of his pianoforte music is admirable, and possesses every quality that vast genius could endow it with. His quintets and quartets, or what may be termed his chamber music, are elaborately written, but so original, that they require repeated hearings before their beauties, which are of the rarest kind, are unfolded; but then the appetite for them increases in proportion as they are better known. But the grandeur of Beethoven's conceptions, and his marvellous skill in development, are most manifest in his orchestral works, in his overtures, and more especially in his symphonies. This is the field in which all his faculties are called into action; in which the wonders of his imagination are displayed, and every resource of his art is made contributory. And the power which he here exhibits is the more remarkable, as the ground seemed to be so entirely occupied by Haydn and Mozart, that no room appeared to be left for a third.

Five years after the death of Beethoven, his friend the Chevalier Ignaz von Seyfried published in German his posthumous didactic work, under the title of 'Beethoven's Studies in Thorough-Bass, Counterpoint, and the Theory of Composition, collected from his autograph MSS,' &c. M. Seyfried has added to the work a biographical sketch of the author, and that extraordinary will to which we have above alluded.

In 1845 a statue was erected to his memory in his native town of Bonn, amidst great rejoicings, and in the presence of the Queen of England. It is a fine work of art by Hülmel of Dresden.

BEGARELLI, ANTONIO, a celebrated modeller of Modena, where he was born about 1498. Who his master was is not known, but he was probably Guido Mazzoni, or Giovanni Abati, the father of Niccolo. He was the friend of Correggio, and is said not only to have instructed that celebrated painter in modelling, but to have even modelled many figures for him to facilitate his labour in the painting of the cupola of Parma, of which the numerous and strong foreshortenings rendered models necessary. There are few of the works of Begarelli left; the principal is the Descent from the Cross in the church of Santa Margherita, containing many figures in the round rather larger than life. He died in 1565. (Vedriani. *Vite di Pittori, &c., Modenesi*; Tiraboschi. *Vite, &c., Modenesi*; Fiorillo, *Geschichte der Malerey, &c.*; Lansi, *Storia Pittorica, &c.*)

BEHAM, HANS SEBALD, a very celebrated German painter and engraver of the 16th century, whose name has been corrupted into all shapes by many foreign and some German writers. He was born at Nürnberg in 1500, and was one of the best of Albert Dürer's scholars, and was a man of great ability but of profligate character. At Nürnberg he published some obscene prints, and being obliged to leave the place he settled in Frankfurt, but not to reform, for he here set up a wine-shop and brothel, and is reported to have been drowned by the authorities about 1550, on account of his extreme depravity. This is the account of Hüsgen, who refers to Lersner's 'Chronik.' Doppelmayr says he went to Frankfurt in 1540, and died there in 1550. As a painter he is scarcely known. His name is written Boehm and Beham by good authorities, and some maintain that his name was Sebald only; but most of his prints, or those attributed to him, are marked with a monogram of H. S. P. and H. S. B. in upright capitals intermingled.

His prints consist of woodcuts, and of etchings and engravings on copper. Those marked with the P. were, according to Sandrart, his earlier works; and those with the B. from about the time that he went to Frankfurt. His first instructor was his cousin Bartholomew Beham, likewise a pupil of Albert Dürer, and also of Marcantonio in Italy. Heineken enumerates 392 prints by Beham, including 58 woodcuts, and 21 done after his designs by other engravers. Bartsch describes even 430, of which 171 are woodcuts. He is reckoned among the so-called little masters, from the extreme smallness of their prints. His prints are much in the style of those of Aldegrever [ALDEGREVER, HEINRICH]; occasionally correct in drawing, but generally, especially in the draperies, in the gothic taste. His engravings are superior to his cuts and etchings.

BEHAM, BARTHEL, or BARTHOLOMAUS, cousin of Hans Sebald Beham, was born about 1496. He was a pupil of Albert Dürer, and was sent by the Duke Wilhelm of Bavaria to study in Italy. His death took place probably about 1540. Barthel Beham was extremely laborious and careful in his paintings; but if it be true that he studied in Rome in the later years of Raphael's time, he

derived little advantage from the example of the great men in the midst of whom he resided. Yet his picture in the Pinakothek at Munich, of the resuscitation of a woman by touching her with the cross, is one of the masterpieces of the old German school. The act takes place in the presence of the empress Helena and a crowd of spectators; and the picture has the following inscription:—'Crux Christi ab Helena reperitur, a Macario, mortua suscitata, adprobatur. Anno CXXLIII.' Barthel was also an engraver, and, according to Sandrart, assisted Marcantonio in his prints after Raphael. His prints are better drawn than Hans Sebald's, but they are not nearly so numerous: they probably do not exceed seventy. Many are from Greek and Roman history and mythology. Sandrart says that some of the prints which bear the name of Marcantonio were executed entirely by Behem. (Sandrart, *Teutsche Academie*, &c.; Doppelmayer, *Historische Nachricht von den Nürnbergischen Künstlern*, &c.; Hüsgen, *Artistsches Magazin*, 1790; Heineken, *Dictionnaire des Artistes*, &c.; Bartsch, *Peintre-Graveur*; Brulliot, *Dictionnaire des Monogrammes*, &c.)

BEHEM, MARTIN, a celebrated navigator and geographer, was born in the city of Nürnberg about the year 1430. His education was carefully attended to, and he is said to have enjoyed the advantage of being instructed by the learned John Müller, better known under the Latin name of Regiomontanus. In early life he followed the profession of a merchant, continuing however to cultivate the mathematical and particularly the nautical sciences, which may have become more interesting to him from the circumstance of his having to make several commercial voyages. Being on business at Antwerp in the year 1479, Behem became acquainted with some Flemings who were closely connected with the court of Lisbon, and who had formed colonies in the newly-discovered islands of the Azores. At their pressing invitation Martin went to Portugal, where, as a skilful cosmographer and maker of maps, he was well received. He was soon engaged in voyages undertaken with a view to making maritime discoveries. The many controversies and contradictions concerning Behem's life begin at this point, but the earlier of them are easily settled. Cellarius and several other writers say that Behem was the discoverer of the whole group of the Azores, but there is ample evidence to show that at least some of the Azores were seen by Vanderberg, a navigator of Bruges, in 1431, when Martin could be little more than a year old; that Gonsavo Velho Cabral visited and named the island of Santa Maria in 1432; and that all the islands were known in 1460, or nineteen years before Behem went to Lisbon, and connected himself as a geographer and explorer with the Portuguese government. Mr. Otto and other authors, again, merely make Behem the discoverer of the island of Fayal; but there is good ground for believing that the only two of the islands unknown even so early as 1449 (when King Alphonso of Portugal granted a licence to his own uncle, Don Henry, to colonise the Azores), were the comparatively small and distant islands of Corvo and Flores; and its magnitude and position must of necessity have made Fayal, with the group to which it belongs, known soon after the discovery (in 1432) of St. Mary's and St. Michael's.

In 1484 Behem was placed as a scientific man on board the fleet of the celebrated navigator Diogo Cam, who was commissioned to prosecute Portuguese discovery along the west African coasts, which were then only known as far as Cape St. Catherine in 2° 30' S. lat. With that distinguished admiral the cosmographer went to Fayal and Pico, and this we believe to be the first time he ever visited the Azores. Thence, after doubling Cape Verde, they examined all the African coast from the river Gambia to the river Zaire, or Congo, the mouth of which lies in 6° S. lat. Continuing their course, they made Cape St. Augustine, and finally reached Cape Cross, or De Padrono, in 22° S. lat., which was the limit of their voyage, and no less than 19° 30' farther south than any preceding discoverer had ventured. After an absence of nineteen months Behem returned to Lisbon, where, in reward for his services, the king (John II.) conferred the honour of knighthood upon him in a public and unusually splendid manner.

Behem married at Fayal in 1486 the daughter of Job Huertar, by whom he had a son. He settled in this island, and took great pains in colonising and cultivating it. He also busied himself in making charts, and occasionally went from the Azores to Lisbon and to Madeira. In 1492, the year in which Columbus started on the expedition that ended in the discovery of the New World, Martin Behem paid a visit to his native city of Nürnberg, where, in the course of a year's residence, and at the earnest request of his countrymen, he made a terrestrial globe, some traits and guesses in which have, perhaps more than anything else, contributed to an obstinately-maintained theory. When he returned from Germany to Portugal he was employed for a short time in some diplomatic negotiations; but in 1494, retiring from all public business, Martin repaired to his estates in Fayal, where he lived tranquilly in the bosom of his family, continuing however to keep his attention awake to his old and favourite subject, and to the progress of discovery, which after Columbus's first voyage was carried on more rapidly than ever. In 1506 he was once more at Lisbon, and on the 29th day of July in the same year, full of years and honours, he died in that city, leaving no works of any kind behind him except the maps and charts he had made, and his globe.

It is admitted on all sides that Martin Behem ought to be regarded as one of the most learned geographers, and as the very best chart-maker of his age. But these, his real and great merits, have not

satisfied certain writers, who, moved by the prejudices of country or a love of contradiction and paradox, insist that Behem, and not Columbus, was the discoverer of America. Cellarius and Riccioli both say that he visited the American continent and the Strait of Magalhaens, but Stuvenius appears to have been the first to give great importance to this doctrine; asserting in his treatise, 'De vero novi Orbis Inventore,' that Behem had accurately traced on his globe preserved at Nürnberg the islands of America, and even the Strait of Magalhaens. Professor Tozen combated this assertion as far back as 1761, and for a quarter of a century the theory was laid aside as untenable. Dr. Robertson, in his 'History of America,' took some pains to rescue the fame of Columbus, but the task was then considered almost unnecessary. In 1786 however Mr. Otto, a diplomatic servant of the French government, but a German by birth, again renewed the nearly-forgotten dispute; and in a long letter to Dr. Franklin stated his reasons for believing that Martin Behem had visited America before Columbus, and that all Columbus had done after him had been in pursuance of Behem's instructions and advice.

Mr. Otto does not seem to be aware that such an opinion was ever started before. His letter was published in the second volume of the 'Transactions of the American Philosophical Society, held at Philadelphia for promoting Useful Knowledge.' After its appearance a variety of writers and compilers of cyclopedias and biographical dictionaries, without looking into the matter, took up Mr. Otto's story as something new and striking, not knowing that it was old and had been disproved. In support of his views, Mr. Otto quotes records or documents preserved in the archives of Nürnberg; but these documents, with the exception of one letter said to be written by Behem, are undated; and some of them contradict each other, and are refuted by well-known historical facts. A great deal of pains has been expended in the support, and much more in the refutation, of Mr. Otto's theory; but it may be regarded as now a settled point that Behem has no title whatever to the great discovery claimed for him. We do not think it worth while therefore to go further into the subject.

Behem's famous globe, though a remarkable performance, was of necessity in those times both defective and erroneous even in relation to the old world. It was made up from the authorities of Ptolemy, Pliny, and Strabo, and still more from the travels of Marco Polo and the semi-fabulous travels of Sir John Mandeville. From this globe it appears that his geographical information in the east did not extend beyond Japan, nor in the west beyond the Cape Verde Islands; and that all that he had dotted down on his globe beyond those islands was from mere conjecture. Of two islands which he set down between the Cape Verde group and America, neither exists in the place assigned to it. One was called St. Brandon, the other Antilia; and from the similarity of the latter name it has been supposed to be one of the Antilles or American islands discovered by Columbus. But Columbus only gave the name of a fabulous island to a real one; for, long before his time, the denomination of Antilia or Antilla had been assigned to a supposed country somewhere westward of the Azores. Andrea Bianco, a Venetian geographer who lived at the beginning of the 15th century, indulged precisely in the same speculation. Among a collection of his charts bearing the date of 1436 (that is, fifty-six years before Martin Behem made his globe), there is one in which he lays down a very large island at a great distance to the west of the Azores, and which he calls Antilia, and marks the beginning of another island which he calls La Man di Satanasso, or 'the Devil's Hand.'

BEHN, APHARA, sometimes spelt APHRA, and AFRA, a dramatist and miscellaneous writer, was of a good family in the city of Canterbury: she was born in the reign of Charles I., but in what year has not been ascertained. Her father, whose name was Johnson, was related to the Lords Willoughby, and by means of his connection obtained the post of lieutenant-general of Surinam, and its dependencies; for which place he accordingly sailed with his daughter (then very young), but died on the passage. Aphara however continued the voyage; and appears to have resided at Surinam for some length of time, though under what circumstances is not known. She there became acquainted with the famous slave Oroonoko, whom she represents to have been a prince among his own countrymen, and a man of an heroic cast of character, and who afterwards became the subject of a novel from her pen, and of a tragedy, better known, by her friend Southern. After her return to England she married Mr. Behn, a merchant of Dutch extraction; and appears to have been personally introduced to Charles II., who was so much pleased with her account of Surinam, and probably with the freedom and vivacity of her manners, that he is said to have thought her a proper person to be intrusted with the management of some affairs during the Dutch war, which occasioned her going into Flanders, and residing at Antwerp. It is supposed that by this time her husband was dead. Mrs. Behn succeeded in discovering the intention of the Dutch to sail up the Thames and Medway; but the court of Charles, with its usual levity, giving no credit to the report of its fair envoy, she is said to have renounced all further politics, out of mortification, and to have devoted the rest of her stay in Holland to amusement. She set out shortly afterwards on her return to England, narrowly escaped death (for the vessel foundered in sight of land, and the passengers were saved in boats), and became for the rest of her life an authoress by profession, and a woman of gallantry. She wrote seventeen plays, besides poems,

tales, love-letters, and translations both in prose and verse. The once celebrated letters between a nobleman and his sister-in-law (Lady Henrietta Berkeley and the infamous Lord Grey) are hers. She contributed the paraphrase of *Ænone's 'Letters to Paris,'* in the English collection of Ovid's *'Epistles,'* and translated Fontenelle's *'Plurality of Worlds,'* and the sixth book of Cowley's Latin poem on *'Plants.'* Both her opinions and her talents naturally brought her acquainted with the leading wits of the day, the wildest and the staidest, Rochester, Etherege, Charles Cotton, Dryden, Southern, &c. At one time she describes herself as having been forced to write for her bread; but during the latter part of her life she appears to have been in more easy circumstances. She died between forty and fifty years of age, and was buried in the cloisters of Westminster Abbey.

Aphara Behn is described as having been a graceful comely woman, with brown hair, and a piercing eye; something passionate, but generous; and who would sooner forgive an injury than do one. She would write in company, and at the same time take her part in the conversation. The character of Mrs. Behn's writings is that of a lively mediocrity, availing itself of all the licence of the age. She wrote some coarse but pleasing little novels, chiefly taken from the French; some clever songs and poetical translations; and a set of dramas, successful in their day, and astounding for their licentiousness.

BEHRING, VITUS, was by birth a Dane, and in his youth made many voyages to the East and West Indies; but being tempted by the great encouragement held out to able mariners by Peter the Great, he early entered the navy of Russia, and served in the Cronstadt fleet in the wars with the Swedes. He obtained the rank of lieutenant in 1707, and of captain-lieutenant in 1710. In 1732, previous to setting out on his last expedition, he was promoted to the rank of captain-commander.

The Empress Catherine being anxious to promote discovery in the north-east quarter of Asia, and to settle the then doubtful question as to the junction of Asia and America, Behring was appointed to command an expedition for that purpose. He left St. Petersburg in February 1741, and after exploring several rivers, travelled over-land by the way of Yakutsk, on the Lena, to Okhotsk, then crossed over to Bolcheretak, and arrived at Nishnei-Kamtschatka-Ostrog. Here he built a small boat, and sailed on the 20th of July 1741, coasting Kamtschatka till he reached in August (67° 18' N. lat. by his observations) a cape which, from the land beyond it trending so much to the westward, he supposed to be the north-easternmost point of Asia. In this conjecture however, as has since been proved, Behring was mistaken; the point reached by him must have been Serdze Kamen; but with this conviction on his own mind, and the approach of winter, he determined to retrace his steps, and he returned in safety to Nishnei Kamtschatka. It is pretty certain that he did not reach the strait which has since received his name. The following year he made another attempt in an opposite direction, and reached Okhotsk, having doubled the southern promontory of Kamtschatka, which peninsula was up to that time generally believed to join Japan. From Okhotsk he went to St. Petersburg, and, having obtained his promotion, in 1743 took the command of an expedition for the purposes of discovery, which was fitted out on a very large scale. After several exploratory excursions, he stationed himself at Yakutsk, directing various detachments of his officers down the rivers on different points of the Frozen Ocean. In 1740 he reached Okhotsk, where vessels had previously been built for him, in which he sailed for Awatska Bay, where he founded the settlement of Petropaulovski, and passed the winter. His discoveries to the northward being deemed sufficiently satisfactory, he was now directed to proceed to the eastward towards the American continent. He left Awatska in June 1741, steering to the south-east; but having reached the parallel of 46° without seeing land, he altered his course to the north-east, and on the 18th of July (having been forty-four days at sea) he descried very high mountains covered with snow in 58° N. lat., having made, according to his reckoning, 50 degrees of E. long. from Awatska. He now followed the coast to the northward, which was found to take a very westerly direction; but his crew suffering from sickness, and the ship being in a very disabled state from bad weather, he resolved to return to Kamtschatka, which however he never reached. Having passed several islands, his ship was wrecked on the island which now bears his name, on the 3rd of November 1741. Behring died from cold and exhaustion on the 8th of the following month.

In the following summer the survivors of his crew reached Kamtschatka in a small vessel which they built from the wreck, and thus some account of this disastrous voyage was preserved. With regard to the places that he touched at on the American shore, they must be very undefined; but the fact of the westerly trending of the coast, and the high mountains, seem to place his first landfall about Admiralty Bay, on that part of the coast now called New Norfolk. The islands mentioned by him must have been some of the Aleutian Archipelago.

(Müller, *Account of Russian Discoveries.*)

*BEKKER, IMMANUEL, was born at Berlin in 1785. He first studied at the Gray Convent in that city, under the late G. L. Spalding. Thence he removed to the University of Halle, in 1803, where he became the most distinguished scholar of the celebrated F. A. Wolf, who at a subsequent period, as the person best fitted to continue his

philological labours, named Bekker. In 1807 he was appointed professor of philology in the University of Berlin; and in May 1810 travelled to Paris to avail himself of the treasures in the Imperial Library there, and more especially to compare and collate the manuscripts of Plato, as also those of some Greek orators and grammarians. He returned to Berlin with his acquisitions in 1812. In 1815 he was elected a member of the Academy of Sciences at Berlin, and in the same year was requested by that body to repair again to Paris, in order to avail himself of the papers of Fourmont, for a projected *'Corpus Inscriptionum Græcorum,'* a task which he completed within the same year. In 1817 the Academy again commissioned him to journey to Italy, in order to unite with Göschen in deciphering the palimpsest manuscript of the Institutes of Gaius, which had been discovered at Verona by Niebuhr. He was also to collect materials for an edition of Aristotle, which he had undertaken. In pursuance of these objects, he passed two winters in Rome, where, through the introduction of Niebuhr, he was readily admitted to all the best libraries. He visited also, for similar investigations, Florence, Venice, Naples, Montecassino, Cesena, Ravenna, and Milan. In 1819 he travelled through Turin to Paris. The summer of 1820 he spent in England, chiefly in London, Oxford, and Cambridge, returning in the autumn by Leyden and Heidelberg to Berlin. His labours as an author during this period were neither few nor unimportant; and those which have succeeded them since he settled at Berlin have been equally interesting to the classical student and the philologist. His first publication—the *'Anecdota Græca,'* in 3 vols., of which the first appeared in 1814, the last not till 1821—was a favourable specimen of his industry and knowledge. Then followed editions of Plato, in 10 vols., 1816-23; of Thucydides; of the Attic orators, containing Demosthenes and other Athenian orators, in 7 vols., first published at Oxford in 1822; of Photius; of the Scholias of Homer's *'Iliad,'* 2 vols., 1825; of Aristotle, 4 vols., 1831-36; of Tacitus, 2 vols., 1831; and of Sextus Empiricus, 1842. To these must be added an active co-operation in the production of the *'Scriptores Historias Byzantinas,'* for which he prepared, among others, Cedrenus, Ducas, Glykas, Korpis, Merobaudes, &c., &c. He has also written for the Journal of the *'Akademie der Wissenschaften of Berlin,'* essays upon the Romance language, upon the romance of Aspremont, and upon Provençal poetry. (*Conversations Lexikon.*)

BELIDOR, BERNARD FOREST DE, was born in Catalonia in 1697 or 1698. He was the son of a French officer, and his father and mother dying very shortly after his birth, he was adopted by another officer, who brought him to France. Under the care of his protector's brother, who was an officer of engineers, Belidor, who had studied the elements of mathematics with attention, saw the sieges of Bouchain and Queanoy before he was sixteen years old. Shortly afterwards he was employed to assist Cassini and Lahire in their continuation of the measure of the degree. Subsequently he was appointed professor at the school of artillery of La Fère. Having lost this office he became in 1742 aide-de-camp to General Segur in Bohemia and Bavaria, and was made prisoner at Linz. By close study he became an eminent engineer, and was much employed in Germany, Italy, and Flanders. He was elected a member of the French academy in 1756; was made inspector of arsenals in 1758, and brigadier and inspector-general of mines in 1759. He died at Paris in 1761.

The works of M. Belidor have even now some authority among military engineers, and he advanced every branch of their science, particularly mining. The works of Belidor are as follows: 1725, *'Nouveau Cours de Mathématique;'* 1729, *'La Science des Ingénieurs;'* 1731, *'Bombardier Français;'* 1737 and 1739, the first two volumes of the *'Architecture Hydraulique'* (the last two volumes appeared in 1750 and 1753); 1755, *'Dictionnaire Portatif de l'Ingénieur;'* 1764 (erroneously dated on its own title 1754), posthumous work, *'Œuvres Diverses,'* &c., relating to fortification and mining. There are memoirs by M. Belidor in the *'History of the Academy of Sciences,'* from 1737 to 1756.

BELISARIUS, a general of the lower empire, under Justinian I, was born at Germania in Illyria about A.D. 505: of his parentage nothing is known. He makes his first appearance in history as one of the body-guard of Justinian, at that time heir to the throne. The Byzantine empire was then, about 525, at war with Persia, and Belisarius exercised his first command in an expedition into Persarmenia. On his return he was nominated to the government of Dara, an important fortified town in the northern part of Mesopotamia, near the frontier of Armenia, where he took into his service, as secretary, the historian Procopius, whose writings are our principal authority for the events of his life. In 527 Justinian came to the throne, and by his orders Belisarius proceeded to build a fortress at Mindon, near Dara. The Persians commanded him to desist, and on his refusal marched against him, defeated his troops, and razed the works. We may conclude however, that no blame attached to him, as shortly after we find him appointed general of the East, with the conduct of the Persian war. In the year 530 he defeated the enemy in the decisive battle of Dara; and in the following year he repulsed, by a series of skilful manoeuvres, a considerable army, which had invaded Syria on the side of the desert, and advanced so far as to threaten Antioch. Being however compelled by his troops to give battle, contrary to his own inclination, at Callinicum, a town at the junction of the rivers

Bilecha and Euphrates, he sustained a defeat, but succeeded in preventing the Persians from deriving any advantage from their victory.

Shortly afterwards peace was concluded, and Belisarius returned to Constantinople. During his residence there he married Antonina, an actress by profession, and a woman of the most dissolute character. By his energy he succeeded in suppressing a sedition which had nearly subverted the throne of Justinian. In June 533 he sailed as commander of an expedition for the recovery of those provinces of Africa which had anciently belonged to the empire, but were now possessed by the Vandals. He landed in September at Caput Vada, now Capoudia, about 150 miles south of Carthage, and advanced without opposition to Decimum, about eight miles (seventy stadia) from Carthage. Having defeated the enemy at Decimum, he immediately entered the capital, while Gelimer, the Vandal king, fled towards the deserts of Numidia, where he occupied himself in assembling an army at Bulla, four days' journey from Carthage. Belisarius suppressed a conspiracy which Gelimer had tried to organise among the Carthaginians and Huns in the Byzantine service, and he afterwards defeated the Vandal army which had advanced to Tricameron, within twenty miles of Carthage. Gelimer fled to the inaccessible mountain of Pappus, near Hippo Regius, where he was blockaded, and some time afterwards obliged to surrender. On his return to Carthage, Belisarius sent detachments which reduced Sardinia and Corsica, and the Balearic Isles; he likewise recovered the fortress of Lilybæum, in Sicily, which the Vandals had received as the dowry of a Gothic princess, and which, on their downfall, had been resumed by the Goths. He proceeded for some time in the settlement of the province, but finding that suspicions of his fidelity had been excited in the mind of Justinian, he determined to disarm them by a speedy return. He committed the government to the eunuch Solomon, and set sail for Constantinople. On his arrival he was honoured with a triumph, an honour which, since the reign of Tiberius, had been reserved for the emperors alone; a medal was struck, with the inscription "Belisarius, the glory of the Romans," and in the ensuing year (535) he was invested with the dignity of sole consul.

In that year he sailed with a very insufficient force for the conquest of Italy from the Goths: he landed at Catania in Sicily, and having rapidly reduced that island, fixed his head-quarters at Syracuse. While at Syracuse he received news of a rebellion in Africa. He immediately set out thither with only one ship and a hundred guards, and had nearly succeeded in restoring subordination, when he was recalled to Sicily by a mutiny in the army there. Some negotiations which had been in progress between the Goths and Justinian having been broken off, Belisarius crossed over to Italy; took Naples after a siege of twenty days; and at the end of the year 536 entered Rome, which was evacuated by the Gothic garrison on his approach. Early in 537 he was besieged there by Vitiges, the Gothic king, who had recently been raised to the throne on the deposition and murder of Theodatus, and now advanced from Ravenna with an army of 150,000 men. In the course of the siege Belisarius deposed the Pope Sylvester, whom he had detected in a treasonable correspondence with the enemy. Before the end of the siege he incurred much obloquy by his precipitate execution of Constantine, an officer of rank and reputation, who in an altercation with him respecting the restoration of some plunder, forgot himself so far as to draw his sword on his general; in this affair Belisarius is supposed to have acted rather in furtherance of the private revenge of Antonina, who accompanied him in his expeditions, than from any reasonable zeal for the vindication of discipline. Early in 538 the siege, which had been carried on for more than a year with great vigour, was raised, and Vitiges retired to Ravenna. Belisarius then proceeded in the reduction of the provinces of Italy, though much impeded by the factious opposition of his officers and by an invasion of the Franks; but in the beginning of the year 539, Narses, the leader of the faction, was recalled, and the Franks retreated after a short inroad. At length Ravenna was invested, but, when its surrender could no longer have been delayed, an embassy which had been sent by Vitiges to Constantinople returned with a treaty of partition, which left to him the title of king, and the provinces north of the Po. This treaty Belisarius refused, on his own responsibility, to execute, and the Goths, driven to despair, offered him their support if he would assume the title of Emperor of the West. By affecting compliance he gained possession of Ravenna, and the surrender of that city was followed by the submission of almost the whole of Italy. In the beginning of 540 he was recalled to Constantinople, whither he immediately repaired.

In the spring of 541 he was sent to conduct the war which had broken out with Persia, and after an indecisive campaign returned to Constantinople. In 542 he was again appointed to the supreme command in the Persian war, and at the close of the campaign again recalled, and on his arrival degraded from all his employments. During the campaign a rumour had prevailed of the death of Justinian, and Belisarius had used language unfavourable to the succession of Theodora. His treasures were attached, and he remained in momentary expectation of an order for his execution. A heavy fine was levied on his effects, but his life was spared, the pardon being accompanied by the injunction to be reconciled to his wife Antonina, against whom he was incensed for her infidelity.

In 544 Belisarius was again named to command in Italy, but with

the insufficient force intrusted to him he was unable to raise the siege of Rome, which had, since the beginning of 546, been blockaded by Totilas, the Gothic king, and was now reduced to the extremity of famine. In the end of 546 Rome was taken by treachery, but Totilas was diverted from his design of razing the city with the ground by the remonstrances of Belisarius. In the beginning of 547 Totilas advanced against Ravenna, and immediately on his departure Rome was re-occupied by Belisarius, and successfully defended by him against Totilas, who retraced his steps and endeavoured to retake it. But, though successful in the neighbourhood of Rome, Belisarius was unable, from the smallness of his means, to put an end to the war; and from the same cause he afterwards suffered so many reverses, that in the year 548 he requested that either the force at his disposal might be augmented, or he might be recalled; and the latter alternative was granted.

Belisarius, having escaped assassination by the discovery of a conspiracy, the chiefs of which dreaded his inflexible fidelity, lived for some time at Constantinople in the enjoyment of wealth and dignity. In 559 the Bulgarians invaded the empire, and he received the command of the army destined to oppose them. After checking their progress, he was removed from the command by the jealousy of Justinian, and was never after employed in the field.

In 563 a conspiracy against the emperor was discovered, in which he was accused of participating. Of his subsequent fate there are two accounts. The more probable is that given by Gibbon, that his life was spared, but his fortune sequestrated, and that he was confined to his own palace. His innocence was soon acknowledged, and his property and freedom restored, but he did not long survive his liberation; he died in the early part of the year 565. A tradition relates that he was deprived of his eyes, and reduced to beg his bread, but this is not countenanced by any authority older than the 11th century, and can be traced no further back than to an anonymous writer in Banduri's 'Imperium Orientale' (quoted by Lord Mahon, p. 467), and to Tzetzes, who wrote in the 12th century. Lord Mahon has sought to establish the truth of the tradition, but his arguments do not appear sufficiently strong to induce us to receive it. The story of the blindness of Belisarius was adopted by painters, as we might naturally expect; and Marmontel in his romance of Belisarius, and various other modern writers have contributed to give it a popular character. Belisarius had one daughter, Joannina, by his wife Antonina.

Belisarius is described as being of a majestic presence, brave, generous, and affable, and a strict lover of justice. His unshaken fidelity is sufficiently manifest from the whole course of his life. His talents for war appear to have been of the highest order, and we have few examples of such great effects produced with such small means. His character is degraded by base subserviency to his infamous wife, who appears to have been mainly concerned in the most objectionable passages of his career, and by the rapacity which marked the latter part of his life.

(Procopius; Jornandes, *De Reb. Get.*; Lord Mahon, *Life of Belisarius*; Schlosser, *Universal-historische Uebersicht*, th. 3, abth. 4; Gibbon, chaps. xli., xlii., and xliii.)

BELKNAP, JEREMY, was born in 1744. He took his degree at Harvard College, and from 1787 to 1787 was minister of Dover church in New Hampshire. He then removed to Boston, where he officiated until his death in 1798. He is the author of a 'History of New Hampshire,' and commenced an American biography, only two volumes of which were published. He wrote also a number of religious, political, and literary tracts, and was one of the founders of the Massachusetts Historical Society. He appears to have been distinguished by industry, research, and extent of knowledge, rather than by the possession of remarkable intellectual qualities.

BELL, ANDREW, was born at St. Andrews, Fifeshire, in 1752, and received his education in the university of that town. He was brought up for the episcopal church, and took orders. He passed some years in the British West Indies, and was then appointed chaplain at Fort St. George, and minister of St. Mary's church at Madras. Here he commenced instructing gratuitously the orphan children of the military asylum, and made the first attempt at the system of mutual instruction. So well was he satisfied with its success, that on his return to England he published in London, in 1797, 'An Experiment made at the Male Asylum at Madras, suggesting a System by which a School or Family may teach itself under the superintendance of the Master or Parent.' The pamphlet attracted but little attention, until in the following year Joseph Lancaster opened a school in Southwark for poor children, supported by subscription, and conducted upon this system. It was so successful that similar schools were established elsewhere. The education of the poor being undertaken on so large a scale by a sectarian, the subscribers being also in the main dissidents from the Church of England, caused some alarm in the leading members of that Church. Bell was opposed to Lancaster, and in 1807 was employed to establish schools where the Church doctrines would be taught, and to prepare books for them. Funds were provided, and the rivalry, by stimulating both parties to exertion, resulted in nothing but good; though the particular feature, that of mutual instruction with the help of a master only, has been found to require very material modifications. Dr. Bell, as a reward for his labours, was made a prebendary of Westminster. He died at Cheltenham, January 28, 1832, aged 80, and was buried

with much pomp at Westminster. The large fortune he had accumulated he left almost entirely for educational purposes. An estate of considerable value was left to Cupar, the capital of his native county, for the establishment of various schools. To the provost of St. Andrews, the two ministers of the town, and the professor of Greek in the university, he left 120,000*l.* of Three-per-Cent Stock, in trust, one-twelfth to be given to each of the towns of Edinburgh, Glasgow, Leith, Aberdeen, and Inverness, for founding and maintaining schools upon the Madras system. Another twelfth was given to the Royal Naval School upon the same conditions. Six-twelfths were given to St. Andrews to maintain schools, and to found and endow a college to be called the Madras College. This has been done. A quadrangular building, with a pleasing front, in the Tudor style, having a corridor round the inner court, has been erected, with houses for the principal masters. In it is taught English grammar, Greek and Latin, arithmetic and mathematics, geography, writing, drawing, French, German, and Italian languages, and church-music. Each department has a competent master, and some have assistants. Small fees are paid for each department, and the scholars usually average from 800 to 1000.

BELL, HENRY, an individual whose name is connected with the history of steam-navigation in this country, was born in Linlithgowshire in 1767. Dr. Cleland, in his work on 'Glasgow,' speaks of him as "an ingenious untutored engineer, and citizen of Glasgow," and states that it may be said, without the hazard of impropriety, that Mr. Bell 'invented' the steam-propelling system, "for he knew nothing of the principles which had been so successfully followed out by Mr. Fulton." Fulton however launched his first steam-boat on the Hudson October 3, 1807, and it was not till more than four years after this date that Bell successfully applied steam to the purposes of navigation. In 1811 he caused a boat to be constructed on a peculiar plan, which was named the 'Comet,' in consequence of the appearance of a large comet that year. He constructed the steam-engine himself, and in January 1812 the first trial of the 'Comet' took place on the Clyde. Dr. Cleland adds—"After various experiments, the 'Comet' was at length propelled on the Clyde by an engine of three-horse power, which was subsequently increased to six. Mr. Bell continued to encounter and overcome the various and indescribable difficulties incident to invention, till his ultimate success encouraged others to embark in similar undertakings."

Mr. Bell's experiments did not realise to himself those pecuniary advantages which were due to his enterprise. From the city of Glasgow he received in his latter years a small annuity in acknowledgment of his services to commerce and civilisation. He died at Helensburgh on the Clyde in 1830. A monument has been erected to his memory on a rock in the Clyde, near Bowling.

BELL, JOHN, generally called from his Scottish estate Bell of Anternony, was born in the west of Scotland in the year 1691. He was brought up to the medical profession, and passed as a physician in the 23rd year of his age. Shortly afterwards he began those travels to which alone he is indebted for his celebrity.

He says himself, in the preface to his valuable book, "In my youth I had a strong desire of seeing foreign parts; to satisfy which inclination, after having obtained from some persons of worth commendatory letters to Dr. Areskine, chief physician and privy councillor to the Czar Peter I., I embarked at London, in the month of July 1714, on board the 'Prosperity of Ramsgate,' Captain Emerson, for St. Petersburg." Russia then stood in need of and welcomed foreigners of talent and acquisitions. Bell was exceedingly well received by Peter the Great, for whom he ever afterwards entertained sentiments of veneration and singular affection. Peter was then preparing an embassy to Persia, and Dr. Areskine having introduced Bell to Artemy Petrovich Valensky, the ambassador, he was engaged to accompany the expedition in quality of surgeon and physician. On the 15th of July 1715 he left St. Petersburg. The embassy was obliged by the severity of the weather to halt at Kazan, which place it left on the 4th of June 1716. It then proceeded by Astrakhan, the Caspian Sea, and Taurus, to Ispahan, where the Persian monarch then held his court, and where Bell arrived on the 13th of March 1717. He did not return to St. Petersburg until the 30th of December 1718, having been absent in all three years and six months. His account of this long journey is exceedingly interesting. His love of travelling was soon further indulged by his being engaged on an embassy to China, under Leoff Vasilovich Ismayloff, who, with Bell and a numerous retinue, departed from St. Petersburg on the 14th of July 1719. They travelled by Moscow, Siberia, and the great Tartar deserts, to the celebrated Wall of China; and did not reach Pekin until sixteen months after their departure from the Russian capital, having undergone immense fatigue during the journey. On their return they left the Chinese capital on the 2nd of March 1721, and arrived at Moscow on the 5th of January 1722. The account of this journey, and of what he saw and learned during his residence at the court of China, is the most valuable part of Bell's book, and one of the best and most interesting relations ever written by any traveller. He fully confirms many of the almost incredible things told of the Chinese by the old Venetian traveller Marco Polo, with whose work Bell does not appear to have been acquainted.

Bell had scarcely recovered from the fatigues of his Chinese expedition, when, in May 1722, he started on a long and dangerous journey

with the Russian emperor to Derbent, a celebrated pass between the foot of the Caucasus and the Caspian Sea. This was the most original and singular expedition in which Peter the Great was ever engaged. Having concluded peace with Sweden he resolved to assist the Shah of Persia, whose territories had been invaded by the fierce and warlike Afghans; and he accordingly marched with an army, taking the empress with him. The Russians suffered severely during their return march, and even the emperor and his wife had some narrow escapes from the savage mountain-tribes who infested the rear and flanks of the retiring army. In the course of his account of this journey Bell introduces a short but good description of Tzercassia, or Daghestan (Circassia), and at the end of it he draws a fine character of Peter the Great, whose habits, both public and private, he had excellent opportunities of studying during the Derbent expedition. It appears that shortly after this journey Bell visited Scotland; and we do not hear of him again until 1737, when, on the failure of negotiations for peace between Russia and Turkey, he was sent on a confidential mission to Constantinople, which he undertook at the earnest desire of Count Osterman, the grand-chancellor of Russia, and of Mr. Rondeau, at that time British minister at St. Petersburg. Accordingly, on the 6th of December 1737, Bell once more quitted the banks of the Neva, and travelling in the midst of winter, and through countries exposed to all the horrors of a barbarous warfare, arrived at Constantinople, attended by only one servant, who understood the Turkish language. On the 17th of May 1738 he returned to St. Petersburg. (All his dates are according to the old style.)

We know very little more of this estimable man than what he tells himself in his book of travels, wherein he is far from being communicative as to his personal history. It appears however that he afterwards settled for some years as a merchant at Constantinople; that he married about the year 1746, and in the following year returned to Scotland, where he lived in ease and affluence on his estates of Anternony. He was a warm-hearted, benevolent, and sociable man, and he obtained from his friends and neighbours the appellation of 'Honest John Bell.' He died on the 1st of July 1780 in his eighty-ninth year.

Although he had so much to tell he was by no means anxious to distinguish himself as an author. For many years the only record of his travels was a simple diary, to which he occasionally referred to refresh his memory, for he was fond of talking about his journeys and adventures with his intimate associates. At length he was induced by the solicitations "of a right honourable and most honoured friend," to throw his notes together in the form of a regular narrative. The work, in two volumes 4to, was printed and published at Glasgow by subscription, in 1763, under the title of 'Travels in Asia.' It has been several times reprinted in various forms, and a French translation of it has been widely circulated on the Continent. It includes the translation of a journal kept by M. de Lange, a gentleman who accompanied Ismayloff to Pekin, and who remained in that city to finish the negotiations with the Chinese, for several months after the departure of the ambassador.

* BELL, JOHN, was born in Norfolk in 1800. Having completed the usual course of professional instruction, Mr. Bell commenced the practice of his art as a sculptor, by designing and modelling various poetic figures, chiefly of a classical character. But after a time he began to direct his thoughts towards modern literature and the Scriptures, and started on a new and more original career, by giving form and expression to the characters contained in them. His efforts have to a considerable extent been appreciated by the public, but Mr. Bell can hardly be said to have become popular with the connoisseurs or the patrons of art, and he has received no academic honours. His most celebrated classical figure is his Andromeda; but he also sculptured a Psyche, &c. In religious subjects he has executed among others statues of John the Baptist, David with the Sling, and the Madonna and Child. Among those illustrative of modern literature the most popular is the charming figure of Dorothea, which, in the form of a parian statuette, has been more widely distributed than any similar work, but his *Una* and the *Lion*, and his *Babes in the Wood*, similarly copied, have met with almost equal popularity. Of subjects not directly taken from books, the most ambitious, and one of the most admired, though, as we think, far from one of the most successful, is his *Eagle Slayer*; others are the *Child's Own Attitude*, now the property of the Queen; a *Child of Eve*; the *Dreamer*, &c. Mr. Bell has also executed for the new houses of parliament some historical portraits, as *Lord Falkland*, *Shakspeare*, and one or two more; and to the same class belongs his energetic figure of the *Maid of Saragossa*. But none of these are quite satisfactory; his great strength lies in the representation of graceful shrinking female figures, of a somewhat homely poetical character.

Besides his statues, Mr. Bell has made numerous designs for manufactures, chiefly of works to be executed in parian, bronze, and iron. He has also prepared a 'Freehand Drawing Book,' which has been published by the School of Design; and he has published some poetic sculpturesque designs in outline. Casts of most of his more popular statues are in the Crystal Palace at Sydenham.

BELL is the name of a family of which three brothers rose to a high rank in their several professions. John Bell, the grandfather, was minister of Gladsmair in East Lothian, the parish which was afterwards held by the historian of Charles V. He died at the early age of

thirty-two, with a high character for learning and virtue. The father, the Rev. William Bell, a learned scholar and eloquent preacher, was in the course of his education for the Presbyterian Church led, by a perusal of the English divines, to become a member of the Episcopal Church of Scotland. He was settled for many years in a small cure at Doune in Perthshire. His wife, the mother of the three gentlemen whose biographies follow, was of a family which, in a long descent, had furnished clergymen to the Episcopal Church of Scotland during its splendour and in its decay. She was a woman of masculine understanding, tempered with great mildness and gentleness of manners, and improved by an excellent education under the care of Bishop White, her maternal grandfather. There were eight children of the marriage, two of whom died in infancy. John, George Joseph, and Charles, became eminent in their several professions. The Rev. W. Bell died September 26, 1779.

JOHN BELL, the elder of the brothers, was born at Edinburgh, May 12, 1763. About a month before the birth of this son the father had submitted to a painful and difficult surgical operation; and his admiration of that science to which he owed his safety led him to devote to the service of mankind, in the medical profession, the talent of the son born while his heart was warm with gratitude for the relief which he had obtained.

John Bell was educated at the High School of Edinburgh, and at the usual age was entered as a pupil in surgery with the late Mr. Alexander Wood of that place. He was early remarkable for enthusiasm in his profession, and engaged with great ardour in whatever he undertook. During the time that Bell was pursuing his studies, the medical school of the University of Edinburgh stood very high, ranking among its professors Black, Cullen, and the second Monro. It was while attending the lectures of the last-mentioned professor that Bell saw the way to professional advancement. Monro was a zealous anatomist, and anatomy was well taught as the groundwork of medical science, but its application to surgery was quite neglected. This deficiency Bell was determined to supply; and in the year 1790, whilst yet a very young man, he built a theatre in Surgeon's-square, Edinburgh, where he delivered lectures on surgery and anatomy, carried on dissections, and laid the foundation of a museum.

As there was then scarcely any private teaching, or means of cultivating anatomy by private dissections, the establishment of a school naturally excited great hostility against Mr. Bell, every attempt at private teaching being considered as an encroachment on the privileges of the professors and the rights of the university. In his lectures he was wont to speak of some of Monro's anatomical opinions with less respect than the character of that great man deserved, and he made no scruple to expose many mistaken doctrines and erroneous practices recommended in the system of surgery of Mr. Benjamin Bell. The tone and spirit of these criticisms raised up a host of enemies among the friends of these two gentlemen.

In 1799 a pamphlet was published entitled 'Review of the Writings of John Bell, Esq., by Jonathan Dawplucker.' It was an affected panegyric of Mr. Bell's works, and was dedicated to him; but the real design was to criticise his first volume of 'Anatomy,' to represent him as a plagiarist, "to pluck from him all his borrowed feathers," and to vindicate Dr. Monro and Mr. Benjamin Bell from his criticisms. The author was supposed to be some near friend of Benjamin Bell's. Mr. John Bell published a second number, under the same name of J. Dawplucker, addressed to Mr. Benjamin Bell. It contained ironical remarks on this surgeon's system of surgery, and had such an effect on the popularity of his work that it soon ceased to be the text-book for students. At this time Mr. (afterwards Sir) Charles Bell was associated with his brother in teaching, the latter taking the surgical, the former the anatomical department.

The College of Surgeons in Edinburgh then presented a very anomalous condition. It was a college of surgery and a corporation, forming an integral part of the town-council of Edinburgh. The first character had fallen comparatively into neglect and oblivion, while the privileges belonging to the body in its relation to the burgh, exposed its members to the temptation of mixing in the politics of the town. This state of the college Mr. Bell was very anxious to alter; he wished to convert the college into a literary and scientific body, and to separate it from the politics of the city. It was a part of his plan that the college should resume the right, vested in them by their charter, of appointing a professorship of surgery, and take upon them their proper duty of watching over the interests of anatomy and surgery; that the examination should be placed on a more respectable footing; that the candidates should compose a thesis on some subject of surgery or anatomy, suggestions which have since been adopted, but the proposal of which at that time excited against Mr. Bell great opposition. The change which was at this time proposed in the surgical attendance at the infirmary, and which, on being ultimately carried into effect, proved fatal to Mr. Bell's prospects as a teacher, was supposed to have had its origin in this feeling. The members of the College of Surgeons were in rotation the surgeons of the establishment, and each surgeon during his attendance chose his own assistant for his operations, and those whose talents or inclinations did not lead them to take their share in the duties of the hospital devolved those duties on others, and thus the surgeons particularly qualified for this situation soon distinguished them-

selves. Mr. Bell, from his expertness as an operator, was among the number.

Dr. Gregory drew up a pleading or memorial to the managers of the infirmary against this system, and proposed that two or three ordinary surgeons, the best qualified that could be got, should be permanently appointed, with assistant and consulting surgeons. Mr. Bell, seeing that the proceedings were intended to affect his interests and his plans of teaching, made an appeal personally to the board of the infirmary, but in vain. In the end he found himself and his brother, with many other surgeons, deprived of the use of the institution. Mr. Bell brought the question before the courts of law, whether the managers had power to exclude him from the infirmary, and it was adjudged against him.

In 1798 he went to Yarmouth to visit those who had been wounded at Camperdown, and he there applied himself with the zeal and activity of the most devoted student to the proofs exhibited in the wounded of those great principles of surgery which it has been the business of his life to explain. In 1803 he made an offer to government for the embodying of a corps of young men, to be instructed in military surgery, and in the duties of the camp and hospital, in order to aid in the service of the country, then supposed to be on the eve of an invasion. This offer was first accepted, but subsequently declined.

After the loss of the infirmary, Mr. John Bell never resumed his lectures; he settled his mind to private study and professional occupation. He renewed his classical pursuits, and perused and enjoyed the authors of antiquity with his characteristic ardour. In 1805 he married a very amiable and accomplished lady, the daughter of Dr. Congalton, a physician long retired from practice, and he enjoyed in the society of Mrs. Bell and a large circle of friends twelve happy years in Edinburgh. Mr. Bell was always of a delicate constitution, and towards the end of this period his health declined so much that he was induced to visit the continent, in the hope of regaining his strength by travelling and relaxation. In the course of his travels through Italy he made notes of his observations, which, since his decease, have been published by his widow. He finally sunk at Rome, under the effects of his complaint, a confirmed dropsy, on April 15, 1820.

In 1793 Mr. Bell published the first volume of his 'Anatomy,' consisting of a description of the bones, muscles, and joints. In a short time afterwards the second volume was published, containing the anatomy of the heart and arteries. The work was afterwards completed by his brother Charles. His next work was on surgery, entitled 'Discourses on the Nature and Cure of Wounds,' in 2 vols., 8vo. The 'Principles of Surgery,' in 3 vols., 4to, was his next and most formidable undertaking; and his last production is the 'Letters on Professional Character and Education,' addressed to Dr. Gregory.

The great principle which Mr. Bell enunciated and established, and that on which his celebrity is founded, was that of free anastomosis as the foundation of the modern practice of the surgery of the arteries. The character of this celebrated man may be summed up in a few words. He was a man of varied talents, and possessed great energy and industry, great facility in communicating his ideas, and great acuteness and discrimination in availing himself of all that knowledge which is essential to perfecting surgical science; but he had little patience with the very slow retreat of ancient prejudices, and little acquaintance with the world, of which he was so much in advance. He was an entertaining and instructive writer, and a popular and eloquent teacher. As a controversialist he was acute and powerful; and as a writer pungent, even beyond his intention and desire. His work on Italy has shown that his talent for general literature, had it been exclusively cultivated, would have made him at least as eminent as his professional attainments have rendered him.

GEORGE JOSEPH BELL was born at Fountainbridge, near Edinburgh, on the 26th of March 1770, and was educated at Edinburgh. He became a member of the Faculty of Advocates in 1791. In 1804 he published in two volumes 8vo, 'A Treatise on the Laws of Bankruptcy in Scotland.' In 1810 he published an enlarged edition of the same work in 4to, with the title 'Commentaries on the Laws of Scotland and on the Principles of Mercantile Jurisprudence considered in relation to Bankruptcy, Composition of Creditors, and Imprisonment for Debt.' For the third edition of this great work in 1816, he received the rare honour of a vote of thanks from the Faculty of Advocates, conveyed to him officially by their Dean. Six editions of this work were called for, a test of merit unprecedented in a large and expensive book so exclusively professional. Mr. Bell also wrote the 'Principles of the Law of Scotland,' which has likewise gone through many editions; and 'Illustrations of the Principles of the Law of Scotland,' &c. These were designed for the instruction of his pupils in the university, but they, as well as his commentaries, soon became standard text-books in the law courts, were constantly referred to as authorities by the judges from the bench, and were quoted as conclusive in argument at the bar, not only of his own country, but of England and America.

Mr. Bell was a member of a Commission of Legal Inquiry in 1823, and in consequence of its report, he was called on by the Secretary of State, Mr. (afterwards Sir Robert) Peel, to take an active part in introducing and carrying out important changes in the administration

of civil justice in Scotland. In 1833 he was appointed by Lord Melbourne, chairman of another gratuitous royal commission, which was afterwards twice renewed, and from their investigations and reports, the recent improvements in the laws of Scotland have been derived.

In 1821 Mr. Bell was appointed Professor of the Law of Scotland in the University of Edinburgh, and in 1831 a principal Clerk of Session. He had married in 1806 Barbara, daughter of Charles Shaw, Esq., who predeceased him. He died at Park Place, Edinburgh, on the 23rd of September 1843, leaving eight children. One of his sons, George Joseph Bell, Jun., held the Radcliffe Travelling Fellowship of Oxford. He was an eminent scholar, an accomplished artist, and an M.B. of Oxford. For three years he was physician to her Britannic Majesty's mission to Persia, where he received from the Shah the order of the Lion and Sun, for his distinguished medical services. His health suffered from the climate, and on his way home he died, unmarried, at Erzerum, on the 12th of May 1847, in the thirty-seventh year of his age.

SIR CHARLES BELL was born at Edinburgh in 1774. Charles, being the youngest brother, did not receive quite the same academical advantages of education as his brothers, in consequence of the death of his father when he was very young. But as he himself said well in after-life, "My education was the example set me by my brothers;" and most gratefully he always acknowledged the lessons which his mother bestowed on him, her favourite child. At the High School of Edinburgh Charles made no marked figure. It was under the eye of his brother John, whose profession he had adopted, that he first gave evidence of his great talents. He became a first-rate anatomist, and lectured to some hundred pupils on that science while comparatively a boy. His internal consciousness of ability, however, and the ambition inseparable from it, led him to long for increased opportunities of exertion, and in the year 1804, at the age of thirty, he removed to London. Perhaps the bitter dissensions then raging in the Edinburgh Medical School, in which his brother John was deeply involved, had some effect in prompting him to this escape to a new scene.

At the outset, the prejudices then prevalent against Scotsmen, seem to have stood in the way of Charles Bell in London, but he overcame them in time, and became intimate with Sir Astley Cooper, Abernethy, and other great surgeons of the day. His work on the 'Anatomy of Expression,' published in 1806, did much to give him a name in London; and most deservedly so, that treatise being acknowledged by Wilkie, and many illustrious painters, as having deeply influenced their own studies and practice in drawing the human figure. Nevertheless, though advancing by slow yet sure degrees as an operative practitioner, Bell was forced to begin lecturing in a very humble way, having yet obtained no aid from association nor any connection with the chief medical schools. In the same year (1807) in which he entered on this course, he published the first edition of his 'System of Operative Surgery,' a work which was rendered valuable by its practical character: no single operation was described theoretically, but all from full personal experience; and it is still one of the most useful works on the subject. At this period, in some beautiful letters to his brother George Joseph Bell, he describes the dawning upon his mind of those discoveries in the nervous system, which will form his noblest monument in the judgment of posterity. But he also grieves most bitterly, in this correspondence, over the neglect with which the public, generally, treated these early speculations. We may once for all observe, regarding this series of fraternal letters, that if no other proof of the writer's genius existed, they would form in themselves satisfactory testimony to his abilities. His frequent aspirations "to be chief of his profession in character" indicate a man of no common stamp.

In 1811 he married Marion, daughter of Charles Shaw, Esq., of Ayr, a lady who brought happiness to his hearth, and several of whose relatives became eminent in their various departments. To Alexander Shaw, also a surgeon, we owe an able vindication of the just claims of Bell in the field of anatomical and physiological discovery. In the same year (1811) Bell became connected with the Hunterian School in Windmill-street; and in 1814 he was appointed surgeon to the Middlesex Hospital, an institution which he subsequently raised to the highest repute, and which he justly boasts, in 1836, of leaving "with full wards, and 120,000*l.* in the funds." It was both from his extraordinary skill as an operator, and from his style of lecturing—which, though not especially eloquent, was striking and suggestive—that his labours were crowned with success, both as regards the patients and the pupils of the Middlesex Hospital.

Bell had early distinguished himself as a scientific surgeon and adept operator. He had been much engrossed by the consideration of cases in military surgery, when our wounded troops came home from Spain. The battle of Waterloo revived his enthusiasm in this branch of his art; he visited the battle-field immediately after the battle, and was of great service to the wounded.

In 1821 Bell's first paper on the 'Nervous System' was read before the Royal Society, and published in the 'Philosophical Transactions.' It attracted immediate attention all over Europe, and the value of his discoveries being recognised, many came forward to claim them and contest their originality. It was easy to prove however that he had been in the habit of teaching these doctrines for many years to his pupils, and his views had been explained in a paper written so far

back as 1810, of which 150 copies, privately printed, were circulated among his friends.

The older anatomists believed all nerves alike capable of conveying motion and sensation—the essence of Bell's discovery was that every nerve has a distinct function according to the part of the brain or spinal marrow with which it is connected. Although sometimes as many as three different nerves are bound up together in the same sheath, for convenience of distribution to the organs they are intended to supply, and though after they have become thus united it is impossible to distinguish one fibril from another, yet at their connections with the brain and spinal marrow their several roots are quite distinct. He showed that those roots which are connected with the back part of the spinal marrow are all nerves of feeling, and incapable of giving power of motion to the muscles, in short that they are the bearers of messages from the body to the brain: whereas all the roots of nerves connected with the front, or anterior column of the spinal marrow and that portion of the brain connected with it are nerves of voluntary motion only, and the messengers of the will to the body. He farther discovered that there are nerves which arise from a portion of the brain and spinal marrow intermediate between the sensitive and the motor tract of nervous matter, whose office it is to regulate the involuntary motions connected with respiration and the expression of the passions. In like manner the nerves of the special senses, seeing, smelling, and hearing, enter distinct portions of the brain that form as much parts of the organs of these senses as the eye, nose, or ear. Such is the general outline of his discoveries, which opened up to the anatomist and the naturalist hitherto concealed avenues to knowledge, and afforded a guide, previously wanting, to the surgeon in his operations; and rescued the whole treatment of nervous disorders from the dominion of mere empiricism.

Before quitting this subject—in which Bell may be named as a discoverer equal even with Harvey—we ought to point to one of the practical inferences from his own views, which establishes the existence of a sixth sense—that by which we attain our knowledge of distance, size, weight, form, texture, and resistance of objects. Two of his essays, 'On the Nervous Circle,' and 'On the Eye,' have reference to this theory. The basis of it is, that the nerves of sensation play the part of reporters on the motor nerves, and indicate to the central seats of perception the condition of things within the influence of these nerves, thus forming the sixth or muscular sense.

Numerous were the hints which the genius of Bell threw out to the profession about this time, in lectures and short essays. The operation for the cure of squinting, for example, by division of the contracted muscle of the orbit, had occurred to him long before it was thought of by the German who now has the credit of the discovery, as letters before us fully prove. The existence of a vital attraction betwixt the solids and fluids of the body was also an idea of Bell. But his discoveries on the nerves certainly established his reputation. In 1824 the London College of Surgeons offered to him their senior chair of anatomy and surgery, which he accepted; and his lectures, which were received with great applause, formed the basis of a work entitled 'Animal Mechanics,' published in 1828-29, by the Society for the Diffusion of Useful Knowledge. Two other works, which combine high scientific knowledge with such a popularisation of the subjects as fitted them to ordinary capacities, followed soon afterwards; the one is the 'Bridgewater Treatise on the Hand,' and the other 'Illustrations of Paley's Natural Theology,' an accompaniment to Lord Brougham's work on that subject. In the meantime Bell was in the first rank of his profession, and had an ample attendance on his lectures, not only of pupils, but of men his seniors in practice. On the continent he was even more highly esteemed. Cuvier, Larrey, and other illustrious men of science, vied with one another in testifying their admiration of his talents and his labours. On the accession of William IV. he was one of those selected for the honour of knighthood with Herschel, Brewster, and others. When the London University (now University College) was established, he was offered the chair of Physiology, and he accepted the offer; but after a short period he gave in his resignation. For some time subsequently, he chiefly pursued his private professional practice, with a reputation firmly established. He had still the same ardent desire, which was the passion of his youth, to prosecute experimental physiology; and, accordingly, when an offer of the chair of Surgery in the Edinburgh University was made to him, he accepted it, though after much doubt and reluctance. His regret at quitting his London friends was great, but it was overbalanced by the hope of spending his latter years happily among those friends who had been dear to his youth, and still more so by the expectation of being again placed in a position to renew with effect his scientific studies.

Sir Charles Bell removed to Edinburgh in 1836, having been absent thirty-two years. His opening lecture as Surgical Professor was brilliantly attended by professional and non-professional men of eminence; and the conduct of his class fulfilled all the high anticipations he had formed respecting it. He had "meditated a splendid work on the Nervous System," but he did not find means for its accomplishment; and the only great work which he did finish was a new edition of his 'Anatomy of Expression,' largely increased and improved by his observations on an Italian journey undertaken by him in one of the intervals betwixt his sessions at college. In the summer of 1842 Sir Charles

set out on a journey to London. He reached the seat of Mrs. Holland, of Hallow Park, on the 27th of April, where he died on the night of his arrival. His death was not altogether unexpected. He had recently suffered much from *angina pectoris*, a disease of some standing in his case. It was aggravated, there is every reason to believe, by disappointments consequent on his settlement in Edinburgh; and also by anxieties connected with the New Medical Reform Bill, much of which he believed to be at variance with the interests of that profession and science to which he was so strongly attached.

* BELL, THOMAS, an eminent naturalist, was born on the 11th of October, 1792, at Poole, Dorsetshire, in which town his father had a large practice as a surgeon for more than fifty years. His mother came of a good family, named Gosse, resident in Hampshire. To her entirely he owed his elementary education, and his early love of natural history, she herself being warmly attached to that interesting science. He first went to school in his native town, and afterwards at Shaftesbury, where he remained until entering on his professional studies with his father. In 1814 he became a student at Guy's Hospital, and was admitted a member of the College of Surgeons, and of the Linnæan Society in the following year. In 1817 he commenced a course of professional lectures at Guy's, which he has continued without interruption to the present time. Some years later he, for the first time in London, taught comparative anatomy as a separate subject to a class which he formed in the same school.

In 1825 Mr. Bell joined with Sowerby, Children, and Vigors, in establishing the 'Zoological Journal,' of which five volumes were published, with a beneficial effect on the advancement of zoological science in this country; and conjointly with Kirby, M'Leay, and other zoologists, he originated the zoological club of the Linnæan Society, which met at the society's rooms on the Tuesday evenings not occupied by the ordinary meetings. This club was afterwards merged in the scientific department of the Zoological Society, though not without detriment to the zoological phase of the Linnæan Society.

Mr. Bell was one of the earliest fellows of the Geological and Zoological societies, and sat in the council of the latter for eleven years, the greater part of the time as vice-president. In 1836 he was appointed Professor of Zoology in King's College, London, when he ceased his lectures on comparative anatomy at Guy's. In 1827 he communicated a paper to the 'Philosophical Transactions': 'On the Structure and Use of the Submaxillary Odoriferous Gland in the genus *Crocodilus*,' in which, among the facts of the structure, he suggested a use for the gland, namely, that its secretion, being odoriferous, had the effect of attracting within reach of the animal's jaws the fish that became its prey. In 1828 he was elected a Fellow of the Royal Society; was chosen on the council in 1839-41, and again in 1847. In the following year he was elected secretary of the society, and held the office till his election as president of the Linnæan Society in 1853. This honourable post he still retains. He was elected an honorary Fellow of the College of Surgeons in 1844, and has been president of the Ray Society from its establishment.

As an author, Mr. Bell has added largely to the literature of his favourite science. Many valuable papers from his pen are to be found in the 'Zoological Journal,' and in the 'Transactions' and 'Proceedings' of the Zoological, Geological, and Linnæan societies. Of his other works the most important are—'History of British Quadrupeds,' 8vo, 1836; 'Monograph of the Testudinata,' folio, 1833; 'A History of British Reptiles,' 8vo, 1829; 'Reptiles' in the Zoology of Darwin's Voyage of the Beagle; 'A History of the British Stalk-Eyed Crustacea,' 8vo, 1853.

BELLA, STEFANO DELLA, a celebrated Italian engraver, was born at Florence in 1610. He worked until his thirteenth year in the shop of Orazio Vanni, a goldsmith, when his own inclination, and some instruction he received in painting from his master's son, Gio. Battista Vanni, and in engraving from Cantagallina, induced him to give up the intention of following the business of a goldsmith, and to follow the arts. He accordingly applied himself to painting under Cesare Dandini, but he eventually adopted etching as his profession.

Some of Della Bella's works having attracted the notice of Lorenzo de' Medici, the brother of the Grand Duke Cosmo II., that prince sent him to complete his studies in Rome, where he remained three years, and etched many views of that city. After his return from Rome he went in the suite of the Tuscan ambassador to Paris, where he remained eleven years, and executed there many of his best etchings, by which he obtained a great reputation. His subjects are battles, sieges, animals, sea-pieces, landscapes, and ornaments. They are executed with freedom, with great delicacy, and are also well drawn, and he had a fertile and happy invention. Cardinal Mazarin wished to retain him at Paris, and offered him the situation of drawing-master to Louis XIV., then a child. But he returned to Florence about 1647, and became drawing-master to the Prince Cosmo, afterwards Grand-Duke Cosmo III., a post which he held until his death in 1664. He was one of the best masters of the etching-needle, and executed about 1500 different works; and though he did so much, what he did was done well. Before his death he grew melancholy: his last works were six etchings of the *Havoc of Death*, which however he did not quite complete. There is a portrait by Della Bella in the Pitti palace of the Grand-Duke Cosmo III. His own portrait by Stocade has been engraved by Hollar.

One of his most valued etchings is a large view of Pont-Neuf, Paris, which, as originally issued in 1646, is very scarce.

(Gandellini, *Notizie Istoriche degl' Intagliatori*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Huber, *Manuel des Amateurs*, &c.)

BELLAMY, MRS. GEORGE ANN, an actress of some celebrity. Her mother, whose name was Seale, after having been the mistress of Lord Tyravley, married Captain Bellamy, and a few months after her marriage gave birth, on St. George's Day 1733, to the subject of this article: this unexpected occurrence occasioned Captain Bellamy immediately to separate from her. The daughter was educated in a convent at Boulogne till she was eleven years of age, when she returned to England. Rich, the manager of Covent Garden Theatre, overhearing her reciting the part of Othello to his children, was struck by her voice, and brought her out at the age of fourteen in the part of Monimia in the tragedy of 'The Orphan.' As an actress she drew the attention of the town for some seasons, particularly when she played Juliet with Mr. Garrick at Drury Lane, against Mrs. Cibber with Barry at Covent Garden. Her life, a memoir of which she wrote and published in 6 vols. 12mo, was a series of misfortunes and errors. She died February 15th 1788 at Edinburgh, in great distress, aged 55.

BELLAMY, JAMES, was born at Flushing of poor parents in 1757. As a boy he showed a great inclination for a military life, but being the only son of his mother, she put him to the trade of a baker, which he was still following, when in the year 1772 the second secular festival in commemoration of the foundation of the republic was celebrated throughout Holland. This event suddenly made him a poet. His first verses were effusions of patriotic feelings and love for his native country. Some wealthy citizens of Flushing were so much pleased with these first productions of the young poet that, to encourage his talent, they resolved to send him at their own expense to a university. Accordingly, after the necessary preparation for academical lectures, he went to Utrecht, with the intention of studying divinity. These studies however he soon left for the more congenial pursuits of poetry and general literature. A society of students, among whom Kleyn and Rau afterwards distinguished themselves, the first as a juriconsult, the second as an orientalist, was then formed at the university, which had for its object the cultivation and improvement of the Dutch language and poetry after the German model: at the head of this society stood our poet. It was at Utrecht also, in the year 1785, when his country was involved in war, that our poet published his 'Vaderlandsche Gezangen' (patriotic poems), which bear high testimony to his ardent imagination, superior taste, and facility in poetical composition. Previous to the year 1785 he had already published several pieces of merit, sufficient to induce the Society of Arts at the Hague to insert them in their collections. He also wrote a series of amatory poems, entitled 'Gezangen myner Jeugd' ('Songs of my Youth'). Although Bellamy died before his genius had reached its maturity, he still must be ranked among the first poets of his nation, and the restorers of modern Dutch poetry. A presentiment, which he had of his approaching death, seems to account for a morbid sentimentality which his latter works betray. He died in 1786, at the age of 28. A short account of his life, together with two of his speeches, has been published by G. Kniper.

BELLARMIN, ROBERT, CARDINAL, was born at Monte Pulciano in Tuscany, in the year 1542. He entered the order of Jesuits in 1560; was ordained priest at Ghent by the celebrated Jansenius in 1569; and elected Professor of Theology at the University of Louvain in the year after. Having filled this chair for seven years with increasing celebrity, he returned to Rome in 1576, where he gave lectures on controversial theology. The Jesuits were at the time the great defenders of the church of Rome against the doctrines of Luther and the Protestants; and to their learning, ability, zeal, and worldly wisdom that church was mainly indebted for its vigorous stand against the assaults of the divines of the Reformation. In 1590 Bellarmin, who had, says Bayle, "the best pen for controversy of any man of his age," accompanied the pope's legate into France, for the purpose of affording the papal cause the aid of a master of the controversial points of divinity. In 1599 he was made a cardinal. Three years afterwards he was created archbishop of Capua, which see he quitted in 1605 for Rome, where he resided till his death in 1621, an active member of the court of the Vatican.

The controversial works of Bellarmin are very numerous, filling three large folio volumes. Of their merits, and of the merits, intellectual and moral, of their author, a very favourable opinion has been given by the learned and candid Mosheim. A much less favourable opinion was expressed by Scaliger in a criticism which has called down the just animadversions of Bayle (note L. art. Bellarmine), who cannot well be suspected of any bias in favour of the Jesuit. Scaliger had ventured to assert that Bellarmin did not believe a word of what he wrote, and that he was at heart an atheist; but, besides the strong testimony of his life and death-bed to the contrary, such judgments are, as Bayle well remarks, a usurpation of the rights of Him who alone is the judge of hearts, and before whom there is no dissembling.

Besides the controversial works to which we have alluded, the Cologne edition, 1617, of Bellarmin's works contains three folio volumes of other works, in addition to a volume of sermons and letters.

BELLENDEN, SIR JOHN, eldest son of Thomas Bellenden, Bellenden, Ballantyne, or Bannatyne (for by all these names is this family known), of Auchinvoile, a lord of session, director of the chancery, and justice clerk of Scotland. He was some time secretary to Archibald Douglas, earl of Angus, lord chancellor and prime minister of Scotland, in the beginning of the 16th century. When Angus was, in September 1528, indicted for high treason, of the many that had previously waited on him Bellenden alone continued his friend, and, though not a lawyer, drew up the defences for him. But all his pleas and defences were overruled, and he was found guilty by the parliament, and attainted; in March 1542-43 however, the attainder was reversed, Crawford says, on the grounds taken in the defences, and Angus restored to his estates and honours.

Bellenden immediately after had the honour of knighthood conferred upon him; and on his father's death he was, in June 1547, appointed to the vacant places of a lord of session, director of the chancery, and palace-clerk. On the breaking out of the Reformation he was named by the Queen Regent one of the commissioners between her and the lords of the congregation; but he soon joined the reformers, and, in August 1560, he and Wishart of Pittarrow are mentioned in Randolph's dispatch to Cecil, as the two whom they had resolved to join in a mission to France. On Mary's arrival in Scotland he was, 6th September 1561, appointed one of the privy council. In December following he was one of those named to modify stipends to the reformed clergy—the mean allowance for whom roused the indignation of Knox. On the 23rd September 1563, he and Sir John Maxwell, the warden of the West Marches, met the English commissioners at Dumfries, where they entered into a convention for redressing the mutual trespasses on the borders. (Nicolson, 'Border Laws.') On the 31st May 1565, Sir John obtained a grant of the office of usher of the exchequer—an office which seems to have remained in his family till 1796, when, on the insolvency of the fifth lord Bellenden, it was attached, and sold by the creditors. The same year Sir John had a grant of the office of justiciar and bailie of the baronies of Canongate and Broughton, and other lands belonging to Holyrood House; and the next year the commendator made him justiciar and bailie of Calder, belonging to the same abbey.

Among the numerous reports to which the murder of Rizzio gave rise, one was, that the Bellendens were implicated in the crime; and in the despatch from Randolph and the Earl of Bedford to the privy council of England, 27th March 1566, it is said—"There were in this company two that came in with the king, the one Andrew Car of Fawdonside, whom the Queen sayth would have stricken her with a dagger, and one Patrick Balentyne, brother to the justice-clerk, who also, her grace sayth, offered a dag against her belly with the cock down;" but it is added, "We have been earnestly in hand with the Lord Ruthon to know the varietie, and he assureth us to the contraria." It would seem however that Sir John Bellenden fled from Edinburgh on the 18th March 1566, on the arrival of Mary and Darnley with an army, but he was soon restored to favour. He carried Mary's commands to Mr. John Craig, the famous fellow-minister of John Knox, to proclaim the bans between her and Bothwell. The marriage was solemnised on the 15th May 1567 by Adam, bishop of Orkney, who afterwards joined the association against Mary and Bothwell; and in July following anointed and crowned the infant James. Sir John Bellenden joined the association likewise; and also became one of the regent's privy-council. In 1573 he was employed in framing the pacification of Perth, whereby all the queen's party, except Kirkcaldy of Orange, Lethington, and those with them in Edinburgh Castle, were brought to the king's obedience. The same year he was, it seems, employed in a still more difficult affair, namely, to persuade the General Assembly on the behalf of Morton, that the civil magistrate ought to be head of the church as well as of the state. The discussion was continued for twelve days and then adjourned. (Horne, 'History of the House of Douglas.')

Sir John died some time before April 1577, leaving by his first wife two sons, on the eldest of whom, Lewis, he by his later will, dated in 1567, laid an injunction to serve the regent and the house of Angus, under the king's majesty's obedience, "as I and my forbearis haf done, in tymes bypast, befor all the world." Sir Lewis succeeded his father in his possessions, and in his place of justice-clerk.

BELLENDEN, WILLIAM, an eminent writer, concerning whose birth and education we possess no certain information except that he was of Scotch family, and became known as a writer in the commencement of the 17th century. It is stated that he filled the office of Professor of Humanity in the University of Paris in 1602, and that he was enabled to reside at that university through the favour of James VI. (James I. of England). It is certain that he resided a long time in Paris, and that the various writings which have transmitted his name down to us were published during his residence there. In 1608 he published his 'Ciceronis Princeps,' &c., "a singular work," says Dr. Bennett, bishop of Cloyne, "in which he extracted from Cicero's writings detached remarks, and compressed them into one regular body, containing the rules of monarchical government, with the line of conduct to be adopted, and the virtues proper to be encouraged by the prince himself." This treatise, which is called 'De Statu Principis,' he dedicated to Prince Henry, the eldest son of his royal patron. In 1612 he published a work of a similar character, which

he called 'Ciceronis Consul, Senator, Senatusque Romanus,' that is, 'De Statu Reipublice,' in which the nature of the consular office, and the constitution of the Roman senate are perspicuously treated. Finding these works deservedly successful, he set about a third work, 'De Statu prisci Orbis,' which was to contain a history of the progress of religion, government, and philosophy, from the times before the Flood, to their various degrees of improvement under the Hebrews, Greeks, and Romans. He had proceeded so far as to print a few copies of this work in 1615, when he resolved to unite them into one work, by republishing the two former, and entitling the whole 'Bellendenus de Statu.' With this view he recalled the few copies of his last work that were abroad, and, after a short delay, published the three treatises under their new title in 1616. A copy of the original edition of the 'De Statu prisci Orbis,' dated 1615, is in the British Museum. Unfortunately the vessel in which the whole impression of his great work was embarked was overtaken by a storm before she could reach the English coast, and foundered with all her cargo. A few copies only, which Bellenden had kept for his own use, or made presents of, were saved; and accordingly the work, from its scarcity, was hardly known to even the most curious of book collectors.

Bellenden, though naturally much concerned, was not, it seems, discouraged at his loss; but immediately set about arranging his materials in a new form. His studies had made him familiar with the works of the great Latin writers, particularly Cicero; and he designed a work with the title 'De Tribus Luminibus Romanorum,' in which he proposed to explain the character, literary merits, and philosophical opinions of Cicero, Seneca, and Pliny the elder according to some, the younger according to other critics. The first of these he finished, and was proceeding with the others when he died. The republication of the three original works above-named of 'Bellendenus de Statu' in 1787, with a preface remarkable for its Latinity, and still more, perhaps, as being the vehicle of much fierce political invective from the pen of Dr. Parr, has made Bellenden's name more familiar to the English reader than it otherwise might have been. In his preface, Parr affirms that Middleton, in his 'Life of Cicero,' borrowed largely from Bellenden, without making any mention of his name.

BELLI'NI is the name of a family of painters, a father and two sons. JACOPO BELLINI, the father, was born in Venice. He was one of the earliest practitioners in oil-painting, and an artist of considerable merit. He adorned the public edifices of Venice with a great number of pictures, the principal of which were a series of subjects from the New Testament in the church of St. John the Evangelist. He was distinguished in portrait-painting, and among many other eminent persons who sat to him were Lusignano, king of Cyprus, and the Doge Cornaro. He died about 1470.

GENTILE BELLINI was the eldest son of the preceding, and born at Venice in 1421. He studied under his father, and subsequently gained such reputation by his original works that he was employed, in conjunction with his brother, Giovanni, to decorate the great council-chamber of the Venetian senate-house. His other principal works are the Histories of the Holy Cross at San Giovanni, and the Preaching of St. Mark, painted for the college of that saint, and now in the Pinacoteca at Milan. This latter work ranks in colouring and effect among the finest of its time. But it is deficient in refinement, and disfigured by extravagant anachronisms in character and costume. His Presentation of the Infant Jesus at the Temple, in the Palazzo Barberigo, is a highly-esteemed performance. Some of Bellini's pictures were taken by commercial speculators to Constantinople, where, having been seen by the sultan, Mohammed II., that monarch sent an invitation to the artist to make a visit to his court. This proposal was accepted by Bellini; he was courteously received by the sultan, who sat to him for his portrait, and commissioned him to paint various historical works. A strange story is told by his biographers that one of his pictures, the Decollation of St. John, was greatly admired by Mohammed, but having discovered some inaccuracy in the marking of the discovered neck, in order to prove the justice of his criticism, ordered the head of a slave to be struck off in the presence of the astonished artist. From this moment it is added Bellini never enjoyed an hour's tranquillity until he had obtained leave to return to Venice. Mohammed dismissed him with many marks of favour, placing a gold chain round his neck, and giving him letters to the Venetian senate expressive of his satisfaction. During his residence in Constantinople he struck a medallion of the sultan. He was engaged in various public works after his return to Venice, for which he was requited by the republic with an honourable pension for life, and the order of St. Mark. He died in 1501, aged 80.

GIOVANNI BELLINI, the son of Jacopo, and the brother of Gentile Bellini, was born at Venice in 1422. He was the best artist of his family, and contributed more than any painter of his time to prepare the way for the grander style of art arrived at by Titian and Giorgione. Giovanni Bellini painted in the first instance in distemper, but on seeing the oil-paintings of Antonello da Messina, who settled at Venice in 1570, he recognised the superiority of the new vehicle, which he at once acquired the knowledge of, and thenceforward continued to employ. His first public works were those in the Venetian senate-house, in the decoration of which he was associated with his brother, Gentile: these were destroyed by fire in 1577. Giovanni ornamented

the public edifices and churches of Venice and other cities of Italy with a prodigious number of paintings, and continued his labours to a very advanced age. Among his most distinguished works are altar-pieces in the Sacristy of the Conventuali and at San Zaccaria at Venice; and in the monastery of the Capuchins in that city is a picture of the Infant Jesus slumbering in the lap of the Madonna and attended by angels—a work conspicuous for its grace, beauty, and expression. To these may be added a Virgin in the cathedral of Bergamo; a Baptism of our Lord at Santa Corona, at Vicenza; Christ and the Woman of Samaria at the Well, in the Schiarra Palace at Rome; and a Bacchanalian piece in the Cammucini collection in that city. In all these works the elements of a finer style are more visible than had been practised either by Perugino, Ghirlandaio, or any of his immediate contemporaries. Bellini introduced a more ample style of drapery, he generalised his colour, and gave breadth to his masses; and although he fell short of the excellence which was soon after attained by Giorgione and Titian, he claims the honour of having been the teacher of those great masters. Some of his small pictures are in England; but it is only by his large works in Italy that an adequate idea of his powers can be formed. He died at the age of ninety, in 1510. A portrait of the Doge Loredano by Giovanni Bellini is in the National Gallery.

BELLI'NI, LAURENTIO, was born at Florence September 3, 1643. After receiving in his native place the elements of a classical education, he proceeded to Pisa, to enjoy the advantages which the Grand Duke Ferdinand II. granted to those who were disposed to study the sciences. At this time the doctrines adopted in order to explain the functions of the human body were derived from the sect of mathematical physicians, who ascribed them to mechanical principles. The leader of this sect was Borelli, then professor of mechanics and anatomy at Pisa. Under him, and also under Alexander Marchetti, professor of mathematics, Bellini studied, and imbibed their opinions. The doctrines of this school were maintained for a considerable time, and were partly adopted by Boerhave; but since the writings of Haller and Hunter, they have been exploded. Bellini however made such rapid progress, that when only twenty years of age he was appointed professor of philosophy at Pisa. Shortly afterwards he was made professor of anatomy, and was frequently honoured with the attendance of the grand duke at his lectures. He continued to teach anatomy and to practise medicine at Pisa, with great success, for thirty years, when he was invited to Florence, and made chief physician to the Grand Duke Cosmo III. At the recommendation of Lancisi, physician to Pope Clement XI., he was nominated senior consulting physician to that pontiff. His reputation was also extended to foreign countries both by his writings and pupils, one of the most distinguished of whom was Dr. Archibald Pitcairn, successively professor at Leyden and Edinburgh, who introduced and maintained the doctrines of his master in these celebrated schools, where they held sway for a considerable time. Bellini died on the 8th of January 1704.

The writings of Bellini are now little read. The best is the treatise 'Gustus Organum novissime deprehensum,' Bononiae, 1665, in which he pointed out the papillae of the tongue to be the essential organ of taste. The next most important is entitled 'De Urinis, Pulsibus, Missione sanguinis, febribus,' &c., Bononiae, 1683. His works have been collected and published in two volumes, 4to, 'Opera Omnia,' Venetiis, 1708, and reprinted in 1732.

Bellini possessed a taste for music and poetry, and was the author of a poem called 'Bucchereide,' which was published after his death at Florence in 1729.

(Sprengel, *L'Histoire de la Médecine*; Haller, *Bibliotheca Medicinæ Practicæ*; Fabroni *Vita Italorum*.)

BELLINI, VINCENZO, a celebrated composer, was born in November 1802, at Catania, in Sicily, near the foot of Etna. The family were musical, and the young Bellini showed so much talent that he was sent to study at Naples, at the expense of the town of Catania. He was admitted into the Conservatorio at Naples in 1819. His first efforts at composition drew the attention of Zingarelli, the director of the institution, and he removed him into his own class. He however was disappointed, for Bellini was idle, and inattentive to the orthodox rules of harmonic combinations, though he subsequently made laudable efforts to compensate for this neglect. He dissected the quartets of Haydn and Mozart, a labour as interesting as useful to those who would penetrate the secrets of modulation, and the adjustments of parts. He also composed symphonies and psalm-tunes. In 1825 he produced an opera, 'Andelson e Salvinia,' which was performed within the walls of the Conservatorio, and which showed the germs of a genius not yet developed. A cantata, 'Ismenée,' received such applause, that Barbaja, the manager of the San Carlos theatre at Naples, confided to Bellini a libretto, 'Bianca e Gerardo,' for which he was to compose the music. It was played in March 1826, and obtained a brilliant success. He was now regularly engaged for the theatre of La Scala at Milan. In 1827 'Il Pirati' was produced there, and was warmly received. It does not however rank high as a work of art; the instrumentation poor, the harmonies faulty, but some of the melodies are delightful. 'Le Straniera' followed at Milan; 'Zaire' was brought out at Parma; and 'I Capuletti ed i Montecchi' at Venice. But 1831 saw Bellini's greatest triumph; in this year was produced 'La Sonnambula' in March, and 'Norma' in December, both of them at Milan.

They were received with enthusiasm, and quickly became popular in other parts of Europe. For a year Bellini rested, and in 1833 produced 'Beatrice di Tenda;' this was a comparative failure,—a gloomy subject, with a mournful ending, was not within the compass of Bellini's genius. The story is the fate of Anne Bullen, with Italian names. His reputation however suffered little from this check, and the Académie Royale de Musique in Paris applied to him to compose an opera for them. Bellini went to Paris, then crossed over to England to superintend the performance of one of his own operas, returned, and in 1834 produced 'I Puritani,' in which he made great advances in the knowledge and practice of his art. Shortly after this brilliant effort, while residing at a house in the country, he was attacked by a violent intestinal disorder, which carried him off in a few days. He died at Pateaux, near Paris, on the 23rd of September 1835, aged 32 years, and was buried in the cemetery of Père la Chaise, after a solemn funeral service had been performed in the church of the Invalides.

Bellini's moral character stood high, and his manners and compositions were in strict accordance;—agreeable, tender, and elegant. He rarely attempted the brilliant, and never aspired to the sublime, or even lofty, yet in most of his productions are traits of genius. A sweetness of melody, a fitness of harmony, and an adaptation of the sound to the sense, characterise all those of his works which have come under our notice. His constitutional tendencies seem to have been adverse to that vigorous exertion of mind which in a more healthy state he might have exhibited: and it may be, that had he not been cut off in almost his youth, his ambition would have led him to attempt something that might have secured to him the privilege of being heard in future times.

BELLMANN, CHARLES MICHEL, a Swedish poet, was born at Stockholm in 1741, and died in 1796. He studied at the University of Upsala, and after he had left it was enabled to devote himself entirely to his favourite pursuits of poetry and literature by the liberality of Gustavus III., who appointed him to a nominal office, with a competent income, and the title of Secretary of the Court. The king had already favourably noticed Bellmann's earliest productions, which were a metrical translation from the German of Schweidnitz's 'Evangelical Dying Thoughts' ('Evangelische Todesgedanken'), published when he was only sixteen; and a poem entitled 'Zion's Högtid' (the 'Festival of Zion'). To these, some years afterwards, were added—'Bachi Tempel' (the 'Temple of Bacchus'), the most important of his poems; Friedmann's 'Epistel og Songer;' and a Swedish translation from the German of Gellert's 'Fables.' His posthumous works—'Skaldestykker' ('Poems'), and Friedmann's 'Handskrifter' ('Manuscripts')—were published, the first at Stockholm, 2 vols, 1812, and the second at Upsala, 1813. Bellmann's poetical pictures generally represent scenes of the lowest life in Sweden; but they are so chaste, so true, so full of imagination, and their colours are so lively, that the reader forgets the scenes of vulgarity to which he is introduced, and finds himself suddenly transported from low tap-rooms to cheerful habitations of joy and song. To enter however fully into the spirit of Bellmann's lyrical productions, it is necessary, not only to read them, but also to hear them sung to the tunes which were composed expressly for them. Bellmann had a heart open to friendship, he was a cheerful companion, and bore a good moral character.

BELLOT, JOSEPH RENÉ, was born at Paris, in March 1826. His father, who was in humble circumstances, removed to Rochefort when Joseph was five years old. Joseph was placed in the elementary school of that city, and so favourably a report was made by his schoolmaster at the close of his term of instruction that the municipality at once granted him a demibourse at the College of Rochefort. Here his progress was equally satisfactory; so that when his college term ended, in his 16th year, and he proceeded to the naval school at Brest, the municipality of Rochefort continued to contribute a moiety of the expense. He was two years at the naval school, and on quitting it took rank as fifth on the list at the final examination. Having served six months in port, he received his commission as 'élève de marine' on board the corvette 'Berceau,' bound for the Isle of Bourbon. It is worthy of remark, as characteristic of Bellot's excellent disposition, that, before leaving France, out of his slender salary he assigned to his family the sum of 20 francs a month.

Bellot remained abroad somewhat over three years, returning home in November 1847. During this time, while steadily pursuing his private studies, he had, by the diligent discharge of his official duties, secured the esteem and approbation of his superior officers. M. Romain Desfossés, the commodore, to whom Bellot had acted as aide-de-camp, in his official dispatch to the minister of marine, pronounced Bellot to be "the most distinguished élève on the station, . . . and in every respect superior to his age and position." Distinguished merit in a young officer is seldom neglected by the French government. For his conduct and bravery in the expedition against Tamative, Madagascar, in July 1845, in which he had been wounded, he had been already promoted to be an élève of the first class, and, though under twenty, created a Chevalier of the Legion of Honour; and now on returning home with the high commendation of M. Desfossés, he was raised to the rank of sub-lieutenant.

The following summer Lieutenant Bellot sailed in the corvette 'Triumphante' to South America, where he remained for about two

years. His conduct here affords a fine lesson for the young officer, whatever service he may be in, and to whatever country he may belong. His strictly professional duties, and they were very onerous, were most carefully and sedulously performed, and he obtained, as before, the warmest commendations from his superiors. But his own time was carefully husbanded and admirably employed. He not only extended his knowledge, especially in hydrography and geography, but taught himself to speak English, Spanish, and German fluently; and withal, gave up much time and thought to what he had come to regard as an important part of an officer's duty—the training of his subordinates. So far indeed did he carry this, that, both here and on the African station, his biographer informs us, "he gave on board the vessel a course of lectures on geometry and navigation for all those seamen who, being intended for masters of trading vessels, would have to pass on their return the examination in theory and practice required by the rules of the marine."

Bellot's thoughts were now turned to a new sphere of operations. The search after Sir John Franklin and his gallant comrades had directed general attention to the Polar Regions. When he found that his own government would not, as he had hoped, aid in the search, he asked for and obtained permission to volunteer his services in the expedition fitting out, chiefly at the expense of Lady Franklin, under Mr. Kennedy. His services were gladly accepted, and he sailed in the schooner 'Royal Albert' in the beginning of June 1851, holding no declared rank, but really second in command, with the understanding that he was to act as chief officer in case of Captain Kennedy's death. Of this voyage Lieutenant Bellot left a full and very interesting journal, which has been published under the editorship of M. de la Roquette, along with his memoirs. The 'Royal Albert' was ice-bound in Fury Bay for 330 days, and was compelled to return without having obtained any tidings of Sir John Franklin; but the expedition was so far successful as to have ascertained that Sir John could not have proceeded in the direction indicated for their search, and every man was brought home alive and in good health.

Bellot had displayed in this, as on every previous service, the most intelligent and devoted attention to its duties, and had secured the hearty good-will of both officers and seamen. In England he was received with an amount of enthusiasm for which he was little prepared, and his own government marked its approbation by raising him a step in rank. But he was not disposed to rest on his laurels. He again obtained permission to volunteer in a new searching expedition, and in June 1853 set out in the 'Phoenix,' Captain Ingfield. They anchored safely in Erebus and Terror Bay, where they found lying the 'North Star,' but its commander, Captain Pullen, had been for a month away from his ship on an exploratory journey. Captain Ingfield resolved to set out in search of Captain Pullen, but the latter returned shortly after Ingfield's departure. It now appeared very desirable at once to forward, if possible, the despatches, which it had been a principal object of the expedition to convey, to Sir Edward Belcher. In the absence of his captain, Lieutenant Bellot volunteered to conduct this perilous undertaking. He accordingly set out with four sailors, a canoe, and a sledge. A few days later, on the 18th of August, while crossing the ice, about three miles from the shore, off Cape Bowden, they were caught in a gale, became separated, and Bellot, with two of his companions, drifted on a broken piece of ice towards mid-channel. After cheering his companions as well as he was able, Bellot crossed to the opposite side of the hummock to see how the ice was drifting. As he did not return, one of the sailors went after him; but he was not to be seen, and he was never seen again. His stick lay on the other side of a wide crack, into which he had no doubt been driven by the violence of the wind. His companions happily escaped.

Thus, at the age of twenty-six, was lost one of the most promising men who have adorned the French navy. The news of his sad end was received with general sorrow in both countries. Here a meeting was held, at which resolutions, expressive of admiration and regret, were moved and supported by the First Lord of the Admiralty, the President of the Geographical Society, and various eminent naval officers and scientific men; and a subscription was authorised for raising a testimonial to his memory. The testimonial took the form best calculated to do him honour. Out of the funds a handsome granite obelisk, bearing his name, was placed in front of the gates of Greenwich Hospital; and to each of his five sisters a sum of about 200*l.* was appropriated. The French government provided for his two brothers.

(Lemer, *Memoir of Lieutenant Joseph René Bellot, &c.*)

BELON, PIERRE, one of the fathers of natural history on the revival of letters, was born at Souletière, a village in the French province of Maine (now the department of Sarthe), somewhere about the year 1518. Deservedly great as is the fame which he acquired, nothing seems to be known concerning his family. Medicine and botany were his studies at a very early period of his life; and the bishops of Mans and of Clermont, and afterwards the cardinals of Tournon and of Lorraine, were his patrons. To them he owed his education, the means of travelling, and the opportunities of publishing the observations which he so well knew how to make.

He visited Germany, Bohemia, Italy, Greece, Egypt, Palestine, and Asia Minor, and appeared in Paris, after three years of absence, in

1550, with a fine and extensive collection, which he arranged: he then proceeded to publish his works. In 1567 he traversed Italy, Savoy, Dauphiné, and Auvergne. In 1564, when he was about forty-five years old, he was cut off in the midst of his useful career by the arm of an assassin as he was returning to Paris. The Bois de Boulogne was the scene of this murder.

It would be out of place in a work of this description to give a catalogue of his various and excellent publications. The sciences of botany, zoology, geography, and antiquity, were all enriched by his labours. Henry II. and Charles IX. of France reflected honour on themselves by the esteem which they showed for this celebrated man, who was far in advance of the age in which he lived.

BELSHAM, THOMAS, a dissenting minister of the Unitarian persuasion, was born at Bedford in April 1750. On his mother's side he was descended from the Earl of Anglesey: his father, the Rev. James Belsham, was a man of classical attainments. After studying for five years at the Dissenters' Academy at Daventry, then under Dr. Ashworth, Mr. Belsham was appointed assistant tutor in that academy, an office which he held for seven years. He was then chosen pastor of a church at Worcester, where he remained for three years, when he returned to Daventry Academy as theological tutor and head of the institution. This office he continued to fill from 1781 to 1789, and at the same time was minister of the Society of Protestant Dissenters at Daventry. His views had hitherto been Calvinistic, but he now embraced Unitarianism, and in consequence resigned his connection both with the academy and with his congregation. About this time, a new college being established at Hackney, it was placed under the direction of Mr. Belsham, but in a few years it sunk for want of funds to support it. Before this event took place he was chosen to the vacant pulpit of Dr. Priestley by the Gravel Pit congregation, where he again entered upon those exertions which were most congenial to his tastes. Eleven years afterwards, in 1805, on the death of Dr. Disney, the colleague and successor of Mr. Lindsey, Mr. Belsham removed to Essex-street chapel, London, of which he continued the pastor during the rest of his life.

From the time that Mr. Belsham avowed his conversion to the doctrines held by the Unitarians he espoused their cause with great zeal, and applied his talents and learning to its defence. One of his earliest publications was 'A Review of Mr. Wilberforce's Treatise, entitled A Practical View of the prevailing Religious System of Professed Christians,' &c., 1798, in which it was the writer's design to place the theological doctrines maintained by the author of the 'Practical View' in contrast with those professed by Unitarians. In 1811 he published a work entitled 'A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ.' His single sermons, on subjects chiefly suggested by public events, would make up several volumes, and his controversial writings are numerous. There is hardly any branch of theology, or of the doctrines or evidences of revelation, on which Mr. Belsham has not published his thoughts. His 'Evidences of the Christian Revelation' is a powerfully argumentative and sometimes eloquent work, which had a large sale, and was perhaps the most popular of his performances. His last work, and that perhaps on which his reputation must rest, was 'A Translation of the Epistles of Paul the Apostle, with an Exposition and Notes.' He had been previously employed on a work of which he is now known to have been the editor, 'The Improved Version of the New Testament.' But Mr. Belsham's literary works were not exclusively theological. In 1801 he published 'Elements of the Philosophy of the Human Mind and of Moral Philosophy.' As a follower of Hartley, he resolved all mental phenomena into the association of ideas. Besides his numerous obituary sermons, he published 'Memoirs of the late Rev. Theophilus Lindsey, M.A., including a Brief Analysis of his works,' &c., 1812. Mr. Belsham died at Hampstead on November 11th, 1829. (*Memoirs of the late Rev. Thomas Belsham*, by John Williams, 8vo, 1833.)

BELSHAM, WILLIAM, an active writer on politics and history, brother of Thomas Belsham, was born in 1752, and died Nov. 17th, 1827 at Hammersmith. He resided at one period at Bedford, and was intimately acquainted with several of the most celebrated public men belonging to the Whig party, to whose politics he was strongly attached. His literary career commenced in 1789, by the publication of a series of 'Essays, Historical, Political, and Literary,' in 2 vols. 8vo. These were followed by 'Letters and Essays,' published at various periods, on the 'Test Laws,' the 'French Revolution,' the 'Distinction between the Old and New Whigs,' 'Parliamentary Reform,' and the 'Poor Laws.' In 1793 he published, in 2 vols. 8vo, 'Memoirs of the Kings of Great Britain of the House of Brunswick-Lunenburg.' In 1795 he again appeared as an historical writer, by the publication of 'Memoirs of the Reign of George III., to the Session of Parliament ending 1793,' in 4 vols. 8vo. To these were added the fifth and sixth volumes in 1801. In 1798 he published, in 2 vols. 8vo, a 'History of Great Britain from the Revolution to the Accession of the House of Hanover;' and in 1806 his historical works were published in a uniform edition in twelve 8vo volumes, under the title of 'History of Great Britain to the Conclusion of the Peace of Amiens in 1802.' He was also the author of numerous other productions of an historical and political character, none of which are now often referred to. (Watt, *Bibliotheca Britannica*.)

BELZONI, GIOVANNI, was a native of Padua, but of a family

originally from Rome, as he himself states in the preface to his work on Egypt. He passed his early youth at Rome, where he intended to enter the monastic life, but the French invasion of that city in 1798 altered his purpose, and in the year 1800 he left Italy, and visited in succession several parts of Europe. In 1803 he arrived in England, where he soon after married: and after nine years' residence in England, during part of which he gained his living by exhibiting feats of strength, he set off with his wife for Portugal and Spain, from whence he proceeded by way of Malta to Egypt, where he arrived in 1815. His object in going to Egypt was to construct an hydraulic machine to supersede the clumsy engines then used in that country for irrigation. He proposed his plan to Mehemet Ali Pasha, by whom it was approved. Belzoni constructed a machine in the pasha's garden at Zubra, near Cairo, and the experiment proved successful, but owing to the prejudices and opposing interests of the natives, it was abandoned before it was completed. Belzoni then decided upon visiting Thebes, and his intention becoming known to Mr. Burckhardt, the latter gentleman prevailed upon Mr. Salt, the British consul, to employ Belzoni to remove the colossal bust, commonly but incorrectly called the Young Memnon; which he accomplished with great ingenuity, placed it in a barge, which sailed down to Rosetta, and thence to Alexandria, where it was shipped for England. This head, now in the British Museum, is one of the finest specimens of Egyptian colossal sculpture. Belzoni, on his return to Cairo, received a present through Burckhardt, half of which was paid by Mr. Salt. Before embarking the colossus Belzoni made an excursion higher up the country, visited the great temple of Edfu, and the islands of Elephantine and of Philæ, and proceeded into Nubia as far as the second cataract. He was the first to open the great temple of Abousambul, or Ipsambul, which is cut in the side of a mountain, and the front of which was so much encumbered by the accumulated sand, that only the upper part of it was visible. In 1817 Belzoni made a second journey into Upper Egypt and Nubia, during which he made excavations at Carnak, on the eastern side of the Nile, and found there a colossal head of granite, several statues, an altar with basso-relievi, sphinxes, &c. The colossal head and an arm ten feet in length, both belonging to one colossus, are now in the British Museum. But one of the greatest discoveries of this enterprising traveller was the opening of a splendid tomb in the Beban-el-Molouk, or Valley of the Tombs of the Kings. He discovered the right entrance, which had been blocked up for many centuries, had it cleared, and at last made his way into the sepulchral chambers cut in the calcareous rock, and richly adorned with pictures in low relief, and hieroglyphics painted in the brightest colours. Belzoni made drawings of the chambers, took impressions in wax of the figures and hieroglyphics, noting carefully the various colours, and thus constructed a perfect fac-simile of this magnificent tomb, which was afterwards exhibited in London. He also brought to England a sarcophagus of arragonite, which he found in a chamber of the great tomb. Mr. Salt paid Belzoni's expenses in these undertakings, besides giving him a remuneration, and received for his share part of the antiquities which Belzoni collected, and among the rest the sarcophagus, which he subsequently sold to Mr. (afterwards Sir John) Soane the architect for 2000*l.* (See the 'Life and Correspondence of Salt,' by J. Hall.) Belzoni also opened numerous other sepulchres excavated in the ridge of rocks at Gournou, at the foot of the Libyan Mountains, near western Thebes. He gives in his 'Narrative' a most graphic and interesting account of the difficulties and labour he had to encounter in this enterprise.

Belzoni's next undertaking was the removal of an obelisk from the island of Philæ, the shaft of which was twenty-two feet long, and two feet wide at the base, which he accomplished with no other aid than poles, rotten palm ropes, and a few ignorant Arab peasants. He placed it in a boat, and contrived to pass it safely down the falls of Assouan. The obelisk was removed at the expense of Mr. William Bankes, who erected it at Kingston Hall in Dorsetshire. Belzoni discovered also the entrance into the second great pyramid of Jizeh, and penetrated into the central chamber, the existence of which was before unknown, though it appeared, from an inscription found there, that it had been entered by the Arabs.

In September 1818, he again left Cairo, went to Esné, and thence struck across the Desert to the shore of the Red sea. He there discovered the ruins of the ancient town of Berenice, and visited likewise the emerald mines of Mount Zabarrah. In the following year (1819) he went on another excursion to Lake Morris, and thence to the smaller Oasis, which lies due west of it. No European was known to have visited the spot before him. He left Egypt in September 1819, after a residence of five years, during which he made numerous and important discoveries.

Belzoni returned to Italy, and visited his native town, Padua, the citizens of which had a medal struck, with the date of that year, 1819, in commemoration of his discoveries. On his arrival in England, he published his 'Narrative of the Operations and recent Discoveries within the Pyramids, Temples, Tombs, and Excavations in Egypt and Nubia,' 4to, London, 1820, with an Atlas. In 1823 he set off once more for Africa, with the intention of penetrating to the city of Timbuctoo. He undertook this journey on his own account, unassisted by any government or society. He landed at Tangier, accompanied by his wife, and thence proceeded to the city of Fez. Messrs. Briggs of

Alexandria contributed 200*l.* towards the funds for the expedition: but the jealousy of the Moorish or Jewish traders prevented his obtaining permission from the emperor to join the great caravan, which assembled here to cross the Desert to Soudan. He then repaired to Mogadore, and embarked for Cape Coast, whence he proceeded to the Bight of Benin, which he seems to have guessed was the most direct way to reach the Niger. There he met with a negro from Kasbna, who had been a sailor on board the 'Owen Glendower' frigate, and who was returning to his own country. Belzoni and he agreed to travel together to Houssa. Belzoni was well received by the king of Benin, who gave him much useful information for his journey. Everything seemed favourable to his undertaking, when he was attacked by a dysentery, which, after a few days, terminated his life on the 3rd of December 1823, at a place called Gato, in the kingdom of Benin. He was buried there under a large tree, and a simple inscription was placed on his tomb. The day before his death he wrote to his friend Mr. Hodgson, who was on board the brig 'Swinger' in the Bight of Benin, intrusting him with some directions concerning his property, and with his last affectionate farewell to his wife. Belzoni was frank and kind-hearted, trusty and honourable, and to great simplicity of manners united intelligence, firmness, and perseverance. He was certainly one of the most enterprising and sagacious of modern explorers, but he appears to have been apt to take offence, and to have been too prone to suspect the intentions of those with whom he came in contact.

BEM, JOSEPH, was born at Jarnow, in Galicia, in 1795. After having studied in the university of Cracow, in 1810 he entered the military school at Warsaw, directed at this period by the French general Pelletier; and from this school, at the end of two years, he issued as an officer of the horse artillery. In 1812 he served as lieutenant in the army under Davoust, and subsequently under Macdonald, with whom he was during the siege of Hamburg. Russia having violated the capitulation, he was forced to return to Poland, residing with his father, who had an estate near Kielce. When the kingdom of Poland was again constituted, Bem resumed his military duties. In 1819 he was created a captain, and became aide-de-camp to General Bontemps. He was next made professor in a school of artillery newly established at Warsaw. Here he introduced into the Polish army the use of the Congreve rocket, and published a work upon this instrument of destruction. Soon afterwards he solicited to be removed from this school, but the Grand-Duke Constantine, who treated this demand as an act of insubordination, had him brought to trial before a court-martial, which condemned him to prison. He was however released, but sent to Ketzik, and placed under the surveillance of the police.

After the death of Alexander, Bem obtained his dismissal, and went to reside at Leopold in Galicia. There he devoted himself entirely to science, and commenced a work on the steam-engine. When the revolution of 1830 broke out, Bem immediately betook himself to Warsaw, where he was at once made a major in the Polish army; and shortly afterwards was appointed to the command of a battalion of horse artillery, in which capacity, in the face of a numerous enemy, he displayed all the knowledge of a tactician with the bravery of a soldier. After the defeat of the Polish army he led the remnant towards France, and here he remained for a considerable period in exile, gaining his living by teaching mechanics and mnemonics. He afterwards undertook to raise a Polish legion for Dom Pedro in his expedition to Portugal, but the attempt proved a failure. He himself repaired to Lisbon, where an attempt was made on his life; the ball aimed at him was arrested by a piece of money in his pocket.

On the commencement of the revolution in 1848, Bem at first attempted to organise the insurrection at Vienna, and afterwards joined himself to the Hungarian party. Charged with the command of an army to oppose the Austrians on the side of Transylvania, he at first experienced some checks, but in March 1849 he made himself master of Hermannstadt, took Cronstadt, and repulsed the Austrian army, though joined by that of Russia, called to its assistance in the previous February. He also compelled the Austrian general, Puchner, to abandon the Banat and Wallachia. The Austrians and Russians rallied in Transylvania; and after attempting in vain to excite the Wallachians and Moldavians to rise, he was attacked and defeated at Segesvar by a greatly superior force under Lüders, the Russian general. He however succeeded in re-assembling his forces, and on August 5, 1849, he a second time possessed himself of Hermannstadt, which however he could not retain for want of reinforcements. At the desire of Kossuth he entered Hungary, and on August 8 took part in the battle of Temesvar, in which the Hungarians were defeated.

Bem then, with others, took refuge in the Turkish territories, embraced the Mussulman faith, was favourably received by the Sultan Abdul-Medjid, and was raised to the dignity of a pasha, with a command in the Turkish army. In November 1850 he exerted himself at Aleppo, where he and several other converts had been ordered to reside, in repressing the sanguinary excesses committed by the Mussulman population on the Christian residents. On December 10 in the same year he died in that town, leaving a reputation for extraordinary ability as a general, and a valour that has seldom been surpassed.

(*Nouvelle Biographie Universelle.*)

BEMBO, PIETRO, was born at Venice in 1470. His father was a

patrician of Venice, and a man of considerable taste for elegant literature. Pietro, who showed an early disposition for learning, studied at Padua and at Ferrara, and afterwards went to Sicily, where he learned Greek from Agostino Lascaris at Messina. On his return to his native country he repaired to the little town of Asolo, near Treviso, which had become the residence of Caterina Cornaro, the widow of James Lusignano, the last king of Cyprus, who, having resigned her kingdom to the Venetian senate, was enjoying a splendid income, with the title of Queen, and holding a sort of little court in that pleasant retirement. She was a woman of elegant taste and refined education. In September 1496 she gave some splendid entertainments on the occasion of the marriage of her favourite lady in waiting, to which she invited many persons of distinction, and among others young Bembo, whose family was related to hers. According to the usages of chivalry still in fashion in that age, some of the hours of leisure between the banquets, tournaments, and other pageants, were employed in learned or witty conversations, and especially in speculative discussions on the subject of love, some praising it as the source of human happiness, others blaming it as the cause of much misery, &c. From these disquisitions Bembo derived the plan of a work, which he styled 'Gli Asolani,' from the name of the place. It purports to be a collection of what was said in those entertainments by the several disputants on the nature, qualities, and effects of love, distinguishing the pure sentiment from the grossness of the passion that goes by that name, and ending in a moral strain on the contemplation of divine love, or the love between the Creator and his creatures. The metaphysical part of the reasoning is derived from Plato's philosophy, which was in high favour at that time among the learned of Italy. This work of Bembo was received with considerable applause, and the book is still esteemed as a specimen of good Italian prose.

Bembo's father wished him to devote himself to the civil service of his country, by entering on some official employment, in which his noble birth and connections would have enabled him to aspire in course of time to the highest dignities of the republic. Bembo however preferred going to Rome, and becoming a candidate there for ecclesiastical preferment, as better suited to his taste for study. His father opposing his design, Bembo resolved to devote himself to the monastic life, and for that purpose repaired to Urbino, near which was the abbey of La Croce dell' Avellana. At Urbino Bembo was so kindly received by the then Duke Guidobaldo di Montefeltro and Elizabetha Gonzaga, his consort, that he changed his mind, and took up his residence at their court, which was distinguished both for the personal character of the sovereigns and for the encouragement which they gave to the learned. Here he began to write Italian poetry, in which he imitated the style and the harmony of Petrarch; and here also he became intimately acquainted with Giuliano de' Medici, third son of the great Lorenzo, and afterwards duke of Nemours, who was then residing at Urbino. After the death of Duke Guidobaldo, which was soon followed by that of his duchess, Bembo and Giuliano agreed to proceed to Rome.

Soon after Bembo had arrived at Rome, Cardinal de' Medici, brother to his friend Giuliano, was raised to the pontifical chair under the name of Leo X. The new pontiff appointed as his secretaries Bembo and the learned Sadoletto. The briefs, letters, and other official acts which the two secretaries wrote in the name of the pontiff, were distinguished for their classical style, carried almost to fastidiousness. Rome was at that time the seat of dissipation and licentiousness, as well as of learning. Bembo shared in the common propensity, and several of the Latin verses which he then wrote are stained by indecent images and expressions. His elegy on Galatea is one of the best specimens of his Latin poetry. After Leo's death in 1521, he went to Padua, where he fixed his residence. Leo had amply provided him with ecclesiastical benefices; and Bembo, who was now enabled to gratify his taste for literature and the arts, became a munificent patron of learning, and collected a rich library and a cabinet of rare medals. At Padua he completed his work on the Italian language, at which he had laboured assiduously for many years: 'Prose di M. Pietro Bembo, nelle quali si ragiona della Volgare Lingua, divise in tre libri,' Venezia, 1525. This work is one of the earliest works on the rules of the Italian language: it has gone through many editions, and is still much esteemed. Bembo's Italian poems were published some years after, 'Rime di M. Pietro Bembo,' Venezia, 1530. In 1530, the Council of Ten commissioned Bembo to write the history of the Venetian republic, beginning from the year 1457, where Sabellico had left it. Bembo wrote it in Latin, and carried it to the year 1513, 'Historia Veneta,' libri xii. He afterwards wrote an Italian translation of his work: 'Historia Viniziana, volgarmente scritta,' which was published after his death at Venice, in 1552, with a life of the author. This translation was long after republished, in 1790, by Morelli, the librarian of St. Mark, in 2 vols. 4to, with many corrections from Bembo's autograph, and with a fine likeness of the author, engraved by Bartolozzi from a painting by Titian.

Bembo had been for many years settled at Padua in studious retirement, after renouncing the licentiousness of his early years, as well as all prospects of ambition, when in 1539, Pope Paul III. unexpectedly sent him a cardinal's hat. More perplexed than pleased at his promotion, Bembo took time to consider whether he should accept of it; he had as yet taken only the minor orders, which are not binding for

life. He however accepted it, and at Christmas 1539, he was ordained presbyter, when he received the insignia of the cardinalship, and proceeded to Rome, where he chiefly resided for the remainder of his life. He died at Rome in 1547, in his seventy-eighth year, and was buried in the church of Santa Maria super Minervam. His friend Girolamo Quirini raised a splendid monument to his memory in the church of St. Anthony of Padua. Of Bembo's three illegitimate children, whom he had during his residence at Rome in the pontificate of Leo X., one died young; another, called Tommaso, became a churchman; his daughter Elena married Pier Gradenigo, a Venetian nobleman. Bembo was intimate with Della Casa, Castiglione, Sadoletto, and most of the Italian literati of his age. His epistolary correspondence, both Latin and Italian, was published in parts, and at different times.

(*Epistolarum Familiarum libri VI. et Epistolarum Leonis X. Pont. Max. nomine scripturarum, libri XVI.*, 8vo, Venetiis, 1552; *Bembi et Sadoleti Epistolarum liber unus*, Florentiæ, 1524; *Lettere di Pietro Bembo*, 4 vols. 8vo, Venezia, 1552.)

BENAVIDES was a native of Quirihue, in the province of Concepcion, in Chili. Himself and a younger brother entered the patriot army at the beginning of the revolution. The elder brother attained the rank of a sergeant in a Buenos Ayres battalion. In 1814 both brothers were found guilty of some capital offence, and sentenced to death. Being placed in the condemned cell, they contrived to escape, and went over to the royalists, in whose service they were the scourge of Chili for four years. At the battle of Maypo in 1818 they were made prisoners, but not being recognised till the Chilean general had offered a general amnesty to all military offenders, they escaped unpunished. The supreme director, however, desiring to rid the country of them, sent the brothers with a strong escort to the province of La Plata. Not far from Santiago the officer of the escort, discovering that the prisoners had attempted to bribe the men in charge of them to let them escape, ordered them both to be executed. The two brothers, tied together, were made to kneel on the ground, and a volley was fired upon them. The younger Benavides was shot dead; the elder was struck by two shots, and wounded by a sword-cut, but life was not extinct. The soldiers threw some loose earth and stones on the bodies, and continued their march. Benavides, when he found that his executioners had left him, with great difficulty threw off the earth and stones, and having untied the cords with which he was fastened, stripped his dead brother of his shirt, in order to bind his wounds with it. Notwithstanding the acute pain of his wounds, he was able to reach the hut of a poor old man, where, without any other cure than washing his wounds every day with water, in little more than two weeks he found himself strong enough to undertake his journey. He set out accordingly towards Santiago, and contrived to enter the city secretly. Here he obtained an interview with General San Martin, and engaged to serve in the patriot army, the general having first given him a written promise that he would keep his name secret.

San Martin sent Benavides to General Valcarce, then commanding the republican forces near Concepcion, with an order to place him on his staff, and, while keeping a sharp eye over him, to avail himself of Benavides's knowledge of the country, of his great influence over the Araucanian Indians, and of his former connection with the Spaniards. To Benavides's advice and counsel the patriots were indebted for the conquest of the district of Lajas, and of the Fort del Nacimiento. General Valcarce made Colonel Freire, then governor of Concepcion, acquainted with the secret, and that officer, in a warm discussion with Benavides, had the imprudence to tell him that a man of his character was not to be trusted. Irritated at the insult, Benavides disappeared two days after, and went over to the Spaniards. General Sanchez, who commanded the Spanish forces on the frontier of Chili near Concepcion, gave him a commission in Arauco, and from that moment Benavides commenced the most cruel and desolating war against the independent Chilians. In the space of two years, with the help of the Araucanian Indians, he committed cruelties upon the patriots too revolting to relate. In 1821 the Chilians armed an expedition against him, and Benavides, being abandoned by all his followers, sailed for Arica, with the intention of joining the Spaniards in Peru. His launch having entered a cove near Valparaiso in quest of water, one of his own men betrayed him. He was taken and executed at Santiago on the 23rd of January 1823.

(*Memoirs of General Miller.*)

BENBOW, VICE-ADMIRAL, was born in 1650. His whole life, from boyhood to his death, was spent in active service at sea; and though he was by no means a very successful or brilliant commander, he was distinguished throughout his career for his courage and professional enterprise. He early attracted the favourable notice of James II., the great reformer of our naval service; and after the revolution was much employed by King William. The service by which Benbow is best known in our naval history was his last. On the 11th of July 1702 he left Port Royal in Jamaica in quest of a French squadron commanded by M. du Casse, a brave and skilful officer. On the 19th of August Benbow came up with the French force, and though inferior in number and weight of metal, immediately attacked them. A running fight was kept up for four days, but owing to the cowardice or treachery of the officers under his command, the brunt of the engagement was thrown upon Benbow's own vessel. On the morning

of the fifth day he renewed the chase and fight, but was wounded by a chain-shot, which broke his right leg to pieces. He was carried below, but very soon ordered his cradle to be brought upon the quarter-deck, so as to command a view of the action as he lay there. The engagement lasted till it was dark; but so far from receiving any assistance from his officers, they addressed a written remonstrance to him, in which they declared the inability of the English force to contend with that under Du Casse. Thus counteracted, he sailed back to Jamaica, had the officers immediately put under an arrest, and tried by court-martial. They were condemned on the clearest evidence; two of the captains were shot, and the rest were visited with various degrees of punishment. Benbow survived just long enough to hear his own conduct vindicated and applauded. He died of the wound in his leg, on the 4th of November 1702.

BENEDICT, ANTIPOPE (*Pedro de Luna*), a native of Aragon, was made a cardinal by Gregory XI. After the death of that pope, when the great schism broke out between Urban VI. and Clement VII., De Luna attached himself to the latter. After Clement's death in Avignon in 1394, the cardinals of his party elected De Luna as his successor, in opposition to Boniface IX., who had succeeded Urban at Rome, and he assumed the name of Benedict XIII. France and several other states which had acknowledged Clement now acknowledged Benedict, with the understanding that he should renounce his dignity whenever required for the peace of the church. But De Luna had no intention of fulfilling his part of the engagement. Meantime both Boniface and his successor Innocent VII. died at Rome, and the king of France and other sovereigns were anxious to put an end to the schism. The cardinals at Rome however elected Gregory XII., and he and Benedict excommunicated each other. A council, held at Pisa in 1409, deposed both popes and elected Alexander V., who dying soon after, the conclave assembled at Bologna and elected John XXIII. John was in his turn deposed for irregularities by the council of Constance, who elected as his successor Martin V. Benedict was still acknowledged in Spain, and he continued to assert his right to the pontificate, and excommunicated his rivals. He resided at Peniscola with a few cardinals of his own appointment. At last, in 1424, Benedict died at the age of ninety. Some of his cardinals elected as his successor an obscure individual, whom they styled Benedict XIV., of whom nothing is known; while others appointed another successor, who called himself Clement VIII., but soon after made his submission to Martin V., who was at length acknowledged by the whole western church.

BENEDICT I. succeeded John III. in the see of Rome in the year 575. His name was *Bononus*, and he was a native of Rome. Little is known of him, except that he was on friendly terms with the emperor Tiberius II., and that Rome in his time was threatened both by the Longobards and by the Vandals. He died in 578, and was succeeded by Pelagius II.

BENEDICT II. succeeded Leo II. in 684. He waited nearly a year before his nomination, which took place in 683, was confirmed by the emperor Constantine IV., without which confirmation he could not be consecrated. Constantine however exempted the Roman see from the customary tribute which was paid at the election of every new bishop, and he is said also to have ordered that in future the new bishops elected by the Roman clergy and people should be ordained without waiting for the imperial confirmation. Benedict is reported to have been pious and charitable, and well learned in the Scriptures. He restored and adorned several churches at Rome, namely those of St. Peter, Santa Maria ad Martyres, &c. Benedict died in 685, and was succeeded by John V.

BENEDICT III. succeeded Leo IV. in 855. Between these two popes some writers, and Platina among the rest, have placed the famous female Pope Joan, whose story is now acknowledged by all parties to have been a fable first promulgated, not by Protestant writers, as is often imagined, but by one Martinus, a Pole, and a Cistercian monk, who was penitentiary to Pope Innocent IV. in the 13th century, and who wrote a 'Chronicon Summorum Pontificum,' and another work on the antiquities of Rome, which is full of absurdities.

The election of Benedict III. was violently opposed by a party among the clergy of the Roman provinces, who nominated Anastasius, a Roman priest. The emperor Louis II. being appealed to, sent his missi, or deputies, to inquire into the matter; but the deputies meeting first with the partisans of Anastasius decided in his favour, and Anastasius, making his solemn entrance into Rome, occupied the Lateran Palace, stripped Benedict of his pontifical garments, and put him in prison. The clergy and the people however were united in favour of Benedict, and the imperial deputies, probably better informed than at first of the merits of the question, drove Anastasius away, and confirmed the election of Benedict. During Benedict's pontificate, Rome suffered a great inundation from the river Tiber, which was followed by a destructive epidemic disease. The Saracens at the same time were ravaging Apulia and Campania. Benedict died in 858, and was succeeded by Nicholas I.

BENEDICT IV. succeeded John IX. about the year 900. The crown of Italy, after the extinction of the Carolingian dynasty, was disputed between Berengarius, duke of Friuli, and Louis, son of Boson, king of Arles or Provence. Louis, having obtained the advantage,

came to Rome in 901, and was crowned Emperor and King of Italy by Benedict; but in the following year Berengarius, who had taken refuge in Germany, returned and defeated Louis at Verona, and took him prisoner. Benedict died in 903, and was succeeded by Leo V.

BENEDICT V. was elected in 964 by the Romans, in opposition to Leo VIII., while the latter was gone to the north of Italy to ask the emperor Otho's support against his predecessor John XII., who, after being deposed by an assembly of the Roman clergy for his irregular conduct, had returned to Rome and driven Leo from his see. John, after putting to death or cruelly mutilating several of his opponents, died suddenly, and the Romans, regardless of their previous election of Leo VIII., nominated Benedict. Otho quickly appeared before Rome with an army, and reduced the city by famine. A new assembly of the clergy was convoked, Benedict's election was declared null, and Leo was reinstated in his see. Benedict was exiled by Otho to Germany, and he died soon after at Hamburg in 965. By several writers he is considered only as an intruder, but in papal chronologies recently published in Italy he is placed among the regular popes.

BENEDICT VI. succeeded John XIII. in 972. The emperor Otho I. soon after died in Germany, and the Romans, released from the fear of that powerful sovereign, broke out into their wonted tumults, and imprisoned Benedict. He was strangled in the castle of St. Angelo in 974. Cardinal Boniface, who is said by some authorities to have caused the death of Benedict, assumed the papal dignity, but was shortly afterwards expelled, and fled to Constantinople. Donus II. is mentioned by some writers as the next pope, but nothing is known of him, except that he died after a few months, and was succeeded by Benedict VII.

BENEDICT VII., of the family of Conti, was elected in 975. On being chosen pope he assembled a council and excommunicated the anti-pope Boniface. During his pontificate the emperor Otho II. came repeatedly to Rome, while he was engaged in the war against the Greeks of Apulia and the Saracens of Calabria. Otho died at Rome in 983, and was buried in the vestibule of St. Peter's church. Benedict died about the same time, and was succeeded by John XIV. The chronology of the popes in the 10th century is rather confused, and the dates are not exactly ascertained.

BENEDICT VIII., of the family of Conti, was a native of Tusculum. He was elected pope in 1012, but was driven from Rome by the adherents of Gregory, a rival candidate. Being supported by the emperor Henry II., Benedict soon returned, and in the following year (1013) Henry and his consort Kunegund came to Rome, where they received the imperial crown from the hands of the pope. In 1016 Benedict was engaged in a war with the Saracens from Sardinia, who had committed ravages in Tuscany. They were defeated, and the Saracen chief Musa escaped with difficulty, but his wife, whom the chroniclers call the queen, was killed, and the valuable jewels that adorned her head were sent by the pope to the emperor Henry. This event led to the conquest of Sardinia by the Pisans, who were urged to it by the pontiff. Benedict went to Germany to urge the emperor Henry to send an army to Italy in 1021 to oppose the Greeks. Henry did so, and obtained several successes, retaking from them Capua and Troja, and other towns of Campania and Apulia. Benedict died in 1024, and was succeeded by his brother, who assumed the name of John XIX.

BENEDICT IX. succeeded John XIX. in 1034. He was a boy at the time of his election, which was obtained through his family interest, and through a lavish expenditure of money on the part of his father Alberico, a powerful baron. Benedict was distinguished by his licentiousness and profligacy, and by the state of anarchy in which Rome was plunged during his pontificate. The Romans at last expelled him in 1044, and chose in his stead John bishop of Sabina, who took the name of Silvester III.; but six months afterwards Benedict returned at the head of a party, drove away his competitor, and excommunicated him. Perceiving however that he was held in detestation by the clergy and the people, he sold his dignity to John Gratianus, who assumed the name of Gregory VI. The emperor Henry III., in order to put an end to these scandals, assembled a council at Sutri, which deposed all the three popes. Baronius says that Gregory VI. voluntarily renounced his claims for the peace of the church, and he places him in the series of legitimate popes. (F. Hardouin, 'History of the Councils.') Henry III. having entered Rome, accompanied by the fathers of the council of Sutri, the latter, in conjunction with the clergy of Rome, elected Suidger, bishop of Bamberg, who took the name of Clement II., and was consecrated at Christmas 1046. But in October 1047 Clement fell suddenly ill and died, and, as some suspected, of poison administered to him by the deposed Benedict, who immediately after forced himself again into the papal see, where he remained till July 1048, when the emperor Henry, at the request of the Romans, sent them Poppo, bishop of Brixen, who, on arriving at Rome, was consecrated, and assumed the name of Damasus II.; but twenty-three days after his consecration he died at Palestrina, upon which the see of Rome remained vacant for more than half a year, until Bruno, bishop of Toul in Lorraine, was elected in 1049, and assumed the name of Leo IX. What became of Benedict afterwards is not clearly ascertained, nor the epoch of his death, but it is generally believed that he died in some convent. Gregory, after being deposed, went into exile to Germany, where he

died in a convent. He was accompanied by the monk Hildebrand, who became afterwards known as Gregory VII.

BENEDICT X (*John*, bishop of Velletri), a native of Capua, was elected by a faction after the death of Stephen IX. in 1058; but Hildebrand, Peter Damianus, bishop of Ostia, and other prelates, supported by the Empress Agnes, assembled a council at Siena, which nominated Gerard, bishop of Florence, who took the name of Nicholas II. Benedict did not submit till the following year, when Nicholas made his entrance into Rome. Panvinius and other writers do not place Benedict among the legitimate popes, but we find him in the chronological tables published in Italy.

BENEDICT XI. (*Nicholas*, cardinal of Ostia) was a Dominican and native of Treviso. He was elected in 1303, after the death of Boniface VIII. He excommunicated those who had laid violent hands upon Boniface at Anagni, but he soon after forgave the Colonna family, and arranged the disputes of his predecessor with Philip the Fair, king of France. He sent Cardinal di Prato to Florence, to act as mediator between the factions which distracted that city. After a pontificate of nine months, Benedict died at Perugia in 1304. The contemporary historians, and Dino Compagni in particular, speak highly of his character and virtues. He was succeeded by Clement V., after an interregnum of nearly eleven months.

BENEDICT XII. (*Jacques Pournier*, a native of France) succeeded John XXII. in 1334. The popes at that time resided at Avignon. Benedict laboured in earnest to reform the abuses and corruptions of the church, which had grown to an alarming extent under his predecessor. He was also inclined to transfer the papal see again to Rome, but was prevented by the policy of the French king, Philip de Valois, supported by the influence of the numerous French cardinals at the papal court. His strictness in enforcing discipline among the monastic orders excited many enemies against him, who endeavoured to cast aspersions upon his character. He died at Avignon in 1342, and was succeeded by Clement VI. Several biographies of Benedict XII. are found in Baluze's 'Lives of the Avignon Popes,' and in Muratori, 'Rer. Ital. Scriptores.'

BENEDICT XIII. (*Cardinal Orsini*, archbishop of Benevento) succeeded Innocent XIII. in 1724. He was simple in his habits and manners, strict in his morality, generous and charitable, and although zealous for maintaining the prerogatives of his see, yet conciliating and unwilling to resort to extremes. Unfortunately he bestowed his confidence upon Cardinal Coscia, a man of some abilities, but covetous and ambitious, and who became hateful to the Romans through his avarice and his abuse of the pope's favour. The people however knew how to distinguish between the favourite and his master. The old dispute about the bull Unigenitus still agitated the Church of France. [**CLEMENT XI.**] Benedict succeeded in reconciling in some measure the dispute by prevailing on the Cardinal de Noailles, archbishop of Paris, to accept the bull; and by issuing another bull, called Pretiosus from its first word, in which he gave an explanation of the former, and an exposition of the doctrine of grace. In this pontificate there were disputes with King John V. of Portugal, with the Tribunal de Monarchia of Sicily, with the King of Sardinia, and with Charles VI.; but Benedict did his best to settle these differences by timely concession and negotiation. He also showed himself anxious for the preservation of peace in Europe: he favoured by means of his nuncios the negotiations of Paris and Soissons in 1727-28, which led afterwards to the treaty of Seville in 1729 between France, Spain, England, and Holland, in which the successions of Tuscany and Parma were finally settled. Benedict increased the pension settled by his predecessors on the Pretender, James Stuart, who had fixed his residence at Bologna. He died at the beginning of 1730, and was succeeded by Clement XII. Benedict XIII.'s works, including sermons written by him before his exaltation, were published at Rome in 3 vols. folio, 1728.

BENEDICT XIV. (*Cardinal Prospero Lambertini* of Bologna) succeeded Clement XII. in August, 1740. He was already favourably known for his extensive learning and for the suavity of his temper and manners. He began his pontificate by finally adjusting the long dispute with the court of Sardinia concerning the nomination to several abbeys and other benefices, besides certain ecclesiastical fiefs in Piedmont, which he gave up to the house of Savoy. He restored likewise the good understanding between Rome and Portugal, and with the kingdom of the Two Sicilies, which had been interrupted under his predecessors. In his intercourse with foreign powers he assumed a tone moderate yet dignified, by which he won general confidence and respect. During the war of the Austrian succession he remained strictly neutral; and although he could not prevent the Spaniards and the Austrians, who were disputing the possession of the kingdom of Naples, from marching through his territories, on which they even fought a battle at Velletri, they stipulated not to enter his capital, and to spare, as far as it lay in the power of the respective commanders, the lives and properties of his subjects. Peace being at length restored to southern Italy, Benedict was enabled to turn his chief attention to the improvement of his own dominions. He encouraged learning, and was generous towards the learned. Rome became again in his time the seat of science and of the arts. The mathematicians Boscovich and Le Maire, the cardinals Valenti, Querini, and Passionei, the philologist Quadrio, the architects Vanvitelli and Polani, and other distinguished men, were employed or encouraged

by this pope. He embellished Rome; repaired churches, among others the splendid one of Santa Maria Maggiore; constructed magnificent fountains, that of Trevi among the rest; built the vast granaries near the Thermae of Diocletian, and dug out the obelisk of the Campus Martius, which was afterwards raised by Pius VI.; founded chairs of physics, chemistry, and mathematics in the university of Rome; added to the collection in the Capitoline Museum; established a school of drawing; enlarged the great hospital of Santa Spirito; established academies for the instruction of the prelates of his court in ecclesiastical history, in the canon law, in the knowledge of the rites and discipline of the church, &c. Nor did he neglect his native town Bologna, to whose Institute of Sciences he contributed by donations.

Benedict instituted at Rome a congregation or board for the purpose of examining the character, morals, and other qualifications of candidates for vacant sees; and he was solicitous for the maintenance of correct morals among his clergy. He found the treasury poor and encumbered, but by reductions and economy he re-established a balance in the finances of the state. During the eighteen years of his reign Rome enjoyed peace, plenty, and prosperity; and half a century after his death the pontificate of Lambertini was still remembered and spoken of at Rome as the last period of unalloyed happiness which the country had enjoyed. His tolerance was remarkable; indeed it exposed him to the censure of the rigorists among the College of Cardinals. Without exhibiting anything like indifference to the doctrines of the church of which he was the head, he showed urbanity and friendliness towards all Christians of whatever denomination, whether kings or ordinary travellers, who visited his capital; and in Germany, France, and Naples his influence was constantly exerted to discourage persecution, and to restrain the abuse of ecclesiastical power. Benedict was learned not only in theology but in history, in the classical writers, and in elegant literature, and he had a taste for the fine arts. His works were published at Rome in 12 vols. 4to. The most remarkable are his treatise, 'De Servorum Dei Beatificatione et Beatorum Canonizatione,' in four books, a work full of historical and theological learning; 'De Synodo Diocesana,' which is also much esteemed; 'Institutiones Ecclesiasticæ;' 'De Misa officio,' libri iii.; besides his 'Bullarium,' or collection of bulls issued by him, and several letters and dissertations in Italian. Benedict XIV. died on the 2nd of May 1758, being over eighty years of age, and was succeeded by Clement XIII.

BENEDICT, SAINT, the founder of the order of Benedictine monks, was born at Nursia in the dukedom of Spoleto in Italy, about the year 480. He was sent to Rome when very young, and there received the first part of his education; when fourteen years of age he removed to Sublaco, a desert place about forty miles distant, where he was concealed in a cavern, his place of retirement for a considerable time being known only to his friend St. Romanus, who is said to have descended to him by a rope, and supplied him daily with provisions. The monks of a neighbouring monastery subsequently chose him for their abbot; their manners however not agreeing with those of Benedict, he returned to his solitude, whither many persons followed him and put themselves under his direction, and in a short time he was enabled to build no fewer than twelve monasteries. About the year 528 he retired to Monte Cassino, where idolatry was still prevalent, and where a temple to Apollo yet existed. Having converted the people of the adjacent country to the true faith, he broke the statue of Apollo, overthrew the altar, and built two oratories on the mountain—one dedicated to St. Martin, the other to St. John. Here St. Benedict also founded a monastery, and instituted the order of his name which in time became so famous and extended all over Europe. It was here too that he composed his 'Regula Monachorum,' which does not however seem to have been confirmed till half a century after his death, when Pope Gregory the Great gave his sanction to it. Benedict died about the year 543, or, according to some authorities, in 547: the day stands in the calendar fixed to March 21. Gregory the Great, in the second 'Book of his Dialogues,' has written a 'Life of St. Benedict,' and has given a long detail of his supposed miracles: Dupin says that the 'Regula Monachorum' is the only genuine work of St. Benedict, but other tracts are ascribed to him.

BENGEL. The writings of few German divines have exercised so much influence upon English Christians as those of Johann Albrecht Bengel. Few have read his works, but many are influenced by their readers. John Wesley states in the preface to his explanatory notes upon the New Testament, which are one of the standards of the Methodist connexion, and to which every Wesleyan Methodist preacher has to declare his assent, "I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers; but no sooner was I acquainted with that great light of the Christian world (lately gone to his reward) Bengelius, than I entirely changed my design, being thoroughly convinced it might be of more service to the cause of religion were I barely to translate his 'Gnomon Novi Testamenti,' than to write many volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest." Dr. Adam Clarke, in his 'Commentary on the Bible,' passes a similar encomium upon Bengel.

Bengel was born on the 24th June 1687, at Winnenden, about fifteen miles from Stuttgart, where his father was a Lutheran clergyman

Bengel's father died of an epidemic, which raged in his native town, in the year 1693. The armies of Louis XIV. invaded the country a few months afterwards, and burned the house which his mother had bought. His father's library was destroyed in the conflagration. From this time Bengel was educated and supported by David Wendel Spindler, a friend of his father's. This gentleman kept a school in the castle at Winnenthal, but was afterwards driven from place to place, until he was appointed, in 1699, one of the masters of the grammar school at Stutgardt. He took Bengel with him wherever he went. At Stutgardt, Bengel made very satisfactory progress in the ancient and modern languages, but would have been deprived of a university education, had it not been for his mother's marriage, after ten years widowhood, with Johann Albrecht Glöckler, who was steward to the convent at Maulbronn. Bengel was received in 1703 into the theological college at Tübingen, and continued there until 1707, when he finished his academical career by a public disputation, 'De theologia mysticâ,' and then became curate in the parish of Metzingen.* In about a year he was recalled as tutor to his college. He himself states his opinion, "That it is very desirable, after having acquired in a country parish a practical turn of mind, to return to college to study divinity afresh." At this time he wrote an essay on the holiness of God, 'Syntagma de Sanctitate Dei.' Soon afterwards he was appointed preceptor of the seminary at Denkendorf, where he read especially the letters of Cicero with his pupils, among whom he maintained a mild but strict discipline. At a later period of his life he became prelate (nearly corresponding to the English bishop) in Würtemberg. Though Bengel was so weakly after his birth, that he received private baptism, nevertheless he reached the age of sixty-five years. He was several times subject to dangerous disorders, especially in the latter part of his life. It became his habit to consider life as a constant tendency to death, and he endeavoured to familiarise himself with the thoughts of death; but he did not agree with those divines who consider the whole of divinity to be nothing more than the art of dying. According to Bengel, the Christian has not so much to wait for death as for the appearance of Jesus Christ, and the most important business for every man is to come from a state of sin into a state of grace, and afterwards not to look for death, but for the Lord. Death had originally no place in the economy of God, and was only introduced afterwards. Bengel did not think highly of the artificial mode of dying, and followed his own ideas on death. He would not die with spiritual pomp, but in a common way, and was employed to the last with his proof-sheets. It was as if he was called out of his room during the hours of work.

Bengel left a numerous family, although six of his twelve children died before him. His great-grandson, J. C. F. Burk, a clergyman in the kingdom of Würtemberg, published in 1831 a 'Memoir of the Life and Writings of Bengel,' an English translation of which, by R. F. Walker, M.A., appeared in 1837, in 8vo.

The literary fame of Bengel has been principally established by his excellent edition of the Greek Testament, which excited the emulation of Wetstein, and facilitated the subsequent researches of Griesbach, Scholz, and Lachmann. His 'Novi Testamenti Græci recte cateque adornandi Prodomus' was printed at Stutgardt, 1723, 8vo, and also at Tübingen, 1734 and 1790; 'Cycclus, sive de anno magno Solis, Lunæ, Stellarum Consideratio,' Ulm, 1745, 8vo; 'Ordo Temporum, a principio per Periodos (Economicis Divinis),' Stutgardt, 1753, 1770, 8vo; 'Tractatus de Sinceritate N. Test. Græce,' Halle, 1763, 4to; 'Apparatus Criticus Novi Testamenti,' Tübingen, 1763, 4to; 'Gnomon Novi Testamenti in quo ex nativa verborum vi simplicitas, profunditas, concinnitas sensuum celestium indicatur,' the best edition was printed at Ulm, 1763, 4to, Tübingen, 1773, 4to. His 'Introduction to the Exposition of the Apocalypse' was translated by J. Robertson, M.D., Lond., 1757, 8vo. This, as well as his 'Reden über die Offenbarung Johannis,' have still their admirers, who see in the events of our days the fulfilment of Bengel's Apocalyptic predictions.

BENGER, MISS ELIZABETH OGILVY, was born at the city of Wells in 1778. She was an only child, and her father, who was a purser in the navy, dying abroad in 1796, her mother was left with very slender means. Miss Benger's early life was consequently passed amidst many privations, one of the greatest of which was her inability to gratify her ardent thirst of knowledge and love of books. In her twelfth year her mother was prevailed upon to let her attend a boys' school for the purpose of studying Latin. At thirteen she wrote a poem entitled 'The Female Geniad,' which was published; and though containing, as might be supposed, many imperfections, it exhibited the dawnings of genius. In 1802, in order to gratify her daughter's earnest wish, Mrs. Benger came to reside in London; and a lady who had previously known Miss Benger, and estimated her as she deserved, introduced her to a circle of friends which included Mrs. Barbauld, Mrs. Joanna Baillie, Mrs. Elizabeth Hamilton, Dr. Aikin, Dr. Gregory, and others. Miss Aikin was amongst the number of her warmest friends; and it is from a short account of Miss Benger's life by this lady that the information contained in the present notice is obtained.

Miss Benger's first literary efforts were directed to the drama, but in this department she did not prove successful, and she soon abandoned it. She next wrote a poem on the 'Abolition of the Slave Trade,' which, with two others, was published in 4to, with engravings. She also published two novels, to which she did not attach her name.

None of the above works can be considered as very perfect compositions. It was as a biographical writer that she obtained her first decided success, and her reputation became fully established by her historical biographies. At the period of her death, which occurred after a short illness, on the 9th of January 1827, Miss Benger was engaged in writing 'Memoirs of Henry IV. of France.' In private life she was sincerely beloved and esteemed for the warmth of her heart and disinterested character.

The following is a list of Miss Benger's biographical works:—1, 'Memoirs of Mrs. Elizabeth Hamilton,' 2 vols. small 8vo. 2, 'Memoirs of John Tobin,' 1 vol. small 8vo. 3, 'Memoirs of Klopstock and his Friends,' prefixed to a translation of their Letters from the German. 4, 'Memoirs of Anne Boleyn,' 2 vols. small 8vo. 5, 'Memoirs of Mary, Queen of Scots,' 2 vols. small 8vo. 6, 'Memoirs of Elizabeth Stuart, Queen of Bohemia,' 2 vols. small 8vo. A complete edition of Miss Benger's historical works has been published in 5 vols. small 8vo.

BENJAMIN of Tudela, a Jewish rabbi, and author of the 'Itinerary,' was the son of Jonas of Tudela, and was born in the kingdom of Navarre. He was the first European traveller who went far eastward. He penetrated from Constantinople through Alexandria in Egypt and through Persia to the frontiers of Tzin, now China. Saxius, who follows Wolfius's 'Bibliotheca Hebraica,' places the date of rabbi Benjamin's travels about 1160. They ended in the year in which he died, A.D. 1173. (Gantz, 'Tsemach David,' fol. 39, quoted by Baratier, 'Diss. I. sur R. Benj.')

The 'Itinerary' of Benjamin is no doubt a curiosity, as the production of a Jew in the 12th century; but considered in itself, it has only a small portion of real worth: for, in addition to the fabulous narrations which lead the reader to suspect him when he speaks the truth, there are many errors, omissions, and mistakes. Benjamin's principal view seems to have been to represent the number and state of his brethren in different parts of the world, and accordingly he merely mentions the names of many places to which we are to suppose he travelled, and makes no remark about them, except perhaps a brief notice of the Jews found there. When he relates anything farther, it is often trifling or erroneous.

Wolfius says, the 'Itinerary' was first printed at Constantinople, in 8vo, 1543; at Ferrara in 1556, and a third edition at Fribourg in 1583. It has been translated from the Hebrew into Latin, Dutch, and French. An English translation, with notes, was published in 8vo, Lond. 1783, by the Rev. B. Gerrans, made from the Hebrew edition published by Constantine L'Empereur at Leyden in 1633.

BENSERADE, ISAAC, a French poet, was born at Lyons-la-forêt in Upper Normandy. He was patronised by Richelieu, introduced at court, and quickly became popular by his sprightly and flattering verses. For twenty years he was employed in composing ballets, which, while Louis XIV. was young and his court brilliant, formed one of the principal diversions of the time. No other poet could so happily give a pleasing turn to the expressions placed in the mouths of his characters, which were a continued series of allusions to personages or events that were immediately recognised by all. Whether Jupiter or Danaë, Apollo or Daphne, all spoke as king, princes, lords, or ladies, distinguished by their beauty or their foibles. Molière protested against the bad taste of such pieces, and composed verses, in which, representing the king as Neptune, he has imitated Benserade's style, and exaggerated his defects. The effort was vain: Benserade retained the court favour, and composed a great variety of pieces of this description. He wrote in addition a number of sonnets, a paraphrase on some chapters of Job; and later in life paraphrases of some of the Psalms. He had then retired to Chantilly, but he returned to Paris to undergo a surgical operation, when the surgeon having severed a vein of which he was unable to stop the bleeding, became frightened and fled; and Benserade died in 1591, aged nearly seventy years according to some authorities; according to others in his eighty-second year.

BENTHAM, JAMES, author of the 'History of the Church of Ely,' was born in the year 1708. He was the fourth son of the Rev. Samuel Bentham, vicar of Witchford near Ely, and was descended from a very ancient family in Yorkshire, which had produced an uninterrupted succession of clergymen from the time of Queen Elizabeth. Having received the rudiments of classical learning in the grammar-school of Ely, he was admitted of Trinity College, Cambridge, in 1727, and took the degree of B.A. in 1730 and M.A. in 1733. His first preferment was the vicarage of Stapleford in Cambridgeshire, in 1733, which he resigned in 1736, on being made a minor canon in the church of Ely. In 1767 he was presented to the vicarage of Wymondham in Norfolk, which he resigned in the year following for the rectory of Feltwell St. Nicholas, in the same county. This he resigned in 1774 for the rectory of Northwold, which he exchanged in 1779 for a prebendal stall at Ely. In 1783 he was presented to the rectory of Bow-brick-hill in Buckinghamshire, by the Rev. Edward Guellaume.

From his first connection with the church of Ely, Mr. Bentham appears to have directed his attention to the study of church architecture, the varieties of which, from the earliest period to the time of the Reformation, were constantly within his view. After above thirty years of diligent research he published 'The History and Antiquities of the Conventual and Cathedral Church of Ely, from the foundation of the Monastery, A.D. 675, to the year 1771,' 4to, Cambridge, 1771. The 'History of the Church of Ely' was reprinted at

Norwich in 4to, 1812, by Mr. William Stevenson; who in 1817 published a 'Supplement' to the first edition in the same size. In 1769, when the dean and chapter of Ely had determined upon the general repair of their church, and the removal of the choir from the lantern to the presbytery at the east end, Mr. Bentham was requested to superintend these operations as clerk of the works. He also contributed to promote works of general utility in his neighbourhood, and rendered great assistance in the plans suggested for the improvement of the fens by draining, and the practicability of increasing the intercourse with the neighbouring counties by means of turnpike-roads, a measure till then unattempted. A letter on the discovery of the bones of the original benefactors to the monastery of Ely, and some Roman coins found near Littleport, printed in the 'Archæologia' of the Society of Antiquaries, vol. ii. p. 364; with one or two pamphlets on local improvements in Cambridgeshire, were Mr. Bentham's other publications. He died at his prebendal house in the college at Ely, on November 17th, 1794, aged eighty-six.

BENTHAM, JEREMY, was born at the residence of his father, Mr. Jeremiah Bentham, an eminent solicitor, adjacent to Aldgate church in London, on the 15th of February 1747-48. At eight years of age he entered Westminster School, and at thirteen he was admitted a member of Queen's College, Oxford, at both which places he is said to have been distinguished. The age at which he entered Oxford belongs more to the practice of former times than that of later years. At sixteen he took his degree of B.A. and at twenty that of M.A. When the time came for attaching his signature to the Thirty-nine Articles of the Church of England, he did so with considerable reluctance, as by that time he felt great scruples of conscience. The mental struggle he experienced, both before and after this event, has been vividly described by himself.

At Oxford, Bentham was one of the class who attended the lectures of Blackstone on English law. His 'Fragment on Government' shows at how early an age he began to feel dissatisfied with the arguments of that writer, and particularly with those based on the 'original contract.' Bentham, whose original opinions were strongly in favour of monarchy, and even of passive obedience, as "stamped with the seal of the Christian virtues of humility and self-denial," felt compelled to inquire where and when this original contract had been recorded. These doubts, he says, led him to the conclusion that "utility was the test and measure of all virtue, of loyalty as much as any."

Bentham's prospects of success at the bar were extremely good, his father's practice and influence as a solicitor being considerable, and his own draughts of bills in equity being distinguished for their superior execution. In one of his pamphlets ('Indications respecting Lord Eldon') he states that, having entered the profession at the desire of his father, he was so discontented with the practice, which he thought amounted almost to a fraud, of taking out unnecessary orders for hearing in order to multiply fees, that he determined to quit it, and rather to endeavour to put an end to, than to profit by, the practice.

In 1776 appeared his first publication, entitled 'A Fragment on Government.' This work, being anonymous, was ascribed to some of the most distinguished men of the day. Dr. Johnson attributed it to Mr. Dunning. In 1780 his 'Introduction to the Principles of Morals and Legislation' was first printed; but it was not published till 1789. He visited Paris in 1785, for the third time, and thence proceeded to Italy. From L'ghorn he sailed for Smyrna, in a vessel, with the master of which he had formed an engagement before leaving England. After a stay of about three weeks at Smyrna, he embarked on board a Turkish vessel for Constantinople, where he remained five or six weeks. From Constantinople Mr. Bentham made his way across Bulgaria, Wallachia, Moldavia, and through a part of Poland, to Krichoff in White Russia. At that place he stayed at his brother's, afterwards Sir Samuel Bentham, at that time lieutenant-colonel commandant of a battalion in the emperor's service, till November 1787, when his brother, who was on an excursion to Kherson, being unexpectedly detained for the defence of the country against the apprehended invasion of the Capitan Pasha, he returned to England through Poland, Germany, and the United Provinces, arriving at Harwich in February 1788.

In 1791 was published his 'Panopticon, or the Inspection House,' a valuable work on prison-discipline, part of which consists of a series of letters, written in 1787, from Krichoff in White Russia, where also he wrote his letters on the usury laws. In 1792 Mr. Bentham presented to Mr. Pitt a proposal on his Panopticon plan of management. It was embraced with enthusiasm by Mr. Pitt; Lord Dundas, home secretary; Mr. Rose, secretary of the treasury; and Mr., afterwards Sir Charles Long, who subsequently became Lord Farnborough. Notwithstanding that enthusiasm, by a cause then unknown, it was made to linger till the close of the session of 1794, when an act passed enabling the treasury to enter into a contract for the purpose. Mr. Pitt and his colleagues gave their authority in support of Mr. Bentham's plan, but years were spent in a struggle between the ministry and some secret influence, and the site of the present Penitentiary, purchased at the price of 12,000*l.* (for the half of which sum the more appropriate land at Battersea Rise might have been had), was erected, at a greater cost, and for a far less number of prisoners, than the one proposed by Mr. Bentham.

The history of such a life as Bentham's is the history of his opinions and his writings, which gave him a higher celebrity abroad than he enjoyed at home. Certain excellent treatises of his were admirably edited in French by his friend and the friend (a remarkable concurrence) of Mirabeau and Romilly, M. Dumont. From these Bentham became well known on the continent; indeed better known than in his native country, and more highly esteemed, as appears from the following incident that occurred during a visit he paid to France in 1825 for the benefit of his health. Happening on one occasion to visit one of the supreme courts, he was recognised on his entrance. The whole body of the advocates rose and paid him the highest marks of respect, and the court invited him to the seat of honour.

From about the year 1817 Mr. Bentham was a bencher of Lincoln's Inn. He died in Queen Square Place, Westminster, where he had resided nearly half a century, on the 6th of June 1832, being in the eighty-fifth year of his age. Up to extreme old age he retained, with much of the intellectual power of the prime of manhood, the simplicity and the freshness of early youth; and even in the last moments of his existence the serenity and cheerfulness of his mind did not desert him.

The leading principle of Bentham's philosophy is, that the end of all human actions and morality is happiness. By happiness Bentham means pleasure and exemption from pain; and the fundamental principle from which he starts is, that the actions of sentient beings are wholly governed by pleasure and pain. He held that happiness is the 'summum bonum,' in fact, the only thing desirable in itself; that all other things are desirable solely as means to that end; that therefore the production of the greatest possible amount of happiness is the only fit object of all human exertion; and consequently of all morals and legislation. In expounding his doctrines, Mr. Bentham has laid them open to the cavils of many disingenuous minds, and prejudiced against them many generous and honest minds, chiefly, as it appears to us, from not having himself sufficiently entered into the metaphysical grounds of them. His system has been branded with the name of 'cold-blooded,' 'calculating,' 'selfish.' It may be shown however that what Bentham termed 'selfish,' would in ordinary language frequently be termed, in the highest and purest degree, disinterested and benevolent.

Dr. Southwood Smith, in his 'Lecture,' has pointed out some of those peculiarities which probably narrowed the sphere of Bentham's usefulness, certainly lowered the degree of his greatness. We allude to the circumstance of his "surrounding himself only with persons whose sympathies were like his own." Bentham secluded himself too much. The greatest political and legislative philosophers in all ages have mingled, at least occasionally, in the business of men, if not testing, at least relieving their abstruser meditations, by the study of man as engaged in action. Those too among them, who have exercised most influence over the minds of mankind, have been content, however far their thinking departed from theirs, in the general, at least to 'speak with the vulgar.' But Bentham, from the time when he embarked in original speculation, not only secluded himself from the general converse of his contemporaries, but occupied himself very little in studying the ideas of others, who like himself had devoted their lives to thinking. The effect of the first was to render his style inaccessible to the mass of his countrymen; of the other to produce what has been aptly termed one-sidedness of mind. His appears, indeed, from all the evidence that we have collected concerning it, to have been an understanding which, though singularly acute and original, had no great facility in apprehending the thoughts of others. Now, such an understanding, though vastly superior to that large class of passive understandings which are able to store themselves with the thoughts of other men, but there stop, is almost necessarily excluded from the first order of great minds, which possess an equal power in mastering the ideas of others, and striking out new ones of their own. Without this power, a man, however original, will waste much of his energy in making discoveries that have been made long before he was born. His theories, too, will be apt to be wanting in comprehensiveness. And this is a fault which no painstaking, which no acuteness ever can remedy.

Bentham appears, from the number of tables scattered through his works, to have been particularly fond of tabularising; and, like many other makers of tables, as well as other things, he does not show, to our apprehension, any extraordinary excellence in this favourite pursuit. He was fond of heaping division upon division in almost endless extent; and very frequently his classes are distinguishable by no logical 'differentia' that we have ever been able to discover; but form that species of division which has received the name of a distinction without a difference.

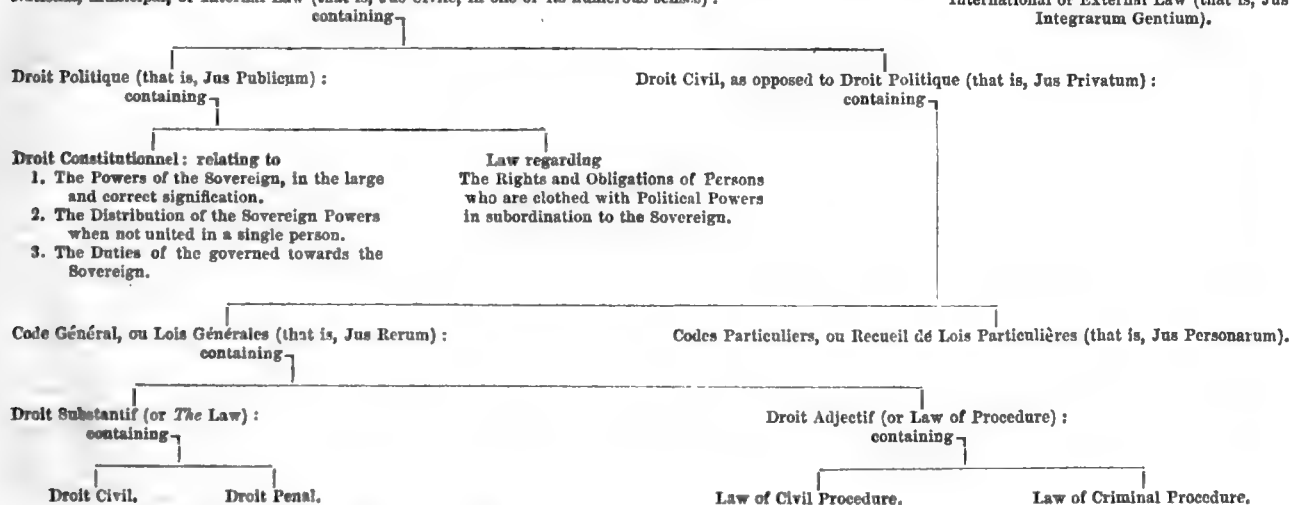
From the general character of Bentham's tabularisation however, we would except the division which seems to have been conceived by him of the field of law. Among some valuable tables which Professor Austin drew up for the use of his class in the London University, was one exhibiting the 'Corpus Juris' ('Corps complet de Droit'), arranged in the order which seems to have been conceived by Mr. Bentham, as expounded in his 'Traité de Législation,' more particularly in the 'Vue générale d'un Corps complet de Droit.' It is particularly worthy of remark that, in the table of which we subjoin

an outline, Bentham, without intending it, has formed a corpus juris very nearly similar to that of the Roman classical jurists.

particularly by exposing the viciousness of the existing language of jurisprudence; and by what he has done towards enforcing the expe-

National, Municipal, or Internal Law (that is, Jus Civile, in one of its numerous senses):

International or External Law (that is, Jus Integrarum Gentium).



Bentham's great merit, and that probably by which his name will be most remembered, was as a philosophical jurist, and writer on legislation. His excellence in this department mainly consisted in substituting rational principles as rules of law in the place of the time-honoured maxims which hardly anyone before his time had dared to dispute. It has been said, indeed, and said truly, that the doctrine of utility, as the foundation of virtue, is as old as the earliest Greek philosophers (see the 'Protagoras' of Plato; also the 'Memorabilia' of Xenophon); and has divided the philosophic world, in every age of philosophy, since their time. But the definitions of natural law, natural justice, and the like, which pervade all the writers on legislation and law from Ulpian down to Montesquieu and Blackstone, show how little progress had been made, previously to Mr. Bentham, in the application of this great principle to the field of law. For his services in this department Bentham deserves, and we doubt not will receive, the admiration and the gratitude of all ages.

It is impossible to know what the philosophy of jurisprudence and legislation owes to Bentham, without knowing what was the condition of it when he began his labours. No system of law then established, least of all that of the country of his birth, exhibited in its construction a comprehensive adaptation of means to ends. The age to which the English law owed its foundations may have produced some works in architecture deserving of admiration, but it has certainly produced no such fabric of law, notwithstanding the loud eulogies of the English lawyers. And that fabric, faulty from its foundations, was rendered still more so by the patch-work manner in which additions were made to it.

The English people had contrived to persuade themselves that the English law, as it was when Mr. Bentham found it, was the perfection of reason. It was a fabric reared by the most powerful and exalted intellects, by wisdom little and only short of divine. To utter a word therefore that might tend to impugn such a system was the height of arrogance and presumption; to raise a hand against it was absolute profanation, nay, the most atrocious sacrilege. Accordingly, when Mr. Bentham commenced his attack, he was at first looked upon as a sort of harmless lunatic. By and by however he began to be regarded in a more serious light—as a madman, who might be dangerous if not put under some restraint. He was assailed from all sides with all sorts of weapons, from the stately contempt of the dignified man of office down to the ridicule and scurrility of the small wits and critics. Nevertheless he did not slacken in the work he had begun, but continued it with unwearied and reiterated efforts.

Mr. Bentham fought this battle for nearly sixty years, and the greater part of that time he fought it alone: for a long time too almost without making a single convert to his opinions. Latterly, M. Dumont gave him considerable assistance by putting his ideas into French. At length his energy and perseverance were rewarded with some degree of success. Some of the leaders of public opinion became convinced, and they in their turn convinced or persuaded others. Mr. Bentham has not been merely a destroyer. Indeed, he considered it a positive duty never to assail what is established without having a clear view of what ought to be substituted. In some most important branches of the science of law, which were in a more wretched state than almost any of the others when he took them in hand, he seems to have left nothing to be sought by future inquirers; we mean the departments of procedure, evidence, and the judicial establishment. He has done almost all that remained to perfect the theory of punishment. It is with regard to the civil code, that he has done least, and left most to be done. Yet even here his services have been very great,

diency of a code, that is, of a complete and systematic body of law. The Law Amendment Society, now containing the most eminent lawyers of the age, have adopted, and are enforcing, many of his views.

One of the excellences of Mr. Bentham's early writings is the ease and elegance, the force and raciness of their style. This remark may surprise those who take their idea of Bentham from the specimens presented by those of his critics, whose object was to depreciate by turning him into ridicule. Certainly, he gave some occasion for this by some peculiarities which he contracted in the latter period of his life; but for the truth of our remarks above, any reader may satisfy himself by referring to Mr. Bentham's earlier works; we would particularise the 'Fragment on Government,' the 'Defence of Usury,' the 'Plan of a Judicial Establishment,' or even the 'Panopticon.' In the style of this work there is a vigour, a freshness, a vivacity, a playfulness, a felicity of expression, that renders the perusal perfectly delightful. Indeed, of these qualities instances abound, even in some of his works that are reckoned most unreadable; for example, in the 'Rationale of Judicial Evidence.' This makes us the more regret Bentham's seclusion, to which we have before alluded, inasmuch as its tendency was to make him less cultivate the above qualities of writing.

Mr. Bentham's principal works are the 'Introduction to the Principles of Morals and Legislation,' the 'Fragment on Government,' the 'Rationale of Judicial Evidence,' in 5 vols., including a very full examination of the procedure of the English courts; the 'Book of Fallacies;' the 'Plan of a Judicial Establishment,' one of his most finished productions, printed in 1792, but never regularly published; his 'Defence of Usury;' 'Panopticon,' an admirable work on prison discipline; 'Constitutional Code,' and many others; besides the treatises so well edited in French by M. Dumont, from the above works and various unpublished manuscripts, which contain all his most important doctrines. A collected edition of his works, in 11 vols., has been recently published by Sir John Bowring, with an introductory volume by J. H. Burton, Esq.

BENTINCK, LORD WILLIAM CHARLES CAVENDISH, was the second surviving son of William Henry, third duke of Portland, and was born September 14, 1774. He entered the army, served in Flanders, Russia, and Egypt, rapidly attained high rank, and as early as 1803 he became governor of Madras. Here he distinguished himself by the advocacy of many useful reforms, but one which he supported though it did not originate with him—that of prescribing or prohibiting various forms for the beards, the moustaches, and the turbans of the sepoys, and the wearing of ear-rings when on duty—led to the violent and dangerous mutiny and massacre of Vellore, in 1805. The consequence of this was Lord W. Bentinck's recall. On his return he filled some slight diplomatic appointments, and afterwards had the command of a brigade in Spain for a short time. In 1810 he went as plenipotentiary and commander-in-chief of the English troops sent to the assistance of Ferdinand, king of Sicily, but gave so little satisfaction to the queen, Caroline (probably from his advocacy of reforms in the government of that island), that in 1811 she repaired to Vienna to court the alliance of Bonaparte. Bentinck took advantage of her absence to induce Sicily to accept the protection of Great Britain, and in 1812 bestowed on the island a liberal constitution, that has proved of small benefit to it, and which has been more than once the cause of civil discord between the king and his subjects. In 1813 he conducted an expedition from Sicily to Catalonia, to operate in the rear of the French armies, but he failed of success, and was forced to

retire precipitately to Sicily. In 1814 he conducted another more successfully in Italy, when Genoa revolted from the French, and was taken possession of by him, although it was subsequently given up to Piedmont, in spite of the opposition of the inhabitants, who claimed (according to the terms of the convention) the establishment of the old republic under the protection of England. Lord William, on this result taking place, indignantly threw up his situation, returned home, and was returned to Parliament for Nottingham. He next became ambassador to Rome, and in 1827, under the ministry of Canning, he was named Governor-General of India. He had been instructed to administer the government on principles of strict economy, and his first step was to reduce the batta, half-batta, &c. (allowances made for marching in the Indian army), greatly to the dissatisfaction of the soldiers. His next step was to abolish flogging among the native troops, as to the effect of which there is much discordant opinion. His next and most important reform—one as to which there is no difference of opinion—was the abolition of the suttee, or the practice of the widow burning herself on the same pile with her dead husband, which was declared illegal December 14, 1829. This of course he could only do in the provinces immediately subject to the British government, and in these the practice had greatly decreased, indeed in some had been discontinued under the restrictive regulations of preceding governors. Another of his reforms, carried in opposition to the government and the company, was the permission for Englishmen to settle in India, though belonging neither to the army nor the civil service. He systematically patronised the native population, and promoted the liberty of the press. In 1834, in consequence of the atrocities committed and the disturbances occasioned to the public peace, he made war on the Rajah of Coorg, and annexed the territory, granting a pension to the deposed rajah, who came in and implored mercy. Shortly after, in 1835, his lordship, finding his health failing, resigned his office, and left Calcutta in March. The native population of Calcutta held a public meeting to express their regret at his departure, and caused an equestrian statue of him to be erected. On his arrival in England, the court of directors also lamented "that the state of his health should have deprived the company of his valuable services." After his return to Europe, he was elected in 1836 member of parliament for Glasgow, for which place he sat until a few days before his death, when he resigned. He died at Paris, June 17, 1839. (*Genl. Mag.*; *Macfarlane, Our Indian Empire.*)

BENTINCK, LORD WILLIAM GEORGE FREDERICK CAVENDISH, commonly known as Lord George Bentinck, was the third son of William Henry, fourth duke of Portland, by Henrietta, daughter and co-heiress of Major-General Scott, whose sister was married to the late George Canning. He was born on February 27, 1802, and though only a younger son, inherited a fortune from his mother that placed him above the necessity of adopting a profession. He however entered the army, and gradually attained the rank of major; but a period of profound peace was not calculated to open the way to any ambitious aspirations in that direction. He therefore, when his uncle Canning became secretary for foreign affairs in 1826, became his private secretary, for which he displayed an extraordinary capacity, was treated with great cordiality, had unbounded confidence reposed in him, and it was thought a brilliant political career was opening before him. In 1827, while his uncle was first lord of the treasury, he entered parliament as member for the borough of King's Lynn, and for that borough he sat till the close of his life. He however did not distinguish himself in parliament at this time, except by a very sedulous attendance: he spoke very seldom, and then not well; but he voted steadily on the side of what were known as moderate Whigs. He voted for Catholic Emancipation, but was not very warm in its favour. On Canning's death in 1827, Lord George gave an independent support (this means opposing them occasionally) to Lord Goderich's cabinet, in which his father was president of the council; but he declined voting in favour of Lord Ebrington's motion that defeated the Wellington cabinet. He however continued to support Lord Grey's government till the secession of Lord Ripon, Sir James Graham, and Lord Stanley (now Earl of Derby), to the latter of whom he was strongly united by the consonance of political opinions and the similarity of pursuits; both being strongly attached to the turf. On the accession of Sir Robert Peel in December 1834, he formed one of the small party nicknamed by O'Connell as the Derby Dilly, "carrying six insiders." He however vehemently denounced the "Litchfield House treaty," by which it was asserted the adhesion of the Irish members was bargained for by the Whigs, and which ultimately led to the resignation of Sir Robert Peel in 1836, and the accession of Viscount Melbourne. From that time until 1841, when Sir Robert Peel again assumed the direction of the government, Lord Bentinck was one of his warmest supporters. On this occasion Sir Robert made him an offer of office, which he declined; but he was most unwearied in his support. It is related that after a late debate, he would travel by rail to Andover to hunt, and return in time to attend the sittings of the house in the evening; throwing a wrapping overcoat of some kind over his scarlet hunting-coat, and exercising indefatigably the office of 'whipper-in' in the house, that is, bringing up the members to a division. But in 1843 the free-trade measures began to alienate many of Sir R. Peel's supporters, and when in 1846 he wholly repealed the Corn Laws, Lord George went into the most violent and personal opposition. Sir R.

Peel resigned, but Lord George abated but little of his animosity, although he opposed the Whig free-traders who had succeeded him. The country party, as it was termed, had been taken by surprise, and knew not where to look for a leader. At length they selected Lord George, who very unwillingly accepted the post, but having accepted it, he threw himself into the part with his accustomed energy in whatever he undertook. He commenced studying statistics, he spoke on every possible occasion, he inspired his adherents with boldness, he impeded the administration in their measures. But though clever, ardent, indefatigable, and too often unscrupulous, free-trade continued its march in spite of his efforts, seconded by those of his principal ally, Mr. B. Disraeli. He had during all these political avocations continued his attention to racing and race-horses, declaring on one occasion that the winning of the Derby was the 'blue-ribbon' of the turf. On the prorogation of the house in August 1848, he retired to Welbeck Abbey for relaxation; he however attended Doncaster races four times in one week, at which a horse of his own breeding won the St. Leger stakes, to his great gratification. On September 21 he left the house on foot soon after four o'clock in the afternoon to visit Lord Mauvers, at Thoresby Park, and sent his servants with a gig to meet him at an appointed place. He appeared not; the servants became alarmed; search was made for him; but it was not till eleven at night that he was found quite dead, lying on a footpath in a meadow about a mile from the house. At the coroner's inquest it was proved that the cause of death had been spasms of the heart. A lengthy life of Lord George has been written by his friend and follower, Mr. B. Disraeli, in 8vo, 1851. (*Gentleman's Magazine*; *Miss Martineau, History of the Thirty Years' Peace*; *B. Disraeli, Life of Lord George Bentinck.*)

BENTIVOGLIO, GIOVANNI, was son of Annibale Bentivoglio, who, after being for some years at the head of the commonwealth of Bologna, was murdered by a rival faction in 1445. Giovanni was then a boy six years of age. In 1462 he was made 'Principe del Senato' of Bologna, and by degrees engrossed the sole authority of the republic. The Melvezi family conspired against him in 1488, but were detected, and cruelly proscribed. About twenty individuals of that family, or its adherents, fell by the hand of the executioner, and the rest were banished. Giovanni showed himself stern and unforgiving, and he hired bravos who executed his mandates in various parts of Italy. At the same time, like his more illustrious contemporary Lorenzo de' Medici, he was the patron of the arts and of learning; he adorned Bologna with fine buildings, and made collections of statues and paintings, and manuscripts. Pope Julius II., having determined to reduce Bologna under the direct dominion of the papal see, marched an army against that city in 1506, and Bentivoglio, after forty-four years' dominion, was obliged to escape with his family into the Milanese territory, where he died two years after, at the age of 70. His two sons were replaced by the French in 1511 at the head of the government of Bologna; but in the next year the French being obliged to leave Italy, Bologna surrendered again to the Pope in June 1512, and the Bentivoglios emigrated to Ferrara, where they settled under the protection of the Duke d'Este.

BENTIVOGLIO, ERCOLE, grandson of Giovanni, was born at Bologna in 1506. He accompanied his father in his emigration to Ferrara, where Duke Alfonso had married his aunt. He was employed by the house of Este in several important missions, during one of which he died at Venice in 1573. Ercole wrote some 'Satires,' which are considered next in merit to those of Ariosto; and several 'Comedies,' which were much applauded at the time: he was also a lyric poet of some celebrity.

BENTIVOGLIO, GUIDO, born at Ferrara in 1579, was a descendant of the Bentivoglios, who had been rulers of Bologna in the preceding century. He studied at Padua, and returned to Ferrara in 1597, when the court of Rome took possession of that duchy, in disregard of the claims of Cesare d'Este, the collateral heir of Alfonso II., the last duke. Ippolito Bentivoglio, Guido's elder brother, had shown himself attached to the Duke Cesare, to whom he was related, and had thereby incurred the displeasure of Cardinal Aldobrandino, the papal legate. Guido contrived to effect a reconciliation between them, and also between Cesare himself, who took the title of Duke of Modena, and Pope Clement VIII. When the pope soon after came to Ferrara he took particular notice of young Guido, and when Guido in 1601 proceeded to Rome he was made a prelate of the papal court. After the death of Clement in 1605, his successor Paul V. sent Guido as nuncio to Flanders, although he was only twenty-six years of age, to endeavour to re-establish concord between the various parties in that long-distracted country, and to bring them again into submission to the papal spiritual authority. It was during his residence in Flanders that he wrote his historical work on the insurrection of that country against the Spaniards in 1568, and the subsequent wars between the Duke of Alba and the other generals of Philip II. and the Hollanders ('*Della Guerra di Fiandra*,' in three parts, 3 vols. 4to, Cologne, 1682-89.) He brings his narrative down to the year 1607. The work is written in the spirit of an advocate of the Church of Rome and of the Spanish authority, but as such displays considerable fairness, and the style is grave and dignified.

In 1616 Bentivoglio was sent nuncio to France, where he won the favour of Louis XIII. and his court by the mildness and courteousness

of his manners, and his prudence and tact in diplomatic affairs. In 1621 he was made a cardinal, and he became afterwards the friend and confidant of Pope Urban VIII. In 1641 Bentivoglio was made Bishop of Terracina. When Urban VIII. died in 1644 it was the general opinion that Bentivoglio would be his successor in the papal chair, which probably he expected himself; but he fell ill and died, at the age of 65, before the cardinals in conclave assembled had time to make their choice. The works of Bentivoglio, besides that mentioned above, are—'Relazioni fatte in tempo delle Nunziature di Fiandra e di Francia,' 4to, Cologne, 1630, in which he describes the manners and character of the nations among whom he lived, and the remarkable incidents of his time: it was translated into English by Henry, earl of Monmouth, folio, London, 1652; 'Memorie con le quali descrive la sua Vita,' 8vo, Amsterdam, 1648, a sort of diary of his life, published after his death; and 'Lettere,' 8vo, Roma, 1654. This last work is held in much estimation for the correctness of the language and fluency and ease of the style, and is therefore often put into the hands of students of Italian.

BENTLEY, RICHARD, born January 27, 1662, was the son of a small farmer or yeoman resident at Oulton, in the parish of Rothwell, near Wakefield in Yorkshire. He was educated at the grammar school of Wakefield, and at St. John's College, Cambridge, of which he was admitted a sizar, May 24, 1676. No fellowship falling vacant to which he was eligible, he accepted the mastership of the grammar school of Spalding in Lincolnshire early in 1682. After holding that office for a year he resigned it to become private tutor to the son of Dr. Stillingfleet, afterwards bishop of Worcester. He accompanied his pupil to Oxford, where he was admitted to the same degree of M.A. as he held at Cambridge. His residence at Oxford contributed to advance both his reputation and learning; he had access to the manuscript treasures of the Bodleian library, and became intimate with several distinguished members of the university, especially Mill, the celebrated editor of the Greek Testament, and Bernard, then Savilian professor. A series of his letters to and from the latter is published in the 'Museum Criticum,' vol. ii., p. 533. At this time he meditated two very laborious undertakings—a complete collection of 'Fragments of the Greek Poets,' and an edition of the three principal Greek lexicographers, Hesychius, Suidas, and the 'Etymologicum Magnum,' to be printed in parallel columns in the same page. Neither scheme however was carried into effect. To the edition of 'Callimachus,' published by Grævius in 1697, Bentley contributed a collection of the fragments of that poet. But his reputation for scholarship was established by a performance of a much more confined nature—a dissertation on an obscure chronicler, named Malala, which was published as an Appendix to Chilmead and Mill's edition of the author in 1691. [MALALA.] This showed such an intimate acquaintance with Greek literature, especially the drama, that it drew the eyes of foreign as well as British scholars upon him, and obtained a warm tribute of admiration from the great critics, Grævius and Spanheim, to this new and brilliant star of British literature.

Bentley was ordained deacon in March 1690. In 1692 having obtained the first nomination to the lectureship newly founded under the will of Mr. Boyle, in defence of religion, natural and revealed [BOYLE, ROBERT], he spared no labour to improve this opportunity of establishing his reputation as a divine. He chose for his subject the confutation of atheism—directing his arguments more especially against the system of Hobbes, while the latter portion of the course was devoted to prove the existence of a Creator, from the evidences of design in the constitution of the universe, as explained by Newton; whose great discoveries, published in the 'Principia,' about six years before, were slowly received by the learned, and continued a sealed book to the world at large. These lectures were received with great applause, and established the author's reputation as a preacher. In October 1692 he was rewarded with a stall at Worcester, and in the following year was appointed keeper of the King's Library. In 1694 he was re-appointed Boyle Lecturer, and followed up his refutation of atheism by a defence of Christianity against the attacks of infidels; but this second series of sermons was never published. In 1696 he took the degree of D.D. at Cambridge; and on this occasion, in his public exercise (or in academical language, his act), he appeared again as a defender of revealed religion.

Bentley's appointment to the office of King's Librarian was the accidental cause of his writing the celebrated 'Dissertation on the Epistles of Phalaris.' The once famous controversy between Boyle and Bentley arose out of an alleged want of courtesy on the part of Bentley relative to the loan of a manuscript from the King's Library to the Hon. C. Boyle, an undergraduate of Christ's Church, Oxford, of promising talents, who had undertaken to edit the 'Epistles' [BOYLE, CHARLES], and who resented the supposed slight in a pettish passage in the Preface (January 1, 1695). On seeing this, Bentley addressed to Boyle a courteous explanation of his conduct, expecting the offensive passage to be cancelled or retracted: but he obtained no satisfaction, and was told he might seek his redress in any method he pleased. Two years elapsed before he took public notice of the insult. Bentley had made up his mind that the 'Epistles' ascribed to Phalaris were spurious, before this quarrel occurred; and in 1697 he was called on by his friend, the learned Wotton, to fulfil a promise he had made, and to state the grounds on which he came to that conclusion.

This he did in an Appendix to the second edition of Wotton's 'Reflections on Ancient and Modern Learning.' At the end of it he notices the unjust charge made against him by Boyle, whose performance he criticises with much asperity. This work created a great sensation, especially among the Christchurch men, who chose to consider it as an insult to the whole society. A knot of the best scholars and wits of the college accordingly united their pens in Boyle's name to punish Bentley, not by fair argument, but by every artifice which wit and malice could devise. Not only his learning, but his character, literary, moral, and personal, were attacked. The joint-work, in which the celebrated Atterbury was the chief performer, appeared in March 1698, and was entitled 'Dr. Bentley's Dissertations on the Epistles of Phalaris and the Fables of Æsop examined,' by the Hon. Charles Boyle, Esq. It obtained such a degree of popularity, as gives some reason for supposing that Bentley had already made himself known and disliked for that presumptuous arrogance which he displayed so remarkably in after-life. It has been so long and so generally acknowledged that in this controversy Bentley was triumphantly victorious, that many may be surprised to hear of the extremely favourable reception which the Oxford rejoinder obtained; the blow was commonly thought fatal to Bentley's reputation as a scholar.

A number of lampoons and attacks of various sorts were made upon him, of which Swift's 'Battle of the Books' is the only one which has obtained celebrity. Bentley was in no hurry to reply to the storm of ridicule and abuse which assailed him on all sides: it was his maxim, he said, that no man was ever written out of reputation, except by himself. He therefore took time to mature his answer, and in the beginning of 1699 published his enlarged 'Dissertations on the Epistles of Phalaris,' which has finally set at rest the question in dispute. This however is the least part of the merits of the work. Professedly controversial, it embodies a mass of accurate information relative to historical facts, antiquities, chronology, and philology, such as we may safely say, has rarely been collected in the same space: and the reader cannot fail to admire the ingenuity with which things apparently trifling, or foreign to the point in question, are made effective in illustrating or proving the author's views. Nothing shows so well how thoroughly digested and familiar was the vast stock of reading which Bentley possessed. The banter and ridicule of his opponents are returned with interest, and the reader is reconciled to what might seem to savour too much of arrogance and the bitterness of controversy, by a sense of the strong provocation given to the author. The Oxford champions expressed their intention to reply, but they probably felt their ground to be cut from under their feet, for they published no answer; nor was Bentley again called into the field by any worthy antagonist.

At the end of the 'Dissertation on Phalaris,' Bentley examines and denies the authenticity of the epistles ascribed to Themistocles, Socrates, Euripides, and others. He also denies the genuineness of the fables which bear Æsop's name (as to their form, entirely, as to their substance, in a great measure), and traces the Æsopian Fables through a number of hands down to the comparatively modern and corrupt prose version now extant. [ÆSOP; BABRIUS.]

On the 1st of February 1700, Bentley, by the gift of the crown, was instituted Master of Trinity College, Cambridge, and resigned his stall at Worcester in consequence of that appointment. In the following year, June 24, he was admitted Archdeacon of Ely. Subsequently he was appointed Chaplain both to William III. and to Queen Anne. In January 1701, he married Joanna, daughter of Sir John Bernard of Brampton, in Huntingdonshire, a lady of amiable temper and cultivated mind, with whom he lived in harmony and happiness throughout their union.

His new situation was admirably suited to meet and gratify the wishes of a scholar; and as a supporter and encourager of literature, Bentley's conduct is deserving of much praise. He took an active part in re-modelling and rendering useful the University press; he gave his countenance and assistance to Kuster, who undertook a new edition of Suidas to be printed at that press; he undertook his edition of Horace, published afterwards in 1711; he wrote his 'Critical Epistles to Kuster' on the 'Plutus' and 'Clouds' of Aristophanes, two of which, written in 1708, are published in the 'Museum Criticum,' vol. ii., 403, &c., together with a 'Letter to Barnes on the Epistles ascribed to Euripides,' dated February 22, 1692-93. A series of emendations, previously unpublished, of the same plays, will be found in the 'Museum Criticum' (vol. ii., p. 126.) He also transmitted in 1708 a long and valuable letter to Hemsterhuis, devoted principally to the correction of the fragments of comic authors in the 10th book of 'Julius Pollux,' of whose 'Onomasticon' that eminent critic had recently published an edition. He made an important improvement in the system of college examinations for fellowships and scholarships, by substituting for the old and loose method of oral examination, that system of written exercises which is still pursued, and which has contributed perhaps as much as any one cause, to the high reputation which the college has long maintained for purity of election as well as for the talents of its members; and he laboured with success for the improvement of the college library. Bentley's conduct in other collegiate affairs was far from praiseworthy. He showed almost from the first a domineering, arbitrary, and selfish, almost a sordid temper, which disgusted the best members of the society, and, in the end,

involved him in a protracted lawsuit, much obloquy, and much unceasiness.

The fellows seem soon to have made up their minds that their new master (who was likely to be less favourably regarded from his being educated not in their own body, but at St. John's) was a grasping arbitrary man; and the bickerings between him and the senior fellows of the college grew frequent. The most objectionable of his acts appears to have been that of intruding fellows into the body, not by the regular and statutable course of election, but by what he termed presumption, by which candidates were chosen to future vacancies; and as the mode was unjustifiable, so his choice of persons to benefit by it was bad. Towards the close of 1709 an open rupture took place between the master and the seniors; and it was followed by a long series of ruinous litigation, by which the college suffered grievously in purse, discipline, and reputation. The seniors appealed against the master to the visitor. Unfortunately a doubt existed whether the Bishop of Ely or the crown was the visitor; and Bentley, supported by a party among the junior fellows, succeeded, by every artifice which legal ingenuity and indomitable pride and obstinacy could suggest, in delaying the decision of this question till 1733, when the House of Lords finally decided that the bishop was visitor. Bishop Greene immediately summoned Bentley to appear before him, and in 1734 pronounced sentence of deprivation against him. But Bentley's obstinacy and fertility of expedients supported him even in this extremity. Availing himself of what appears to have been a blunder in transcribing the statutes, he refused to vacate his office until the vice-master had carried the sentence of the visitor into effect; which, as the vice-master was one of his most devoted followers, was equivalent to annulling the visitor's decision. He thus resisted, for four years, the utmost efforts of his adversaries to procure execution of the sentence, until the death of Bishop Greene, in May 1738, put an end to the suit. We have not attempted to give even an abstract of these proceedings, for an abstract could not well be made intelligible. To those who have leisure for such by-gone points of curious discussion, Dr. Monk's minute account of the whole suit will be full of interesting information.

In 1717 Bentley procured himself to be elected Regius Professor of Divinity. He chose for the subject of his probationary lecture a discussion of the celebrated text 1 St. John, v. 7, on the three Heavenly Witnesses, in which, maintaining the doctrine of the Trinity, he gave a history of the verse, which he decidedly rejected. This work has never been printed, and Dr. Monk has not been able to discover it. Not content with being at variance with the college, he placed himself in the same position with respect to the whole university, in the very first year of office, by an attempt to extort from those persons who were to be created doctors of divinity a larger fee than it had been usual to pay. Like most of Bentley's actions, the claim was prosecuted in a violent and offensive manner, and a warm dispute arose out of this paltry beginning; in the course of which the Master of Trinity and Regius Professor of Divinity, one of the first dignitaries of the university, was, by a grace of the senate, passed by a majority of more than two to one, degraded and deprived of all his degrees, October 17, 1718. Against this sentence Bentley petitioned the king. The matter was referred to the Privy Council, and carried thence into the Court of King's Bench, which, after more than five years of undignified altercation, issued a mandamus, February 7, to the university to restore Richard Bentley to all his degrees, and to every other right and privilege of which they had deprived him.

It shows in a strong light the remarkable activity and energy of Bentley's mind, that these harassing quarrels, which must have occupied a large portion of his time and attention, interfered so little with his critical pursuits. Some of his works, performed during this long period of disturbance, we have already noticed; we have to add a large and valuable body of notes and corrections of Cicero's 'Tusculan Questions,' published in Davis's edition of that work in 1709 ('Richardii Bentleyii Emendationes in Ciceronis Tusculanas'). In 1710 he wrote his 'Emendations' on the comic poets, Menander and Philemon, suggested by Le Clerc's edition of the fragments of those authors. The task was one for which Le Clerc was utterly unfit; and it is said that motives of personal hostility had some influence in inducing Bentley to demonstrate that he was so, which he did with no sparing hand. The work was anonymously printed in Holland ('Emendationes in Menandri et Philemonis Reliquias, ex nupera editione Joannis Clerici; ubi multa Grotii et aliorum, plurima vero Clerici, errata castigantur'), under the signature of Phileleutherus Lipsiensis; but Bentley was universally known to be the author. Under the same name he again appeared in 1713, as a defender of revealed religion ('Remarks on the Discourse of Free-thinking') in his reply to Anthony Collins's 'Defence of Free-thinking.' His answer to the sophistry and fallacies pervading that book was judicious and effective; and for the eminent service done to the church and clergy of England by 'refuting the objections and exposing the ignorance,' to use the words of the University Grace, of the writers calling themselves Free-thinkers, Bentley received the thanks of the University of Cambridge by a vote of the Senate, January 4, 1715. He also did no small service to science, by effecting the publication of a new and improved edition of Newton's 'Principia,' which was intrusted, in 1709, by the venerable author to the management of the eminent mathematician, Roger

Cotes. It appears also from Jurin's preface to his edition of the 'Geography of Varenus' (Cambridge, 1712), that he was induced to undertake that work by Bentley. In 1716 Bentley announced a plan for publishing a new critical edition of the 'Greek Testament,' and explained his views on this subject in a letter to Archbishop Wake, printed in Dr. Monk's 'Life,' chap. xii. For four years he meditated over this design, upon which he spared neither labour nor expense. He made fresh collations of the celebrated Alexandrine and Beza manuscripts, and of other less important manuscripts in England; and he had the assistance of the eminent biblical critic Wetstein and other scholars, in collating manuscripts on the continent. In 1720 he published proposals and a specimen of the intended work, which was to be published by subscription. A large number of subscribers was obtained, but from some unexplained cause, the work was never carried into publication. Many persons ascribed this to the attacks made on the author by Conyers Middleton, the historian of Cicero, a violent and implacable enemy of Bentley. From this opinion Dr. Monk dissents; and it is discountenanced by the well-known hardihood of Bentley's character, and his habitual contempt for all his adversaries.

We have still to go back to notice a work which, perhaps with the exception of the 'Dissertations on Phalaris,' is the most remarkable of Bentley's labours, his edition of Horace, undertaken in 1701, but not completed till 1711. In the progress of this work he involved himself in needless difficulties; for, contrary to the usual practice of scholars, he introduced his emendations (between 700 and 800 in all) into the text, and still more unusually, caused the text to be printed off in 1706, long before the notes were ready. Many of the alterations, it may be supposed, his mature judgment would disallow; for in the preface he expresses his regret for more than twenty of them; and it is probable that he stretched his ingenuity to defend many others which he did not really approve. Many of them have been adopted by the best subsequent editors; but the bulk of them are now rejected as unnecessary, harsh, or prosaic. Nevertheless, Bentley's Horace is a noble monument of the author's learning, critical skill, and acquaintance with the Latin language.

We can do no more than notice, and refer to Dr. Monk's 'Life,' for an account of some of Bentley's minor labours, of which the most important perhaps was an edition of 'Terence,' published in 1726, which deserves notice as being one of the most honourable and unexceptionable of the author's performances. The text professes to be corrected in no less than a thousand places, and the reasons for almost every change are given in the notes. It is especially remarkable for the nicety of care in accentuation, and for the metrical skill which it displays; and contains a valuable dissertation upon the metres of Terence.

In 1731 Bentley, much to the detriment of his reputation, undertook to publish an edition of 'Paradise Lost.' He proceeded on a supposition, first started by Elijah Fenton, that Milton, by his blindness, being obliged to employ an amanuensis, his poem might reasonably be supposed to have been much corrupted, between its delivery from his own lips and its issue from the press. But Bentley pushed the theory beyond all reasonable bounds; for he created an ideal friend, whom he supposed to have filled the office of editor, and to whom he ascribes not only the numerous verbal errors, which he professes to detect, but the introduction of whole lines, and even passages of many verses. In whatever point of view this work is regarded, the editor's presumption is intolerable; and his self-confidence and flippant tone of criticism is equally offensive, especially when directed against a man of genius so different from his own. Bentley does not appear to have had much poetic feeling. His criticisms of Horace have been condemned as prosaic, and his criticisms on Milton display the same fault in a more eminent degree. Nor was he qualified by taste or study to appreciate the store of Italian and romantic learning which Milton in his poem has interwoven with his classical reading. His work—unlike the emendations or restorations made in our own day by a far less skillful and equally prosaic hand in the text of a greater English poet than even Milton—excited almost universal dissatisfaction; resentment on the part of the admirers of Milton; distress and regret on the part of those who wished well to the editor. Nevertheless, like everything else of Bentley's, it displays much critical acumen; and the ingenuity of the commentator might have been admired, if it had been united with a decent share of modesty.

The publication of Bentley's edition of Homer was an important event for the student of the Greek language, since the characteristic feature of it is an attempt to restore the prosody of Homer by the insertion of the long-forgotten Digamma. This was a great undertaking for a man turned of seventy, for he did not begin it till the year 1732, though his opinion relative to the Digamma seems to have been made up several years before. The task was difficult; for even supposing that his views of the lost letter were strictly correct, yet the changes of orthography and language introduced in the course of many ages so complicated the question, that often where the metre was before correct the insertion of the Digamma rendered it unprosodial. Bentley did much, though he was not altogether successful. Payne Knight has more recently renewed the attempt, but, to say the least, without its meeting with the general acceptance of scholars. Bentley's intended work was broken off in 1739, when he had not completed the notes on the sixth book, by a paralytic stroke. Shortly before he had published

his edition of Manilius, which had been prepared for the press no less than forty-five years.

Bentley's literary career ends here. He recovered sufficiently to be able to amuse himself, and the concluding years of his life were spent in the tranquil enjoyment of the society of his family and of a few attached friends. Mrs. Bentley died in 1740, and Bentley survived her little more than two years. He died July 14, 1742, and was interred in the college chapel. His library passed into the hands of his son, Dr. Richard Bentley, a man of learning and talent, but of too desultory habits to obtain eminence in any pursuit. The books were purchased after his death by the house of Lackington, from which they were repurchased by the British Museum, it is said, without any advance of price.

(Monk, *Life of Bentley*.)

BENYOWSKY, MAURITIUS AUGUSTUS, COUNT DE, Magnate of Hungary and of Poland, was born at Werbuena, or Verbowna, the hereditary lordship of his family, in the county of Nitria, in the kingdom of Hungary, at the beginning of the year 1741. He was son of Samuel, count de Benyowsky, a general of cavalry in the Emperor of Austria's service, and of Rosa, baroness of Revay, lady and hereditary countess of Thurock. The young count was educated at Vienna and about the court, and at the early age of fourteen, as the fashion was in those days, he entered the Austrian army. The Seven Years' War was then on the point of breaking out.

In 1756 Benyowsky fought under the celebrated Marshal Braun in the battle of Lowowitz, where the Austrians were defeated by the great Frederic in person. In 1757 he was engaged in the desperate battle of Prague, and in the following year he fought at Schweidnitz and Darmstadt. Though now only sixteen years of age, his courage and decision of character were remarkable.

In the year 1761 he was invited by an uncle, who was a magnate of Poland and starost in Lithuania, to join him in Lithuania. While absent in Lithuania the count's father died, on which his brothers-in-law took possession of all the Hungarian estates, which constituted the main part of his hereditary property. After having in vain summoned them to surrender the land, Benyowsky determined to take the law into his own hands, and do himself right by force. He suddenly appeared in Hungary, and arming the vassals and peasantry on the estates, who were much attached to him, he began to make war on his brothers-in-law, whom he would soon have dispossessed had not the empress and the authorities of the Hungarian diet interfered, and finally obliged him to retire to Lithuania. He repeatedly forwarded memorials to the empress on these affairs, but his appeals were fruitless. It is probable that his rights were not quite so clear to the Austrian government as they seemed to himself. Soon tiring of an inactive life, Benyowsky repaired to the maritime city of Danzig, and made several voyages to Hamburg, and in 1766 sailed from Hamburg to Amsterdam, whence he came to Plymouth. Being in England in 1767, he received letters from certain of the magnates and senators of Poland, engaging him to return and join, in his quality of Polish nobleman, the confederation which was then forming to resist the encroachments of the Russians and the Empress Catherine, who had succeeded three years before in securing the elective crown of Poland to her former lover, Stanislaus Poniatowsky. Count Benyowsky set out for Warsaw, where he arrived in July 1767, and took the oath required by the confederating nobles. As the moment of action had not yet arrived, he employed his leisure in making a journey to Vienna, and once more pressed his right to the Hungarian estates on the Austrian court; but his representations were useless, and he departed for Poland with a determination never again to set his foot in Austria, Hungary, or any part of Maria Theresa's dominions. On his way back, while passing through the county of Zips in Hungary, he fell sick of a fever, and was laid up for several weeks in the house of a gentleman of distinction named Hensky. During his sickness and convalescence Benyowsky made love to one of this gentleman's daughters, whom he married shortly after.

In the beginning of 1768, only two or three months after his marriage, the Polish confederation, known under the name of the Confederation of Barr, took up arms against Russia, on which Benyowsky, without mentioning his intention to his bride, went and joined them in the field, as he was bound to do by the oath he had taken the preceding year. At the opening of the campaign he was appointed general of cavalry. For some time the Polish confederates were everywhere successful, and the Count contributed to most of the victories. But in the unfortunate battle of Szuka, after being dreadfully wounded, he was made prisoner by the Muscovites, who treated him not as a brave and honourable enemy, but as a revolted subject or a brigand. The Russians loaded him with chains, and threw him, with eighty of his comrades, into the dungeon of a fortress, that had no light or air except a little that straggled through a chink which opened upon the casements. From this dreadful confinement Benyowsky was marched with a large body of Polish prisoners to Kiew, and thence to Kazan, in the interior of Russia. While in the latter city, some Russian noblemen, who had organised an extensive conspiracy against the Empress Catherine, seeing the influence he possessed over the minds of the Polish prisoners, who far outnumbered the Muscovite garrison of the place, treated privately with Benyowsky in order to induce him to join in their plots. The count had many interviews with the

conspirators, among whom were many of the Russian clergy, and engaged to join his arms to theirs in case they should be successful in their first rising at Kazan, and should give him and his Poles the necessary weapons, ammunition, and appointments. These facts certainly go far to account for Catherine's implacable enmity towards him, though they neither excuse her brutality, nor, considering the position in which he stood, cast any moral stain on his character. The plot however was betrayed to the governor of Kazan. Benyowsky was accused, but escaped at midnight. A major of the Polish army was the companion of his flight, which Benyowsky managed throughout with wonderful address and talent. Instead of attempting to hide himself in the provinces, he determined to go straight on to the crowded capital, where he fancied he could lie concealed until some foreign vessel should be found to carry him out of Russia. After many curious adventures he reached St. Petersburg, where he hired apartments in a hotel, making his companion, the major, pass himself off as his valet-de-chambre. The system of espionage established by the Empress Catherine was almost perfect, yet Benyowsky was well nigh mocking all its vigilance. He made the acquaintance of a German apothecary, who negotiated a passage for him and his friend with the master of a Dutch vessel then at St. Petersburg. The Dutchman agreed to receive them on board and smuggle them out of the harbour, and as he said he was ready to sail early the following day, he appointed to meet the count and his friend on the bridge of Neva at midnight, and did meet them, as agreed, but only to deliver them into the hands of a party of twenty Russian soldiers. Benyowsky and his friend were carried to the lieutenant-general of police, who, well knowing who they were, subjected them to a long and brutal examination. Eventually however he was given to understand, that by engaging never more to enter her imperial majesty's dominions, and never again to bear arms against her or any of her allies, he should be permitted to leave the country. Having signed a solemn engagement to this effect, he was put into a rude carriage, which set off under a strong escort of Cossaks. At first he was given to understand that he was being carried to Siberia, but he eventually found that his destination was the still more savage country of Kamtchatka. On the 16th of October 1770, the exiles reached Okhotsk, where they embarked to perform the remainder of the journey by water. During the voyage across the ocean the count's exertions and nautical skill saved the ship from wreck. They did not arrive in Kamtchatka until the 2nd of December, and they were no sooner there than Benyowsky, who had conferred with many other exiles during the journey, and obtained some geographical information, resolved to attempt his escape by way of Japan or China. His plans were facilitated by the unsuspecting Russian governor, who engaged him to teach the Latin, French, and German languages in his family. After a number of adventures and narrow chances of failure, having repaired the vessel in which they arrived, and sailed twenty-two bears for sea-stock, on the 11th of May 1771, Benyowsky set sail from Kamtchatka with eighty-five men, who were nearly all exiles, and some few of them people of rank like himself. In the month of September in the same year, the ship arrived at Macao in China. The voyage had been very disastrous; for two months they had suffered hunger and thirst; only sixty-two of those who had embarked were alive, and of the sixty-two only some ten or a dozen could stand upon deck. In China Benyowsky found two ships of the French East India Company, in which he embarked with all his people, having determined to seek employment at the court of France.

During the homeward voyage he spent a fortnight at the island of Madagascar, and this circumstance influenced the rest of his life. In the month of August 1772, he reached France. At the end of the same year the French government engaged him to form an establishment in Madagascar, and on the 14th of February 1774, he arrived in that island, where he soon ingratiated himself with the natives in the neighbourhood of the bay of Anton-Gil, on which he fixed his little colony. He however imprudently engaged with these allies in their wars with some of the other people of Madagascar, and seems to have abandoned his plan of forming merely a commercial settlement for the more ambitious project of making conquests in the island. Certain it is, that M. de Kerguelen, a naval commander, landed the crews of his ships; that a destructive and barbarous warfare was carried on against the blacks of Madagascar; and that almost as soon as the ships withdrew, the blacks drove Benyowsky and his companions from the island, and destroyed his establishment, which had existed for nearly five years.

Disgusted with the French, he quitted their service, and again accepted a command in the Austrian army. But the visions of wealth and absolute freedom and independence in the great African island still pursued him, and on December 25, 1783, he presented proposals to the British government to found a colony in Madagascar on their account. His project was not adopted by the government, but having obtained some co-operation and credit in England, Benyowsky, with his family and a few associates, sailed for Maryland, in the United States, on the 14th of April 1784. At Baltimore he induced a mercantile firm to enter into his views and supply him with a ship of 450 tons burden, well provided with stores and a trading cargo, but furnished also with twenty 6-pounders and twelve swivels. This ship, which was called the 'Intrepid,' sailed from Baltimore for the harbour

of St. Augustine, on the east coast of Madagascar, on the 25th of October 1784. The voyage, from the beginning, was a slow and unlucky one. In the early part of January 1785 the 'Intrepid' made the coast of Brazil, whence Benyowsky wrote the last letter his friends ever received. About a month afterwards the ship ran aground at the island of Juan Gonzalez, and it was not before April that she was got off and made sea-worthy. Benyowsky then stood across the Southern Atlantic for the African continent. He doubled the Cape of Good Hope, without putting into port there, and after touching and resting for a short time at Sofala, he at last (on the 7th of July 1785) cast anchor at Madagascar, in the Bay of Antangara, 10 leagues to the south-west of the Bay of St. Augustine. It is then stated that Lamboin, king of Northern Madagascar, whom he had known on his former visit, came to pay his respects, and that a body of the race, or tribe, called Seclaves, under their chief or king, came also and encamped near to Benyowsky; that the count proposed to enter into the solemn compact or oath of blood with the Seclaves, and that their chief declined on the pretext of being much fatigued by his journey. According to the protest of the master of the American ship, it should seem that Benyowsky met his death at the hands of the savages on the 1st of August, but as the contrary is known beyond a doubt, entire discredit is thrown on the ship-master's evidence. The American master certainly abandoned him, sailed away, and sold the ship and cargo at Oibo.

But though thus abandoned, the resources of this extraordinary man did not fail him. He put himself at the head of an armed force of the natives, and seized the magazines and warehouses of the French, who, to the annoyance of the Madagascar savages, had formed more than one establishment on the island. In consequence of these and other hostilities, the governor of the Isle of France sent a ship to Madagascar with sixty French soldiers, who landed and attacked the count on the morning of the 23rd of May 1786. Benyowsky awaited their approach in a small redoubt he had thrown up. The blacks fled at the first fire of the French, and the count having received a ball in his right breast, fell behind the parapet, and expired a few minutes after, in the forty-fifth year of his age.

(*Memoirs and Travels of M. A. Count de Benyowsky, written by himself.*)

* BÉRANGER, PIERRE JEAN DE, was born in Paris August 19, 1780, of humble parentage, and in his earliest years was brought up by his grandfather, a tailor. He witnessed the taking of the Bastille in 1789, and was then removed to the care of an aunt, who kept an inn at Peronne. Here he first learnt to read. At fourteen he was apprenticed to a printer in Peronne. Somewhat later he attended a primary school founded at the same place. At sixteen he returned to his father at Paris, and having attended some theatrical representations, he resolved to attempt a comedy, and produced 'Les Hermaphrodites.' At eighteen he projected the writing of an epic, to be called 'Clovis;' this he proposed as the task of the succeeding twelve years. He also produced verses on sacred subjects, some of which have been given in the edition of his works edited by M. Perrotin, and published in 1834. These performances did not improve his fortunes; and, reduced to great distress, he thought of proceeding to Egypt, where Bonaparte then was, and whose first successes had excited extravagant visions of glory and prosperity among the French population. The return however of some members of the expedition dissipated Béranger's dream, and he remained in Paris. It was at this period, when suffering from his disappointed hopes, and even actual indigence, that he seems to have resolved to be gay if he could not be happy, and he produced his 'Roger Boncompagni,' 'Le Grenier,' 'Les Gueux,' and 'Le Vieil Habit.' They were not immediately successful; but in 1803 he sent some of his poems to Lucien Bonaparte, who promised to ameliorate his situation. Lucien was suddenly called to Rome. Béranger thought himself forgotten; when a letter came from Lucien, assigning to Béranger his income as a member of the Institute. He next obtained some employment as an editor, and in 1809 was appointed a clerk in the secretary's department of the Academy. His songs were now becoming popular in every quarter. During the 'hundred days' of Bonaparte, Béranger refused the lucrative office of censor. In 1815, when he published his first collection of songs, which were popular throughout France, he was informed that it would occasion his dismission from the office he held in the Academy. He wavered not, and was retained; but in 1821, when the second collection was published, he was at once discharged. He wrote more and more poignant satires upon the government; he was prosecuted, and sentenced to three months' imprisonment and a fine of 500 francs. In 1828 he published his third collection. For this he was again prosecuted, and was condemned to nine months' imprisonment and a fine of 10,000 francs. Confined more strictly in the prison of La Force, the undaunted poet continued his attacks on the faults and follies of the government, and these remarkable lyrics aided not a little in accelerating the fall of the Bourbons.

In 1830 the revolution of July would have acted favourably on Béranger's fortunes if he would have given up his beloved independence. He says, "I was treated with as one of the great powers;" "nearly all my friends have become ministers;" "unfortunately I have no love of sinecures, and all compulsory labour has become insupportable." Béranger was convinced that France was not fitted at this time for a republican government, and he supported the establishment of a limited monarchy. In 1833 he published his fifth and last collection

of songs, containing some of his most striking pieces. After the revolution he was elected in April a representative of the department of the Seine in the constituent assembly, by more than 200,000 votes; but in May he sent in his resignation. It was unanimously refused, but a week afterwards he renewed it, and it was accepted.

Béranger continues to write, but does not publish. He is known to have a large collection of songs, and he employs himself also with a 'Biographie des Contemporains.'

The songs of Béranger have deservedly attained a high reputation, not only in France but throughout Europe. One charm is their complete nationality. The delicate wit, the subtle satire, the indignant denunciation, the vivid and correct pictures, the frequent comicality of situation—are all truly and exclusively French; and so are the faults that are sprinkled rather too frequently through them. His command of language is marvellous, and in the most difficult rhythms the words always seem to drop naturally into their places; but this is understood to be attained by him only with great labour.

The whole career of Béranger is very remarkable. He had become a real power in the state under the first Napoleon. Although he felt that there was no hope for the national freedom of his country while that despotism endured, he had a sincere admiration of the emperor's genius. Consequently there were no personal attacks in his early songs; and when a little gentle raillery upon externals was ventured—as in 'Le Roi d'Yvetot' and 'Le Sénateur'—it was laughed at and applauded even at court. Béranger is considered by his countrymen as a religious poet: this is not the impression which an Englishman would receive. But he certainly does not shock by impiety, however he may offend by levity and want of reverence. The songs for which he was prosecuted were not attacks on religion, but on its false assumption. Fined and imprisoned under the Bourbons, he still remained the conqueror. Béranger has little resemblance to our own song-writers. He has none of the deep passionate love depicted by Burns. He never contemplates the happiness of

"Loving and being loved by one;"

but—

"Takes, forsakes, retakes Lisette"

in a fashion that jars on English feelings of delicacy. The passion he describes indeed is rather that which has become appropriated in English to the French word "amour." His contrast to our patriotic singer, Dibdin, is also striking. Dibdin holds out few incentives to the sailors he addressed beyond a sense of duty, prize-money, a picture of domestic happiness with their Nancy, and Greenwich Hospital. Such encouragements find no place with Béranger. The glory of France is the most prominent inducement to fight and to die. To our other lyrical poet, Moore, he has somewhat more resemblance.

(*Nouvelle Biographie Universelle.*)

BERCHTOLD, LEOPOLD, COUNT, a native of Germany, born in 1758, is celebrated for his philanthropic exertions, having spent thirteen years in travelling throughout Europe, and four years in Asia and Africa, with a view of mitigating human sufferings, to which object indeed the whole of his life was devoted. In 1797 he published at Vienna directions for the cure and prevention of the plague, having travelled two years throughout Asiatic and European Turkey for the purpose of investigating its symptoms and determining its character. The Royal Academy of Sciences at Lisbon ordered these directions to be translated into Arabic, French, and Portuguese. Count Berchtold attempted to effect reforms in the state of European police, and wrote some pamphlets on the subject, which were printed and distributed by him gratuitously in different countries. Some of his plans he laid before the French National Assembly, and he submitted to that body observations on the necessity of making swimming and diving a branch of national education. Possessed of an ample fortune, he offered prizes for essays on various subjects connected with his philanthropic plans: among others, one of a thousand florins for the best treatise on Benevolent Institutions; and not content with this, he was also the founder of several such establishments. He was also active in making known the advantages of vaccination. During a famine in Germany in 1805-06, he procured for the poor supplies of food from districts in which famine did not prevail; and in the course of the revolutionary war he converted the palace of Buchlowitz, on his estate in Moravia, into an hospital for the sick and wounded. At this place he died, July 26, 1809, of a contagious nervous fever.

The results of the experience and observations of Count Berchtold, as a traveller, will be found in the following work, which was dedicated to Arthur Young, and published in London in 2 vols. 12mo:—'An Essay to direct and extend the Inquiries of patriotic Travellers; with further Observations on the means of preserving the Life, Health, and Property of the inexperienced in their Journeys by Sea and Land; also a series of Questions interesting to Society and Humanity, necessary to be proposed for solution to men of all ranks and employments, and of all nations and governments, composing the most serious points relative to the objects of all Travels.'

BERENGER, one of the most learned divines of the 11th century, was a native of Tours. He was made treasurer of the church of St. Martin in that city, and afterwards became archdeacon of Angers. Berenger, Lanfranc, and Anselm, were the restorers of logic and metaphysical studies in Europe, with the assistance of Aristotle's works,

which were about that time imported into France from the Arabian schools of Spain. Berenger was one of the first who employed logical reasoning in the study of the Scriptures, which had till then been interpreted according to tradition and the authority of the fathers. They were, if not the founders, at least the promulgators of the scholastic theology which became so common in the schools during the middle ages. Berenger maintained the doctrine of Scotus, that "the bread and wine used in the sacrament of the Eucharist were not transformed into the body and blood of Christ, but preserved their natural and essential qualities, and were only to be considered as external symbols of the body and blood of the Saviour." Pope Leo IX. procured the condemnation of Berenger's doctrine by the councils of Rome and Vercelli, 1049-50, and the book of Scotus was also committed to the flames. Henri I. of France assembled a council at Paris for the same purpose, when Berenger was again condemned and threatened with temporal punishment. Pope Victor II. summoned a council at Tours in 1054, at which the monk Hildebrand, afterwards Gregory VII., appeared as the pope's legate. Berenger was induced by denunciations and threats to retract his doctrines concerning the Eucharist and to make his peace with the church. We find him soon after again maintaining his former tenets, upon which Nicholas II. summoned him to Rome in 1058, and the council assembled in that city in the following year drew up a confession of faith on the subject of the Eucharist, stating "that the bread and wine after the priest's consecration were not only a sacrament, but the real body and blood of Christ, and consumed as such by the faithful." Berenger signed this confession, but soon after returning to France abjured it again publicly. At last, Hildebrand, who professed a high esteem for Berenger, having become Pope under the title of Gregory VII., summoned him to Rome in 1078, when another council was held, before which Berenger drew up a new confession of his doctrine, in which he professed to believe that the bread and wine after consecration became the true body and blood of Christ. Berenger's enemies, not thinking this declaration sufficiently explicit, another council was held in 1079, and Berenger was induced to declare that bread and wine were, by the mysterious influence of the words of the Redeemer, "substantially changed into the true, proper, and vivifying body and blood of Christ, not only in the qualities of external signs and sacramental representations, but in their essential properties and in substantial reality." This is the famous doctrine of transubstantiation; Berenger, in his confession of the year before, seems to have attested only his belief of the real presence. Such is the opinion of Mabillon and of some other theologians, both Catholic and Lutheran, concerning Berenger's doctrine.

After the last declaration of Berenger, Gregory VII. showed him great kindness and esteem, and allowed him to return to France; but Berenger once more retracted this his declaration of 1079. Gregory VII. took no further notice of the dispute, nor of Berenger's retraction. Gregory seems to have been for adhering to the words of the Scriptures, "Hoc est corpus meum" (Matt. xxvi. 26), and not inquiring further into the nature of the mysterious presence.

Berenger, fatigued and grieved with this long controversy, retired to St. Cosme, near Tours, where he spent the last years of his life in religious and ascetic exercises until 1088, when he died.

(Lanfranc's works; Berenger's letters in the *Thesaurus Anecdotorum*; Lessing, *Berengarius Turonensis*, Brunswick, 1770.)

BERENICE (1), one of the four wives of Ptolemæus I., the founder of the dynasty of the Lagidæ in Egypt, and the mother of Ptolemæus II., called Philadelphus. Berenice had a son, Magas, by a former husband, who was afterwards king of Cyrene.



Copper. British Museum. Weight 308 grains.

The head on the above coin is said to be that of Berenice, the wife of the first Ptolemæus: the inscription on the other side is 'King Ptolemæus.'

BERENICE (2), a daughter of Ptolemæus Philadelphus by Arsinoë the daughter of Lysimachus. She was the sister of Ptolemæus III., Euergetes, and was given in marriage B.C. 252 by her father to Antiochus II., king of Syria, called Theus or God, who divorced his wife Laodice on the occasion. After the death of Philadelphus, Antiochus divorced Berenice and took back Laodice, who poisoned her husband and put Berenice to death together with a son whom she had by Antiochus. To avenge his sister's death, Ptolemæus III., Euergetes, invaded Syria, put to death Laodice, and overran the empire of the Seleucidæ. [PTOLEMÆUS.]

BERENICE (3), the wife (about B.C. 248) of Ptolemæus III.,

Euergetes; but her parentage is doubtful. She was the daughter of Magas, who was king of Cyrene and half-brother of Ptolemæus Philadelphus on the mother's side.

This Berenice is said to have made a vow of her hair during her husband's wars in Asia. Conformably to the vow, the hair was placed in the temple of Venus, from which it was stolen, but Conon of Samos declared that it had been taken up to the skies and placed among the seven stars in the lion's tail. Callimachus wrote a poem on the occasion which is now only known from the beautiful translation by Catullus—'De Coma Berenice.' The name of Berenice occurs in the fifth line of the Greek part of the Rosetta inscription, now in the British Museum, with the feminine form of her husband's appellation, Euergetes, 'the benefactress.' Berenice was put to death by her son Ptolemæus IV., Philopator, and his infamous minister Sosibius.

BERENICE (4), otherwise called Cleopatra, the only legitimate child of Ptolemæus VIII. (Soter II.), reigned six months, the last nineteen days of them in concert with her husband Alexander II., who, according to Appian and Porphyry, murdered her nineteen days after the marriage, B.C. 81. It appears from Appian that Sulla determined that this Alexander, who had long been an exile from Egypt, should return and share the sovereign power with Berenice.

This coin may probably belong to this Berenice; the inscription is 'Queen Berenice.' Mionet assigns it to Berenice (3). The portraits of Alexander II. and this Berenice appear frequently on the great wall of sandstone which incloses the temple of Edfu, and the portrait of Berenice is always the same. See Rosellini, plate xxii., figs. 80, 81; and xxiii. 29, which is a full-length portrait of Berenice. Figs. 80, 81, represent respectively the heads of Alexander and Berenice, which are distinguished by the handsome features that appear to have characterised the descendants of the first Ptolemæus. It would seem that the great sculptures of the inclosure wall of Edfu, which cover it on both sides, were executed in the joint reigns of Alexander II. and Berenice, from which fact Rosellini infers that a longer period must be assigned to their joint reign than the nineteen days given by the chronologers. The Athenians made a bronze statue of this Berenice. (Pausan. i. 9.)

BERENICE (5), a daughter of Ptolemæus IX., Auletes, who began to reign in Egypt B.C. 81, and sister of the celebrated Cleopatra. During the absence of her father at Rome Berenice was made regent, which office she held from about B.C. 58 to B.C. 55. Gabinius, about the close of B.C. 55, came to Egypt with an army and restored Auletes, who put his daughter to death. Berenice first married Seleucus, the pretended son of Antiochus Eusebes, a feeble man, whom, it is said, she caused to be strangled; and afterwards Archelaus, who was also put to death on the restoration of Auletes.

BERENICE (6), a daughter of Herodes Agrippa I., the grandson of Herod the Great. (Acts xii.; Matthew ii.) She was the sister of Herodes Agrippa II., before whom Paul preached A.D. 63 (Acts xxv. 13), and the wife of Herodes of Chalcis, who seems to have been her uncle, and left her a young widow. Titus, the son of Vespasian, fell in love with Berenice, who had taken an active part at the time when Syria declared in favour of Vespasian against Vitellius. (Tacit. 'Hist.')

Berenice was then a young and handsome woman. After the capture of Jerusalem she came to Rome (A.D. 75), and Titus is said to have been so much attached to her that he promised to marry her; but on the death of his father he sent Berenice from Rome, much against his will and hers, when he found that the proposed match was disagreeable to the people. Racine has written a tragedy on the subject of Titus and Berenice.

BERESFORD, WILLIAM CARR, VISCOUNT, the natural son of the first Marquis of Waterford, was born on October 2, 1768. He entered the army early, and while serving in Nova Scotia lost the sight of an eye from the accidental shot of a brother officer in 1786. He served at Toulon, at Bastia, at Calvi, and in the West Indies under Abercromby, and in Egypt under Baird. In 1806, having attained the rank of brigadier-general, he commanded the land forces in the expedition against Buenos Ayres, and was taken prisoner, together with his corps, but he contrived to escape shortly afterwards. In 1807 he commanded the force which obtained possession of Madeira. In 1808 he arrived in Portugal with the English forces, and to him was confided the organisation of the Portuguese army, including the militia. This he effected so completely, that the Portuguese troops, throughout the Peninsular war, showed themselves worthy of fighting by the side of their British allies. On May 4, 1811, he invested the fortress at Badajoz, and on the 16th defeated Soult at Albuera. At the battle of Salamanca, in 1812, he was wounded. He then commanded a division under Wellington, and took a distinguished share in the battles of Vittoria and Bayonne. On the 10th of April 1814 he attacked and carried the heights before Toulouse with great skill and bravery. For his services he had been created a Portuguese field-marshal, Duke of Elvas, and Marquis of Santo Campo; and he was now created a British peer by the title of Baron Beresford. In the same year (1814) he was sent on a mission to Brazil: he returned in 1815, and after a short visit to Portugal he repaired to Brazil again. On his return he resumed the command of the army of Portugal, at the request of the Portuguese government, but resigned it at the end of a few years, not approving of the efforts there being

made to establish a constitutional government. On his return to England in 1823 he was created Viscount Beresford. From 1823 to 1830 he was master-general of the ordnance. He continued to take an active part in politics, being strongly attached to the Tory party; and in 1826, in consequence of assisting in forwarding English troops for the support of Don Miguel, he was deprived of his rank as Portuguese field-marshal. In 1832 he had married Louisa, his cousin, the daughter of the archbishop of Tuam, and the wealthy widow of Thomas Hope the banker, but left no issue. He died at Bedgebury Park, Kent, on January 8, 1854. At the time of his death he was governor of the Royal Military Academy at Woolwich, and governor of the island of Jersey. (*Gentleman's Magazine; Pictorial History of England.*)

BERGHAUS, HEINRICH, was born on May 3, 1797, at Cleves, in Rhenish Prussia. After studying at Münster, Marburg, and Berlin, when only fourteen years old, and acting in the royal corps for the management of highways and bridges, he found frequent opportunities of increasing and displaying his geodesical knowledge. In 1815 he accompanied the German army under General Tauenzin, as a volunteer, into France as far as Brittany. Of this opportunity he availed himself so sedulously, that in 1824 he published an oro-hydrographic map of France, which is justly allowed to be the most perfect hitherto compiled. After his return he occupied himself partly by map constructing at Weimar, partly by surveying and measuring the heights in Franconia and Thuringia, of which the results have been since made public. In 1816 he received an appointment as geographical engineer in the war department at Berlin, and from this time till 1821 he was occupied with the great trigonometrical survey of the Prussian kingdom. He also took part in several important undertakings, as in Weiland's Map of the Netherlands and Reyman's Map of Germany. In 1824 he was appointed professor in the Berlin Academy, and received permission to reside at Potsdam. Berghaus's industry and productiveness is extraordinary. He has produced, among many others, a Map of Africa, in 18 sheets; a most precise map of Asia, in 60 sheets; a Physical Atlas, of which he was one of the first to give an example; a collection of hydro-physical sheets for the use of the Prussian marines. As an author also he is equally fertile; in union with Hoffmann he issued the 'Hertha,' a collection of valuable geographical essays, from 1825 to 1829; 'Universal Geography,' in several volumes, and 'Principles of Geography,' in five books. (*Conversations-Lexikon.*)

BERGHEM, NICHOLAS, whose family name was Van Haerlem, was born at Haerlem in 1624. He received his first instructions from his father, a painter of still life, of no remarkable talent. Afterwards he became the pupil successively of Van Goyen, Jan Wils, and Weenix. During his early practice he frequently painted sea-ports and shipping, and his works of that period bear a strong resemblance to those of Weenix; but subsequently he devoted himself almost exclusively to landscape. The works of Berghem evince great liveliness of fancy, a judicious taste in selection, and a mastery in pencilling which has not often been equalled. His landscapes are usually enriched with architectural ruins and picturesque groups of figures and cattle; and these compositions, although evidently made up of materials selected at different times and from various sources, have such an air of truth, that it is difficult to believe they were not copied directly from nature. Berghem had an executive power which never missed its aim; his touch is equally free and discriminating, whether expressing the breadth and richness of masses of foliage, the lightness and buoyancy of clouds, the solidity of rocks and buildings, or the transparency of water; his distances are graduated, both in relation to lines and tints, with admirable truth of perspective; and he frequently gave great grandeur to his effects by broad masses of shadow, whose negative quality he perfectly understood and expressed. He painted with extraordinary dispatch, but his works betray no traces of negligence; his finishing stops at the point which unites accuracy with freedom.

Berghem was indefatigable in the practice of his art, usually painting, even during the summer months, from sunrise till sunset; yet such was his reputation that he found it difficult, even by this unwearied diligence, to satisfy the demand for his pictures. He died in 1683, aged fifty-nine. Descamps, in his lives of the Flemish painters, gives a long list of Berghem's pictures; there is a prodigious number of them in Holland, and they are frequent in English collections. Some fine specimens are in her Majesty's collection and at Dulwich College, but there is no specimen in the National Gallery. Many of his works have been finely engraved by Vischer.

Berghem's own etchings and drawings were exceedingly beautiful, and are eagerly sought after. A descriptive catalogue of them was published by Henry de Winter at Amsterdam in 1767.

BERGLER, JOSEPH, a distinguished historical painter, born at Kalzburg in 1753. He was instructed by his father, and gave such early evidence of talent, that he was sent in 1776 to complete his studies in Italy, by the prince-bishop Cardinal Firmian of Passau. In Italy he studied oil and fresco five years with Martin Knoller at Milan; in Rome, where he remained altogether six years, he was acquainted with Mengs, Canova, and Gavin Hamilton; and Camuccini, Tischbein, and Volpato were his contemporary students there. During this period however he visited Parma, and obtained the great

prize of the Academy in 1784 for a picture of Samson delivered by Delilah to the Philistines. He returned to Germany and settled in Passau in 1786, when he was appointed painter to the prince-bishop Cardinal Auersperg. During his stay at Passau until 1800, he painted several excellent altar-pieces for the churches of neighbouring towns. In 1800 Bergler was made director of the Academy of Prague, and his ability and activity combined enabled him to educate several very able scholars, who adorned the Bohemian capital with their works; and he himself furnished altar-pieces for many of the churches of Prague and its vicinity: one of his principal works at this time was a large picture of Hermann and Thunelda, from Klopstock's 'Hermannschlacht.' He died at Prague in 1829. He had great facility of execution, but his chief excellence consisted in a general effective style and composition of colour. He has also etched many of his own designs with great ability. (*Dlabacz, Künstler-Lexicon für Böhmen; Nagler, Neues Allgemeines Künstler-Lexicon; Göthe, Winckelmann und sein Jahrhundert.*)

BERGMAN, TORBERN OLOF, a distinguished chemist, was born on the 9th of March 1735, at Catherinberg in West Gothland, of which district his father, Berthold Bergman, was receiver of the revenues. After acquiring at school some knowledge of languages, botany, and natural history, he was sent at seventeen years of age to the university of Upsala, and was intended by his father for the church or the bar. He soon however manifested his dislike for both these professions, and after some opposition he was permitted to pursue the studies for which he had a decided preference, and he eventually devoted his time to mathematics, physics, and natural history.

He paid very considerable attention to botany, and especially to grasses and mosses; he studied entomology with success, and having collected several insects previously unknown in Sweden, and some even quite new, he sent specimens of them to Linnæus at Upsala, who was much gratified with the present. The first paper which he wrote, and which was printed in the Memoirs of the academy of Stockholm for 1756, contained a discovery of considerable importance. In some ponds not far from Upsala a substance was observed, to which the name of *Coccus Aquaticus* was given, but its nature was unknown; Linnæus conjectured that it might be the ovarium of some insect. Bergman ascertained that it was the ovum of a species of leech, and that it contained from ten to twelve young animals.

Although mathematics and natural history occupied the greater part of his time, he continued to prosecute the study of natural history as an amusement. In 1758 he took his Master's degree, taking 'Astronomical Interpolation' for the subject of his thesis; and soon after he was appointed Magister Docens in the university of Upsala, and while in this situation he wrote several ingenious papers on the aurora borealis, the rainbow, twilight, &c. In 1761 he was appointed Adjunct in mathematics and physics, and his name is among the astronomical observers of the first transit of Venus over the sun in 1761, whose results deserve the greatest confidence: he also made some important observations on the electricity of the tourmaline.

In 1767 Wallerius resigned the professorship of chemistry in the university of Upsala. Bergman immediately offered himself as a candidate, and to prove his fitness for the place, he published two dissertations on the manufacture of alum; and ultimately succeeded. After his appointment he was assiduously occupied with the duties of his office, and he frequently published dissertations on important branches of chemistry. In 1776 Frederick of Prussia endeavoured to prevail upon him to become a member of the Berlin Academy of Sciences and to settle at Berlin. The offer was highly advantageous, but the king of Sweden, who had been his benefactor, was unwilling to part with him; on this occasion he was knighted and received a pension of 150 rix-dollars. The health of Bergman appears always to have been delicate, and it was permanently injured by his intense application to study when he first went to Upsala; in summer he occasionally repaired to the waters of Medevi, a mineral spring which is celebrated in Sweden, and there, on the 8th of July 1784, he died.

It is impossible to give an account of all the writings of Bergman, for they amount to 106; they are all collected into six octavo volumes, entitled 'Opuscula Torberni Bergman Physica et Chemica,' excepting a few of the less important.

The first chemical memoir which he published was 'On the Aërial Acid,' and printed in 1774; he shows that this gaseous body, now called carbonic acid, possesses acid properties, and is capable of combining with bases and forming salts with them. It is to be observed that he makes no mention of the previous labours of Dr. Black on this subject. In 1778 appeared his paper 'On the Analysis of Mineral Waters.' In this memoir he adverts to many circumstances connected with their general character and sources, and points out the principal re-agents and precipitants used in their examination; the results of his analysis were not accurate, but they were better than those which had previously appeared. His paper on alum has already been mentioned; and although he was well-acquainted with the process of manufacturing it in Sweden, he was unacquainted with the true nature of the salt. In his dissertation on emetic tartar he gives a full historical detail of the modes of preparing it, and its uses; but being unacquainted with the nature of the different oxides of antimony, his ideas as to the antimonial preparations best fitted to form it are not accurate. His memoir on the forms of crystals contains the germ of

the theory of crystallisation afterwards developed by Haüy; he made a considerable number of experiments on silver, and his analyses of the precious stones, though far from accurate, were among the first attempts to ascertain the composition of these bodies.

In 1775 Bergman published his important 'Essay on Elective Attractions'; it was improved and augmented in the third volume of his 'Opuscula,' published 1783, and was translated into English by Dr. Beddoe. In this treatise Bergman considers every substance as possessed of a peculiar attractive force for every other substance with which it unites, a force capable of being represented numerically: he also considered decomposition as complete; that is, whenever a third body c , is added to a compound $a b$, for one of the constituents of which it has a stronger attraction than that which exists between the two, the compound body will be decomposed, and the whole of one of its elements transferred to the body added. Thus, suppose the attraction of a for b to be represented by 1, and of a for c by 2, then the addition of c to $a b$ will produce the compound $a c$, and b will be separated: thus, when lime-water is added to muriate of magnesia, the magnesia is precipitated and a solution of muriate of lime is obtained; and hence when muriatic acid is poured upon a mixture of lime and magnesia, it dissolves the lime and leaves the magnesia. From these and numerous similar facts Bergman called this kind of attraction or affinity 'elective.' This work contains a vast number of experiments; and though the accuracy of his researches and opinions have been called in question, and in many cases upon good ground, the work will long remain a monument of his sagacity and industry.

BERKELEY, GEORGE, son of William, of Thomastown, in the county of Kilkenny, was born at Kilerin, near Thomastown, on the 12th of March, 1684. He received his early education at Kilkenny school under Dr. Hinton, was admitted a pensioner of Trinity College, Dublin, at the age of fifteen, and having stood successfully an examination, he was admitted a Fellow on the 9th of June, 1707. In the same year he published his first work, 'Arithmetica absque Algebra aut Euclide demonstrata,' written before he was twenty years of age, and chiefly remarkable as showing the early bent of his mind and studies. His next work, published in 1709, was 'The Theory of Vision;' in the following year 'The Principles of Human Knowledge' appeared. The perusal of Locke's two treatises on government having turned the attention of Berkeley to the doctrine of passive obedience, he published in 1712 a discourse in favour of it, being the substance of three sermons delivered by him in that year in the college chapel, which passed through several editions. In order to publish his 'Dialogues between Hylas and Philonous,' he left Ireland in 1713 and went to London, where he was introduced to literary and fashionable society by two men very opposite in their political principles—Sir Richard Steele and Dr. Swift. He wrote several papers in the 'Guardian' for the former, and in his house formed a friendship with Pope, which continued during the remainder of his life. Berkeley was recommended by Swift to the celebrated Earl of Peterborough, with whom he set out as chaplain and secretary, in November 1713, on his embassy to Sicily. His lordship however left his chaplain and part of his retinue at Leghorn, and proceeded on his embassy. After his return to England, in August 1714, with Lord Peterborough, he became companion to Mr. Ashe, son of Dr. St. George Ashe, bishop of Clogher, on a tour through Europe, which occupied more than four years. At Paris he visited Malebranche, and entered into a discussion with him on the ideal theory, which was conducted with so much heat that the excitement is said to have hastened the death of the French philosopher. When in Sicily he compiled materials for a natural history of the island, but these papers, together with his journal, were lost during his journey to Naples. On his way home he wrote his tract 'De Motu,' at Lyon, sent it to the Royal Society of Paris, and printed it in London in 1721. Seeing the misery produced about this time by the South Sea scheme, he published 'An Essay towards preventing the Ruin of Great Britain.'

He was now received into the first society. Pope introduced him to Lord Burlington, by whom he was recommended to the Duke of Grafton, lord-lieutenant of Ireland. On becoming chaplain to this nobleman he took the degrees of Bachelor and Doctor in Divinity of Trinity College, Dublin.

About this time his fortune was unexpectedly enlarged. On his first visit to London, Swift had introduced him to Mrs. Esther Vanhomrigh, the celebrated 'Vanessa.' When this lady became dissatisfied with Swift, she altered her will, and left the 8000*l.* which she intended for him, to Mr. Marshal and Dr. Berkeley, her executors. Berkeley did not however publish her correspondence with Swift, though she left this injunction in her will, but committed the letters to the flames. In 1724 Dr. Berkeley was made dean of Derry—a place worth 1100*l.*—and he resigned his fellowship in consequence.

Ever since Berkeley's return to England he had occupied himself with a scheme for the conversion of the North American savages by means of a missionary college to be erected in the Bermudas. He published his plan in London in 1725, and offered to resign his preferment and dedicate his life to this benevolent project on an income of 100*l.* a year. Having prevailed on three junior fellows of Trinity College, Dublin, to accompany him on incomes amounting to 40*l.* per annum, and obtained, by showing the political advantages likely to result from his scheme, a charter for his college, and a promise of

20,000*l.* from the minister, he resisted the temptation of an English mitre offered him by Queen Caroline; and though he married in August 1728, Anne, eldest daughter of Mr. Forster, the Speaker of the Irish House of Commons, he sailed in the middle of the ensuing month for Rhode Island with his wife, a Miss Hancock, two gentlemen of the names of James and Dalton, a valuable library of books, and a large sum of his own property. He took up his residence at Newport, in Rhode Island, and for nearly two years devoted himself indefatigably to his pastoral labours. The government however disappointed him, and he was compelled, after spending much of his fortune and seven years of the prime of his life on forwarding his scheme at home and in America, to leave the scene of his philanthropic enterprise and return to England. Before he left, however, he presented his books to the clergy of the province, and on reaching London took the whole loss upon himself by returning all the subscriptions which he had received. In February 1732, he preached before the Society for the Propagation of the Gospel in Foreign Parts. The same year he published his 'Minute Philosopher,' a series of dialogues on the model of Plato. Of this work Bishop Sherlock of London presented a copy to Queen Caroline, with whom Berkeley had many interviews after his return, and by whose patronage he was promoted on the 17th of March 1734 to the vacant bishopric of Cloyne, a see to which he was consecrated by the Archbishop of Cashel on the 19th of May following. He repaired immediately to the residence at Cloyne, and to the exemplary discharge of all his episcopal duties. Hearing from Addison that their common friend Dr. Garth on his death-bed attributed his infidelity to the opinions of Dr. Halley, whose mathematical education had much influenced Garth, the bishop was induced to write the 'Analyst,' a work addressed "to an infidel mathematician," which excited a good deal of controversy. In 1735 appeared his 'Queries,' proposed for the good of Ireland, and next year his 'Discourse addressed to Magistrates.'

Having received benefit from the use of tar-water when ill with the colic, he published in 1744 'Siris,' a work on the virtues of tar-water, on which he said he had bestowed more pains than on any other of his productions: he published a second edition with emendations and additions in 1747. During the Scotch rebellion in 1745 he addressed a letter to the Roman Catholics of his diocese, and in 1749 another to the clergy of that persuasion in Ireland, entitled 'A Word to the Wise,' distinguished by so much good sense, candour, and moderation, that he received the thanks of the parties whom he addressed. When Lord Chesterfield, in 1745, offered him the see of Clogher, worth twice as much as the one he held, he refused it because he had already enough to satisfy his wishes. His 'Maxims concerning Patriotism' appeared in 1750. His last work was 'Further Thoughts on Tar-Water,' published in 1752. In July this year he determined on going with his family to Oxford, to superintend the education of his son and enjoy the learned retirement to which he was attached. He was however so impressed with the evils of non-residence that he actually petitioned the king for leave to resign his see, but his Majesty was determined he should die a bishop in spite of himself, and refused his application, giving him at the same time permission to reside wherever he pleased.

In July 1752 he removed to Oxford, where he was treated with great respect. On Sunday evening, January 14, 1753, he was seized with what his physicians called a palsy of the heart, and expired so suddenly and quietly that it was only when his daughter went to give him a cup of tea that she perceived he was quite dead. His remains were interred in Christ church, Oxford, and an elegant monument was erected to his memory by his widow. He had three sons and a daughter. Besides the works already mentioned he wrote some smaller pieces, which appeared in a collection printed in Dublin in 1752 under the title of 'Miscellanies.'

The writings of Berkeley, which contain his peculiar opinions, consist in an attack upon the anti-Christian tenets which began to prevail before his time. To look upon his literary labours as a whole, it will be necessary to remember—1, the consequences of the court of Charles II.; 2, the shock which had been given to all prevailing notions of mental philosophy by the introduction of the writings of Locke; 3, the new view of the power of natural philosophy consequent upon the mathematical discoveries of Newton; 4, the extensive remnants of the old philosophy, which insinuated themselves more or less into the newly cultivated branches of science. The 'Minute Philosopher' is addressed to the infidel man of pleasure; the 'Analyst' to the infidel mathematician; the 'Principles of Human Knowledge,' and the 'Dialogues of Hylas and Philonous,' to the infidel metaphysician. We shall take them in order of publication:—

'Principles of Human Knowledge;' 'Dialogues of Hylas and Philonous.'—The prevailing notion of matter, from the earliest ages downwards, had been that of a substance possessing an existence independent of faculties capable of perceiving it. The atheism of several ancient sects was entirely based upon a notion that matter might exist without a God, or in conjunction with, though independently of, a God. The argument of Berkeley may be divided into two parts: in the first he attacks the common notion of matter by the assertion that there is no proof of its existence anywhere but in our own perceptions; in the second he asserts the impossibility of any such independent existence. The first point is, and always will be, mis-

understood by those who do not pay the closest attention to the meaning of his terms. For instance, Dr. Samuel Johnson, who was frequently happy in perceiving verbal distinctions, said he refuted Berkeley's theory by stamping with his foot upon the ground. That is, he imagined that Berkeley denied the existence of the perception of solidity, which of course was not the case.

To the believer in an intelligent Creator (and it is only to such that the negative part of Berkeley's argument applies) the case may be thus put:—You admit that your existence and your power of perceiving, as well as the perceptions by which the second makes you know the first, are ultimately (whatever may be the intermediate steps) to be traced to the will of the Creator. You cannot figure to yourself the uniform nature of the perceptions which you receive as coming directly from the Creator, but you suppose a power of imparting them to be made inherent in a certain 'substratum' (this is Berkeley's word) which you call matter! But if you admit that it is in the power of the Creator to furnish you directly with those ideas of space, figure, colour, &c., which to you constitute the material world, without any intervention of which you can form a positive conception; how do you know that he has not done so? The answer must be that there is no such knowledge; and this is the point on which Berkeley has never been, and it is not too bold an assertion to say never can be, refuted.

The positive part of Berkeley's theory, in which he asserts the impossibility of matter, lays him open to precisely the same answer which those may receive who actually assert its existence. We cannot in our limits show the several grounds on which he supposes he has established his point. He has a notion that what he calls an 'idea' (we should say 'perception') cannot be imparted unless there be something resembling the idea in that which communicates. It is very difficult to abbreviate an argument which handles the nature of ideas; but the leading notions seem to us to be contained in the following quotation ('Works,' v. i. p. 26), with which we shall close this part. The reader will observe that axioms are assumed as doubtful at least, and by no means so convenient as that of the existence of matter; also that the first paragraph assumes the point in question:—

"Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, to wit, that all the choir of heaven and furniture of the earth, in a word, all those bodies which compose the mighty frame of the world, have not any subsistence without a mind; that their being is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some eternal spirit.

"There is not any other substance than spirit, or that which perceives. . . . For an idea to exist in an unperceiving thing is a manifest contradiction; for to have an idea is all one as to perceive; that therefore wherein colour, figure, and the like qualities exist, must perceive them; hence it is clear there can be no unthinking substance or substratum of these ideas."

"But, say you, though the ideas themselves do not exist without the mind, yet there may be things like them whereof they are copies or resemblances, which things exist without the mind, in an unthinking substance. I answer, an idea can be nothing but an idea; a colour or figure can be like nothing but another colour or figure."

'Alciphron, or the Minute Philosopher.'—This is a series of dialogues between two atheists and two Christian theists. The former are of the class of 'good company' philosophers who have disappeared with 'wit' and 'veritas.'

'The Analyst' and 'Defence of Freethinking in Mathematics.'—The object of these tracts (the second of which is a rejoinder to a reply to the first) is, by pointing out the difficulties in the subject of fluxions, then almost newly invented, to show one of two things: either that mathematicians were not such masters of reasoning as to make their opinions on religious subjects more valuable than those of other people; or else that there were, in the science of fluxions, incomprehensible points as difficult as those of religion, and yet logically established. It was a very dangerous use of analogy, considered with reference to the interests of the cause it was meant to serve; but it is by no means the only instance of an attempt to place mathematical on a similar footing with moral difficulties. The points on which Berkeley insisted have since been cleared up, and the publication of the 'Analyst' was the immediate cause of the work of Maclaurin on the subject.

The style of Berkeley is very clear, and his bold method of thinking, and absence of all adhesion to great authorities, make his works even now valuable to the student. These same qualities make them difficult to describe, and the peculiar nature of the subjects which he treated has caused them to be misrepresented, so that their true scope is less understood than that of any other writings of his day.

(See his 'Life,' prefixed to his works published in 2 vols. 4to in 1784, written by the Rev. Dr. Stock from particulars furnished by Berkeley's brother, and first published anonymously in 1776. An edition of his works has been since published in 3 vols. 8vo.)

BERKENHOUT, DR. JOHN, the son of a Dutch merchant, was born at Leeds about the year 1730. He was educated partly at the grammar school of that town and partly in Germany, and he afterwards

made the tour of Europe in company with one or more English noblemen. He then entered the Prussian service as a cadet, and rose to the rank of captain. When the war broke out between England and France in 1756, he quitted the Prussian and obtained a company in the English service. On the conclusion of peace in 1760 he left the army, and commenced the study of physic at Edinburgh. During his residence there he wrote a work entitled 'Clavis Anglica Linguae Botanicae, or a Botanical Lexicon, in which the terms of botany, particularly those which occur in the works of Linnaeus and other modern writers, are applied, derived, explained, contrasted, and exemplified,' London, 1764, small 8vo. It is a useful little work, and perhaps the first of its kind published.

Berkenhout took the degree of Doctor of Physic at Leyden in 1765, on which occasion he published his 'Dissertatio Medica Inauguralis de Podagra,' dedicated to his relation Baron de Bielfeld (4to, pp. 28). On returning to England, Dr. Berkenhout settled at Isleworth in Middlesex; and until his death, which took place in 1791, employed a great part of his time in writing on an immense variety of subjects. In 1766 his 'Pharmacopoeia Medici' appeared, which reached a third edition in 1782. His 'Outlines of the Natural History of Great Britain and Ireland' came out by a volume at a time in 1769-71. The copy at the British Museum is bound up with a short treatise entitled the 'Naturalist's and Traveller's Companion' (London, 1772, 8vo, pp. 69). It has no name, but is probably by the same indefatigable author.

In 1771 he published 'Dr. Cadogan's Dissertation on the Gout examined and refuted,' and in 1777 'Biographia Literaria, or a Biographical History of Literature, containing the Lives of English, Scottish, and Irish authors, from the dawn of Letters in these kingdoms to the present time, chronologically and classically arranged,' London, 1771, 4to, pp. 537. This volume contains the authors who lived from the beginning of the 5th to the end of the 16th century. In a very long preface, dated from Richmond in Surrey, the author promises his readers a second, third, and fourth volume, but they never made their appearance.

Dr. Berkenhout's next work was 'A Treatise on Hysterical Diseases, translated from the French.' In 1778 he was sent with certain commissioners appointed to treat with America, and on his return obtained a pension in consideration of his political services, and the loss sustained by him in giving up his practice for a time. In 1780 he published 'Lucubrations on Ways and Means, inscribed to Lord North.' His next work was an 'Essay on a Bite of a Mad Dog,' and in the following year he published his 'Symptomatology.' In 1788 appeared Dr. Berkenhout's 'First Lines of the Theory and Practice of Philosophical Chemistry,' never a very valuable and now an utterly useless work.

In 1779 he published a continuation of Campbell's 'Lives of the Admirals,' 4 vols. 8vo. His last publication, according to the writer of his life, was 'Letters on Education, to his Son at Oxford,' 1791, 2 vols. 12mo. Probably this is a mistake. We have seen a similar work entitled 'A Volume of Letters from Dr. Berkenhout to his Son at the University,' but it is in one octavo volume (of 374 pages), is printed in 1790, and addressed to a son at the University of Cambridge. It is a very poor production. Dr. Berkenhout, though certainly undeserving of the lavish panegyrics of his friends, was an active, energetic, and indefatigable writer; and though he has no claim to the rare praise of creating knowledge, it would be unjust to deny him the credit due to those who acquire and diffuse it.

BERLICHINGEN, GOETZ VON, a German knight, a petty feudal lord of Suabia, notorious in the history of the middle ages for his bravery and his lawless turbulence. He lived during the reign of the Emperor Maximilian I., the predecessor of Charles V. Goetz was called Iron-Handed, because, having lost his right hand in battle, he had a steel one made with springs, by means of which, it is said, he could still handle his lance. He was often at war with his neighbours, and at times took the part of the peasantry against the nobles. In 1513 he declared war against the free imperial town of Nürnberg. With 170 men he waylaid the merchants returning from Leipzig, plundered them of all they had, and consigned many to his dungeons, in order to exact a ransom for them. Upon this the emperor put him under the ban of the empire, and sentenced him to pay 14,000 florins. The money was collected after some difficulty, and the offender was restored to his civil rights. Having again offended the emperor, he was at last besieged in a castle by the imperial troops, where he defended himself desperately, but was wounded, and died. Göthe has taken him for the subject of one of his dramas, 'Goetz von Berlichingen,' still very popular in Germany, as being a picture of the manners and social state of the latter part of the middle ages, before the imperial authority was thoroughly enforced through the country by means of standing armies, well disciplined, and provided with artillery. Göthe's drama has been translated by Sir Walter Scott.

*BERLIOZ, HECTOR, was born at Côte-St.-André, in the department of Isère, in France, on December 11, 1803. His father, a physician, desirous of bringing him up to that profession, resolutely refused the supplications of the son to be allowed to devote himself to music, to which he was profoundly attached, and wherein he felt he could distinguish himself. He was however allowed to study music in his leisure hours. When he had attained the age of twenty he was sent to Paris to complete his medical studies; but he soon deserted the lectures of the faculty; entered the Conservatoire de

Musique, studied composition at first under Lesueur, and finally under Reicha. In 1828 he won the second prize, in 1830 the first prize at the Conservatoire by his cantata of 'Sardanapalus.' This gave him the privilege of visiting Italy as a pensionary of the Academy of Fine Arts. In Italy he remained eighteen months, displaying a fantastic, irregular, but rich musical taste. On his return he produced at the Conservatoire an overture to 'King Lear;' and 'Harold,' a symphony, was also performed there about 1833. In 1837 he produced a Requiem, performed in the church of the Invalides at the funeral of General Damrémont, with marvellous effect. This was followed by 'Benvenuto Cellini,' an opera in two acts, represented on September 3, 1838. It did not succeed: it had abandoned the old rules of art, and it gave rise to a war of words, in which the very fundamental principles of the art had to be discussed, and during which passion gave little opportunity of judging impartially either the merits or defects of the work. In November 1839 the grand dramatic symphony of 'Romeo and Juliet' was performed at the Conservatoire, and produced a vivid sensation. Shortly afterwards Berlioz was decorated with the cross of the Legion of Honour. The 'Symphonie funèbre et triomphale,' written in 1840, for the inauguration of the column in the Place de la Bastille, added considerably to his reputation. He has greatly distinguished himself as the conductor of an orchestra, and it was to him that the great reunion of 1200 musicians was owing, which, in 1840, under his conduct, performed the Hymn to France, which he had written for the occasion. He has since that date conducted numerous concerts in Germany, Russia, and in England.

Though there may be various opinions of M. Berlioz's rank as a musician, all must agree that his compositions have a style and an individuality which must tend to increase the sphere of the art. M. Berlioz is also well known as an accomplished musical critic, having been the recognised contributor in that capacity to the 'Journal des Débats.' He is at present librarian to the Conservatoire de Musique. We have not attempted to give a catalogue of his works: they are very numerous, and constantly increasing.

(*Conversations-Lexikon; Nouvelle Biographie Universelle.*)

BERNARD, EDWARD, was born May 2, 1638, at Pauler's Perry, near Towcester, in Northamptonshire, of which place his father was rector. He was educated first at Northampton, and afterwards at the Merchant Tailors' school, London, under Dugard. In June 1655 he was elected scholar of St. John's College, Oxford. Here he turned his attention to the Hebrew, Syriac, Arabic, and Coptic languages, in addition to the pursuits of the place, and also to mathematics, which he studied under Wallis. In 1658 he was made Fellow of his college, B.A. in 1659, M.A. in 1662, B.D. in 1667, and D.D. in 1684. In 1668 he went to Leyden to consult manuscripts, and brought home the three books of Apollonius, which Golius had brought from the east. About 1669, Christopher Wren being appointed architect to the king, obtained leave to have a deputy for the duties of the Savilian professorship of astronomy, and he appointed Bernard. The latter obtained at the same time a living and a chaplaincy; but these he resigned in 1673, when Wren finally resigned his professorship. The Savilian professors are not allowed to hold any church preferment, and Bernard at this time desired to succeed Wren. This he did against the advice of friends, who were unwilling that he should quit the road of preferment. The design which was then formed, and afterwards executed, of reprinting all the old mathematicians at Oxford, seems to have been his great inducement. In 1676 he went to France as tutor to the dukes of Grafton and Northumberland, the sons of Charles II. by the Duchess of Cleveland. He staid only a year, not being satisfied (Dr. Smith hints) with the treatment he received. In 1683 he went to Holland, to be present at the sale of the library of Heinsius; and being now disgusted with his situation at Oxford, would have remained at Leyden if he could have obtained the professorship of Oriental languages. He was however unable to obtain any means of extricating himself till the year 1691, when Mewes, bishop of Winchester, gave him the rectory of Brightwell in Berkshire. He was succeeded in the professorship by David Gregory, and subsequently by Halley. Under these two the reprints of the old mathematicians were made which distinguished the Oxford press of that period; and the labours of Dr. Bernard, who passed his life in searching for and collating manuscripts, were of the greatest preliminary service. In 1693 he married; in 1696 he went again to Holland, to be present at the sale of the library of Golius. He died at Oxford soon after his return, January 1697, having lived a most industrious and useful life. He left behind him a large number of papers, some of them unfinished. Of his printed works, the most important was 'Of the Ancient Weights and Measures,' published at the end of Pococke's Commentary on Hosea, Oxford, 1685; reprinted with large additions, Oxford, 1688, in Latin, under the title of 'De Mensuris et Ponderibus Antiquis libri tres.' It contains a good index, and an appended letter by Hyde, on the Chinese weights and measures. This is a work of learning, and one of the best which remain on the subject. Arbutnot, in his work on ancient weights and measures, never cites it, and does not seem to be aware of its existence, which, considering the nature of the subject, very much adds to the utility of both works for the purposes of comparison, unless the second work be taken from the first, of which we do not see any very obvious signs. The work of Aristarchus, as published by Wallis, was collated

by Bernard, and the result of his collation of the text of Euclid may be said to be published in Gregory's celebrated edition. A life of Bernard was published in 1704 by Dr. J. Smith, in which a catalogue of both his unpublished papers and his printed works will be found.

BERNARD, ST., abbot of Clairvaux, was born at Fontaine, in Burgundy, in the year 1091. His father was Teclinius, a nobleman and a soldier: his mother's name was Aleth. Both his parents were persons of great piety, according to the notions of that age. Bernard was the third of seven children. From his infancy he was devoted to religion and study, and after having been educated at the university of Paris, at that time one of the most celebrated seats of learning in Europe, at the age of twenty two he entered the Cistercian monastery of Cîteaux, near Dijon in Burgundy. His influence on the minds of others, even at that early age, is shown by his inducing upwards of thirty of his companions, including his five brothers, to accompany him in his retreat. The Cistercian order was at that time the strictest in France, and Bernard so recommended himself by the most rigorous practice of its austerities, that in the year 1115 he was selected as head of the colony which founded the abbey of Clairvaux in Champagne. For some time he practised such severities as to injure his health, but he afterwards acknowledged his error, and relaxed his discipline, both with respect to himself and others.

His reputation soon rose so high, that in 1128 he was employed by the grand master of the Templars to draw up the statutes of that order. Such was his influence, that he prevailed on the king, clergy, and nobility of France assembled at Étampes, near Paris, to acknowledge Innocent II. as legitimate pope, in opposition to his competitor Anacleto ('L'Art de vérifier les Dates,' Concilium Stampense and Innocent II.), and afterwards succeeded in obtaining the same acknowledgment from Henry I. of England. Some time after he was offered the archbishopric of Milan by the clergy of that city, which he refused. In the course of his life he also refused the archbishoprics of Genoa and Rheims, as well as many other ecclesiastical dignities. Having condemned as heretical some propositions in the works of the celebrated Abelard, he was challenged by him to a public controversy. At first he wished to decline the challenge, but at last accepted it, at the pressing instances of his friends. In the year 1140 they met at the council of Sens in Champagne, but before the discussion was completed, Abelard appealed to the pope; the council agreed with Bernard in condemning the propositions, and by order of the Pope, Abelard was confined in the monastery of Cluni, in Burgundy.

At the council of Vézelay, on the confines of Burgundy and Nivernois, in the year 1146, Bernard persuaded the king and nobility of France to enter on a crusade. On this occasion he went so far as to claim inspiration, and to prophesy the success of the undertaking. This is the most reprehensible part of his career, and he attempted to cover the failure of his prophecy by a poor quibble. In the same year a council was held at Chartres, where the crusaders offered St. Bernard the command of the army, which he refused. In 1147, at the council of Paris, he attacked the doctrine of Gilbert de la Porrée, bishop of Poitiers, on the Trinity; and in the following year, at the council of Rheims, procured its condemnation. During the course of his life he successfully combated several other heresies. The last act of his career was his mediation between the people of Mentz and some neighbouring princes. On his return to his convent he fell ill and died in 1153. He was canonised in the year 1174, by Pope Alexander III., and the Roman Church celebrates his festival on the 20th of August. His works, which have procured for him from Roman Catholic writers the honourable appellation of the last of the fathers, have been repeatedly published. The best edition is that by Mabillon, 2 vols. folio, Paris, 1719, which, besides his undoubted works, contains several productions attributed to him on less authority.

(Miltre, *History of the Church*; Waddington, *History of the Church*; Mosheim, *Ecclesiastical History*; Neander, *St. Bernard and his Times*.)

BERNERS, JOHN BOURCHIER, LORD, was born about the year 1474. He was the eldest son of Sir Humphrey Bouchier, who was the son of Sir John Bouchier, the fourth son of the Earl of Ewe by his wife Anne, daughter of Thomas, duke of Gloucester, the youngest son of Edward III. This Sir John was created Lord Berners in honour of the family of his wife Margery, who was the daughter and heiress of Richard Lord Berners, the father, as it is supposed, of Juliana Berners, the authoress of part of the famous book on field-sports. Admitting the presumptive evidence in favour of Juliana's connection with this family, it is pleasant to find two persons in it, of different sexes, so honourably distinguished.

The Bouchier family adhered to the house of York during the war of the Roses; and Sir Humphrey Bouchier was killed at the battle of Barnet in 1471 in support of its cause, being, according to Hall, the only person of rank on Edward's side who was slain in the action. His son, the subject of the present notice, succeeded his grandfather when he was only seven years of age, and when he was only eleven the Order of the Bath was given him by Edward IV. Lord Berners was sent to Oxford at an early age, as was then the custom, and Wood believes, but is not certain, that he was educated at Balliol College, and adds, "after he had left the university he travelled into divers countries, and returned a master of several languages and a complete gentleman." His youth and absence prevented him from taking any

part in public affairs until Henry VII. had established himself on the throne. It seems however that the usurpation of Richard III. made the Bouchier family favourable to Henry. They supported him, and he was ultimately crowned by Cardinal Bouchier, the grand-uncle of Lord Berners.

Lord Berners was first called to parliament in the 11th of Henry VII. by the style of John Bourchier, lord of Berners; and it seems that he had previously attended the king at the siege of Boulogne in the year 1492. He first acquired personal distinction and the favourable regard of the king by the active part he took in putting down the insurrection which in 1497 broke out in Cornwall, headed by Michael Joseph, a blacksmith, and a lawyer named Flammoek, and afterwards supported by Lord Audley. He appears to have become a favourite of Henry VIII. very soon after his accession, and he had the rare fortune of retaining his favour to the last. About 1515 he was appointed Chancellor of the Exchequer for life; and about the same time was one of the splendid train of nobles, knights, and ladies appointed to escort to Abbeville the Lady Mary, the king's sister, who by the peace of 1514 was to be married to Louis XII. of France. In the year 1518 Lord Berners was associated with John Kite, archbishop of Armagh, in an embassy to Spain, in the hope of detaching the young king of Spain from the interests of the French king Francis, and of bringing him over to the views of Wolsey, the pope, and the emperor. After his return his age and growing infirmities occasioned him to live much in retirement in his government at Calais, to which important office he appears to have been appointed soon afterwards. He remained in this situation until his death, on the 19th of March 1532, devoting his leisure to those literary undertakings for which alone he is now remembered.

His great work, the translation of Froissart's 'Chronicles,' was undertaken by the king's command; the first volume was printed by Pynson in the year 1523, and the second volume in 1525. For common use this translation has been supplanted by the modern one of Mr. Johnes; but Lord Berners's translation was reprinted in 1812, under the direction of Mr. Utterson, who very properly considered that it was still of great value for the appropriate colours with which it portrays the manners and customs of our ancestors. Sir Walter Scott justly remarked in reviewing Johnes' translation, that Berners had the advantage of using in his version a language in which the terms of chivalry were still in use, while its feelings and principles, and even its practice, were still fresh in recollection. The old translation therefore, though somewhat antique in style, is far the most picturesque. Others of his works were a whimsical medley of translations from French, Italian, and Spanish novels, which seem to have been the mode then; and he wrote a comedy called, 'Ite in vineam meam,' which was usually acted in the great church of Calais after vespers. Neither of the two last-named works was printed, and it is not known whether the comedy was in Latin or English.

(Preface to Utterson's edition of Lord Berners' translation; Wood, *Athenæ Oxonienses*, by Bliss; Walpole's *Royal and Noble Authors*, &c.)
BERNERS, JULYANS, or JULIANA, otherwise BARNERS or BARNES, one of the earliest female writers in England, is supposed to have been born towards the latter end of the 14th century at Roding Berners, in the hundred of Dunmow, and county of Essex. The received report is, that she was daughter of Sir James Berners, of Roding Berners, knight, whose son Richard (created Lord Berners in the reign of Henry IV.) was the father of the translator of Froissart; and that she was once prioress of Sopewell Nunnery in Hertfordshire. It seems that she was alive in 1460. Hollingshed places her at the close of the reign of Edward IV., calling her "Julian Bemes, a gentlewoman endued with excellent giftes bothe of body and minde, [who] wrote certain treatises of hawking and hunting, delighting greatly herself in those exercises and pastimes. She wrote also a booke of the laws of armes and knowledge apperteyning to heraldea." This seems the amount of all the information concerning this lady which can now be traced, and even these scanty particulars have in some instances been doubted.

The following is the collected title of the treatises attributed to Juliana Berners, as printed together by Wynkyn de Worde in 1486. 'The Treatyses perteynyng to Hawkyng, Huntynge, and Fysshynge with an Angle: and also a right noble Treatyse of the Lygnage of Cot Armours, endynge with a Treatise which specyfeth of Blawynge of Armys.' From the researches of Mr. Hazlewood, it would seem Juliana herself wrote only a small portion of the treatise on hawking, the whole of the treatise upon hunting, a short list of the beasts of the chase, and another short list of persons, beasts, fowls, &c. The great interest attached to the subjects of this work occasioned the treatises to be among the very first that were put to press on the introduction of printing into this country, when they were printed at the Abbey of St. Albans, on which the nunnery of Sopewell was dependent. The first edition is said to have been printed in 1481, and it is certain that one was printed in 1486. The colophon to the treatise on fishing (which is the best of the four), states that it was introduced in order that it might be better known than it would be if "enprynted alone by itself and put in a lityll plaunflet." The colophon to the treatise on heraldry also describes it as translated and compiled at St. Albans. The 'Treatise on Hunting,' which is the undoubted work of Juliana Berners, describes the manner in which various animals are to be

hunted, and explains the terms employed in venery. The information is hitched into rhyme, but, as Mr. Ellis remarks, "has no resemblance to poetry." All the other treatises are in plain prose. A fac-simile reprint of the whole of Wynkyn de Worde's edition, was made in 1810, under the direction of Mr. Hazlewood, whose prefixed dissertations seem to have exhausted every source of information.

(Dibden's continuation of Ames's *Typographical Antiquities*; Warton, *History of English Poetry*.)

BERNI, FRANCESCO, was born about 1490 at Lamporecchio, a village of the Val di Nievole in Tuscany, of a noble but poor family. He studied for the church, and became a priest. Having gone to Rome to try his fortune, he entered the service of Cardinal Divizio da Bibbiena, his countryman and relative, who was in great favour with Leo X. After the cardinal's death, he passed into the service of the cardinal's nephew, Angelo Divizio, a prelate of the court of Rome. His next employment was as secretary to Ghiberti, who was datario to Pope Clement VII., and also bishop of Verona; but, according to his own confession, he found himself little qualified for his office. He remained with Ghiberti for seven years, during which he accompanied his master, or was sent by him on business, to several parts of Italy. He was present at the plunder of Rome by the Spaniards and Germans in 1527, of which he speaks in his 'Orlando Innamorato.' (See canto xiv.) About the year 1530, or 1531, he left Ghiberti and went to Florence, where he was made a canon of the cathedral, a preferment which enabled him to live in a sort of affluence for the rest of his days. His facetiousness and social conviviality recommended him to the Duke Alessandro, as well as to his cousin, Cardinal Ippolito de' Medici, the son of Giuliano, and nephew of Leo X., and a story became current some years after his death, that having been requested by each of the cousins to poison the other, he had refused, and had been consequently poisoned himself by one of them. But Berni survived Ippolito a year, when neither the cardinal could any longer poison him, nor the duke stood any more in need of Berni's instrumentality. Accordingly, Mazzuchelli and other critics have utterly discarded the story as having no foundation in truth. The date of Berni's death has been long a matter of dispute: some place it in 1543, but Molini, in the introduction to his edition of the 'Orlando,' fixes it on the 26th of May 1536, on the authority of Salvino Salvini's chronological register of the canons of the cathedral.

Berni is the principal writer of Italian jocose poetry, which has ever since retained the name of 'Poesia Bernesca.' Burchiello, Pucci, Bellincioni, and others, had introduced this style of poetry before him, but Berni gave it a variety of forms, and carried it to a perfection which has seldom been equalled by any one since. Berni was well acquainted with the Latin and Italian writers, and he often alludes to them for the purpose of contrasting some of their lofty images with others which are trivial. His satire is generally of the milder sort, but at times it rises to a most bitter strain of invective. Such, for instance, in his 'Capitolo' against Pope Adrian VI., whose very virtues made him unpopular with the Romans. Berni's humour may be said to be untranslatable, for it depends on the genius of the Italian language, the constitution of the Italian mind, and the habits and associations of the Italian people. Berni's expressions are carefully and happily selected for effect, and although he speaks of the haste in which he wrote, it is proved by the manuscripts of his burlesque poems that he corrected and recorrected every line. His language is choice Tuscan. The worst feature in Berni's humorous poems is his frequent licentious allusions and equivocations, which, although clothed in decent language, are well understood by Italian readers.

Berni's poems were not collected till after his death, with the exception of one or two published in his lifetime. The first edition of part of his poems was made at Ferrara in 1537. Grazzini published one volume of Berni's 'Poesie Burlesche,' together with those of Mauro, Varchi, Della Casa, &c., in 1548. A second volume appeared in 1555; a third volume was published at Naples with the date of Florence, in 1723. There is also an edition of the 'Poesie Burlesche' in two vols. 8vo, London, 1721-24, with notes by Salvini.

Berni is also known for his 'Rifacimento,' or recasting of Bojardo's poem 'Orlando Innamorato.' Berni altered the diction of the poem into purer Italian, but he left the narrative exactly as it was from beginning to end. He also added some introductory stanzas, moral or satirical, to most of the cantos, in imitation of Ariosto's practice, and also a few episodic sketches in the body of the poem, the principal of which is that in canto 67, where he describes himself and his habits of life. It cannot be maintained that Berni has turned Bojardo's serious poem into burlesque: he merely steps in as a third person, after the fashion of the old story-tellers, between the original poet and the audience, moralising upon what he relates, or reverting, from the errors and follies of his heroes, to the vices and follies of men in the every-day world. The sincerity and simplicity of his practical moralising strain contrasts with the prodigious and absurd magnificence of the romantic narrative, which Berni however relates with all the appearance of credulity. Some of Berni's openings to the various cantos are remarkably fine, and perhaps superior to those in Ariosto's poem. With regard to his alterations of Bojardo's text, it is generally allowed that he has improved it in many parts, though not in every instance. It appears also that several parts of the 'Rifacimento,' such as we have it, and which are very inferior to the rest,

were either not written by Berni, or have not received from the author the last correction and polish.

Berni wrote some Latin poems, which were published in Florence in 1562, in the Collection 'Carmina quinque Etruscorum Poetarum.' He wrote also 'La Catrina' and 'Il Mogliazzo,' which are dramatic scenes in 'lingua rustica,' or idiom of the Florentine peasantry (Florence, 1537-67).

Berni is an author who ought to be attentively studied by Italian scholars. His mastery over his language, and the ease and purity of his diction, have been seldom equalled. His humour, though often broad, is not low: it is sharp and clever. His skill is not easily appreciated, because it is clothed with the appearance of extreme simplicity.

There was another Francesco Berni, of Ferrara, who lived in the 17th century, and wrote several poetical works.

(Mazzuchelli, *Scrittori d'Italia*; Stewart Rose, *Life of Berni*, prefixed to his *Analysis of the Innamorato*; Panizzi, *Life of Bojardo*.)

BERNIER, FRANÇOIS. This "most curious traveller," as he is styled by our historian Gibbon, was born at Angers, then the capital of the province of Anjou. The year of his birth has not been ascertained, and very little appears to be known about him, until after his return from the East, and the first publication of his travels. Voltaire supposes that he was born in the year 1625. But it seems quite as probable that he was born eight or ten years later. He studied medicine as a profession, and after taking his degree of Doctor at Montpellier, being, as he tells us himself in the first page of his book of travels, excited by the desire of seeing the world, he went over to Palestine and thence into Egypt. This was in the year 1654. He lived more than a year at Cairo; caught the plague, and had the rare good fortune of recovering from that fearful disease. Being in Egypt he became very desirous of visiting and examining the Red Sea; and, while on the shores of the Red Sea, a favourable opportunity presented itself for going into the East Indies. In all the countries of the East a medical practitioner may travel very well, and live as well as the best, without any money. Bernier's purse seems always to have been very light. He lived twelve years in India, and during eight of these years he resided chiefly at Delhi as physician to the great Mogul emperor of Hindustan, Aurungzebe, who took him along with him when he marched to the conquest of Cashmere. Bernier has left us the best accounts of that war, of the march of this immense army, and of the beautiful country which it subdued. The correctness of Bernier's description of the country has been recognised and praised by every European traveller that has visited Cashmere since his time.

Returning to France, his native country, Bernier began to publish. His first work, entitled 'History of the last Revolution of the States of the Great Mogul,' appeared at Paris in the year 1670, in two very humble 12mo vols. This was followed by 'Continuation of Memoirs of the Empire of the Great Mogul,' which was published at Paris in the year 1671 in one vol. 12mo. The books contained a vast deal of information that was altogether new to Europe at that time, and they were written with great spirit, and with that admirable brevity and simplicity which distinguished many of the old French travellers. They at once made him famous in Paris, and they soon became universally known. They were quickly reprinted, as one work, under the altered title of 'Travels of François Bernier, Doctor in Medicine of the Faculty of Montpellier, containing the description of the States of the Great Mogul, of Hindustan, of the Kingdom of Cashmere,' &c. These travels have been rather frequently reprinted, and have been translated into most European languages. The English translation by Mr. Irving Brock appears to be carefully and correctly done. It is in two vols. 8vo, and was published in London in the year 1826. There is a modern French edition of the original in two vols. 8vo, Paris, 1830.

Bernier's travels contain much valuable history: they describe the causes of that important revolution which raised Aurungzebe to the throne of Hindustan; and as the author was personally engaged in the scene of action, and an eye-witness of many of the principal events, which he relates in such simple and interesting language, the narrative is the more valuable and trustworthy. Major Rennell ('Memoir for Illustrating the Map of Hindustan') calls Bernier "the most instructive of all East India travellers."

Although it was what some call the golden age of Louis XIV., Bernier does not appear to have tasted of the patronage and bounty of the court. His philosophical treatises have long been neglected or forgotten. It is said that he took to writing them for the instruction and amusement of Madame de la Sablière, who dabbled in geometry, astronomy, and the natural sciences, as well as in the belles-lettres. Gassendi's philosophy was then in vogue; but his works were rather too difficult and too voluminous for ladies and wits. In 1674-75 Bernier published an abridgment of the philosophy of Gassendi. In the second part of this abridgment he treats of the systems of Ptolemaeus, Copernicus, and Tycho Brahe, and gives a refutation of judiciary astronomy. This work was much read or very much praised at the time. He wrote a memoir on the quietism of the Indians, which was inserted in the 'Histoire des Ouvrages des Savants,' 1688. His other things seem mostly mere jeux-d'esprit. His jokes against the Aristotelian philosophy ('Ariet donné en la Grande Chambre du Parnasse

pour le Maintien de la Philosophie d'Aristote') are given in the 'Ménagiana.' Bernier visited England in 1685, and died at Paris on the 22nd of September 1688.

(*Biographie Universelle*; Bernier's own Works and Prefaces.)

BERNINI, GIOVANNI LORENZO, born at Naples in 1598, was the son of Pietro Bernini, a Florentine painter and sculptor. While young Bernini was still a child, his father removed with his family to Rome, being commissioned by Pope Paul V. to work at the Borghese Chapel in Santa Maria Maggiore. Young Bernini showed a remarkable disposition for sculpture; and at ten years of age having made a head in marble, which was generally admired, the pope sent for him, and recommended him to the care of Cardinal Maffeo Barberini. At seventeen years of age Bernini made the fine group of Apollo and Daphne, which was afterwards placed in the Villa Borghese. He studied architecture at the same time, as well as sculpture. Gregory XV., who succeeded Paul V., employed him in several works, bestowed on him pensions, and made him a knight. After Gregory's death, when Cardinal Barberini was elected pope under the name of Urban VIII., Bernini became his favourite architect and sculptor, and then executed the great works which have established his fame, of which the following are the principal:—The Confession of St. Peter's, that is, the bronze columns and canopy under the dome, at which he worked for nine years, and for which he received 10,000 scudi, besides a pension and two livings for his brothers; the palace Barberini and the fountain in the square before it; the front of the College de Propaganda Fide. He constructed besides several other fountains in Rome, and various works and ornaments in the interior of St. Peter's; among others the niches and staircases in the piers which support the cupola. Among his other works Bernini made a head of Charles I. of England, for which he was handsomely remunerated. Cardinal Mazarin invited him to France, and offered him a rich pension, but Pope Urban would not permit him to leave Rome, nor was Bernini himself inclined to leave a city where he was the acknowledged arbiter of public taste. When forty years of age Bernini married Caterina Fezi, the daughter of a respectable citizen of Rome. His life from that time became extremely regular; he lived frugally, worked hard, and assiduously, being sometimes for seven hours together at his chisel. He did not interrupt his work for any strangers who came to visit his study, whether princes or cardinals; they stepped softly in, and sat down to look at him in silence. Under the pontificate of Innocent X., who succeeded Urban VIII., Bernini made the great fountain in the Piazza Navona, and he also began the palace of Monte Citorio. By Alexander VII. he was commissioned to execute the great work of the piazza before St. Peter's; he made the splendid colonnade and also the great staircase leading from the portico of the church to the Vatican palace. He next made the Cattedra, or great chair of St. Peter's, of gilt bronze. The elegant church of Sant' Andrea à Monte Cavallo is likewise by him.

Bernini visited Paris in 1665, on the urgent invitation of Louis XIV. His journey was a triumphal procession: he made his public entrance into Florence, and was received by the grand duke with the greatest honours. At Turin, at Lyon, and every where on the road, he was received with similar honours. He remained for about eight months in Paris, and was employed in several works of sculpture, among others a bust of Louis XIV., for which he was splendidly remunerated; but he declined to interfere with the designs of Claude Perrault, who was then engaged on the Louvre, and indeed did nothing at Paris in the way of architecture. On his return to Rome, in token of gratitude, he made an equestrian statue of Louis XIV., which was afterwards placed at Versailles. When eighty years of age, Bernini executed a Christ in marble, and presented it to Queen Christina of Sweden, who had been his constant patroness, but she declined to accept it, saying that she was not rich enough to pay for it as it deserved. Bernini however bequeathed the statue to her by his will. He died at Rome in 1680, eighty-two years of age, honoured and regretted by all, and was buried in the church of Santa Maria Maggiore. He left a property of about 400,000 scudi, nearly 100,000£ sterling. He was one of the most successful and best remunerated artists that has ever lived. But his subsequent fame, though great, is much less than that he enjoyed during life.

Bernini was a painter as well as a sculptor, and left about 150 paintings, most of which were purchased for the galleries of Barberini and Ghigi. Of his works of sculpture and architecture, which are very numerous, Milizia gives a list in his life of Bernini. (Milizia, 'Vite degli Architetti'.)

BERNSTORF, JOHANN HARTWIG ERNST, COUNT VON, a younger son of Joachim Engelke, Baron Von Bernstorf, chamberlain to the elector of Hanover, was born at Hanover May 13, 1712. His education was conducted by the learned Keysler, and in his company he travelled through the principal states of Europe. Having visited Denmark, he obtained from Christian VI., in 1732, the appointment of minister at the court of Augustus II., elector of Saxony and king of Poland. In 1737 he became envoy from Denmark to the Germanic diet at Ratisbon, and from 1744 to 1750 resided in France as Danish ambassador. In 1751 Frederic V. appointed him minister for foreign affairs, which office he filled till the ascendancy of Struensee in 1770, when he was dismissed, and retired to Hamburg, where he died, February 18, 1772. He was created a count in 1767 by Christian VII,

whom he accompanied on his travels in 1768. The principal event of his ministry was the accommodation of the differences between Denmark and Russia on the subject of Holstein-Gottorp. In 1762 war was threatened by Peter III. of Russia, but his death having averted the immediate danger, a treaty was negotiated by Bernstorff, which was finally concluded in 1773, by which Russia resigned all pretensions to Holstein, and received in exchange Oldenburg. It was by Bernstorff's advice that Fredric V. purchased the property of the Danish West India Company, and opened the trade in 1754. The main object of his policy was the preservation of peace, in conjunction with which he directed all his efforts to the promotion of commerce and manufactures, and the encouragement of literature. He bears the character of an able and upright minister, and his exertions for the abolition of feudal slavery reflect the highest honour both on his wisdom and humanity.

(*Materialien zur Statistike der Danischen Staaten*, vol. iii.)

*BERRY, CAROLINE-FERDINANDE LOUISE, DUCHESSE DE, the daughter of Ferdinand I., king of Naples and Sicily, was born at Naples November 5, 1798. She was married to the Duke de Berry (the second son of Charles X.), on the 17th of June, 1816. Her youth, her beauty, her southern temperament, re-animated the court, to which the grave and austere virtues of the Duchess of Angoulême had given a tone of gravity not popular in France. The Duchesse de Berry cultivated and patronised the arts, and devoted herself to the gaieties of the gay capital. Her present seemed all joy—her future all happiness. She had indeed by 1820 lost two children, but she had one daughter still. The Duke of Orleans, the elder brother of her husband, was dead; a throne was in immediate prospect. On Sunday, the 13th of February, on quitting the opera, her husband, while handing her to the carriage, was struck by the poniard of an assassin, and fell mortally wounded. On September 29, 1820, she gave birth to a son, who received at his birth the title of Duc de Bordeaux. During the three days of July 1830 the duchess displayed considerable courage and force of character; she desired to oppose the revolutionists by force, and offered to place herself in the midst of the troops, with her young son, to lead them on. She then accompanied Charles X. in his retreat at Holywood. The legitimist party were however active in France in favour of Henry V., as the Duc de Bordeaux was now named, and to support his claims organised plans for an insurrection in France. At length the duchess left Massa in Italy, whither she had accompanied her son, partly to be more uncontrolled in her projects, which were not approved of by Charles X. and the other members of his family, and landed on the night of August 28, 1832, a few leagues from Marseille. A movement was there attempted in her favour, but failed, and she hastened to La Vendée. She found friends in Brittany; they armed, and a civil war commenced. She was however betrayed by a converted Jew, who discovered the house at Nantes where she was secreted, in a hole behind a stove, only three feet and a half long by eighteen inches broad, and in which during the sixteen hours she had been shut up, her hands and her dress had been burned. She was confined in the castle of Blaye, but shortly afterwards she announced to the government of France that she had re-married. She was released in June 1833, and repaired with her husband, a son of the Prince of Lucchesi-Palli, to Sicily, in which retreat she still remains.

(*Nouvelle Biographie Universelle; Conversations-Lexikon*; G. Long, *France and its Revolutions*.)

BERRY, CHARLES FERDINAND D'ARTOIS, DUC DE [CHARLES X.]

BERRY, JEAN, DUC DE, Count de Poitou, Macon, Auvergne, and Boulogne, the third son of John II., king of France, was born November 30, 1340. In 1356 he fought valiantly with his father at the battle of Poitiers, and was afterwards one of the hostages given to England by the treaty of Bretigny in 1360. He visited his domains on more than one occasion, and on the death of King John he ultimately recovered his freedom in 1367. In 1381 the Duc de Berry assisted at the coronation of Charles VI., who, unfortunately for his country, re-appointed him governor of Languedoc. He had been appointed first in 1359, but had behaved so tyrannically that he had been removed. He now redoubled his oppressions, and in 1384 broke out the bloody revolt of the Jacquerie. The hordes were crushed by the government, and the discontents suffocated in blood. Charles VI. however investigated the causes of this insurrection, some of the agents of the misgovernment were punished, and the duke was for a time deprived of his office. In 1407, as uncle to the dukes of Orleans and Burgundy, he endeavoured ineffectually to reconcile those ambitious princes; but on the assassination of the Duc de Orleans, he joined the party called Armagnacs against that of the Burgundians. He subsequently endeavoured to dissuade Henry V. from invading France, sending the archbishop of Bourges for that purpose. Previous to the battle of Agincourt he opposed himself to the plan of the French beginning the contest, remembering Poitiers, and advised delay. On June 15, 1416, he died in his Hotel de Neale at Paris.

The Duc de Berry has left a memory redeemed from general execration by his patronage of learning and the arts. At Bourges, at Poitiers, and at other places he erected or adorned some of the finest buildings of the age. In his hotels at Paris he formed a collection of manuscripts, which was the germ of the most important collection now

possessed by France, and which even now offers to the antiquarian an inexhaustible source of riches.

*BERRYER, ANTOINE PIERRE, is the eldest son of Pierre Nicolas, a celebrated French pleader and parliamentary advocate, who died in 1841. Antoine was born in Paris January 4, 1790. He was sent at an early age to the college of Juilly, where he by no means distinguished himself as a student. On leaving the college he evinced a strong desire to enter into holy orders, but his father opposed his wishes, and prevailed upon him to study for the bar. He accordingly went through the law course, acquainted himself with the practice by attendance for some months at an attorney's office, and made his début at the bar at the age of twenty-one. In 1815 the young councillor, who inherited legitimism from his father, entered himself as a royalist volunteer, and repaired to Ghent. After the return of the Bourbons however, believing that the restoration could never be rendered secure but by moderation and by mercy, he hesitated not to undertake the defence of those generals who had followed Bonaparte to Waterloo. He was associated with his father, and M. Dupin the elder, in the defence of Ney. Some days after he defended alone generals Debelle and Cambronne. For the last he obtained an acquittal, after one of his most eloquent addresses; General Debelle was found guilty, but Berryer threw himself at the feet of the king, and obtained his pardon: for Ney he could effect nothing. In his pleading for Cambronne however he had ventured to assert that "it was the duty of a general to obey the government de facto, and the man to whom the treaty of Fontainebleau had preserved the title and rights of a sovereign." For these sentiments he was cited before the Council of Advocates by the procureur-général, who asked only for a simple warning, which was pronounced.

This did not prevent M. Berryer's independent course. In 1816 he scrupled not to attack violently the measures of the minister of police, at that time M. Decazes, whom he accused of having been the true cause of the insurrections at Lyon and Grenoble. He was also a consistent supporter of the liberty of the press, and gave his aid as a barrister to journalists of all parties. He also defended the proscribed exiles of 1815, and was engaged in the processes against the bankers Séquin and Ouvrard. Indeed at this period of his life his professional business appears to have been immense.

One of the founders of the Société des Bonnes Lettres, he prepared himself in some degree for the parliamentary career he had resolved to enter upon by delivering a course of political lectures, which were remarkably well attended. Having attained the required age, in 1830 he was returned by a large majority by the electoral college of Puy, in the department of Haute-Loire. His first display was an attempt to convince the chamber that the monarch was not compelled to choose his ministry from the ranks of the majority, when a majority had voted against Polignac, who would not resign. The display was brilliant, but in vain. Charles X. acted as though he had been convinced by the orator, but the revolution of July triumphed alike over the reasoning of the lawyer and the obstinacy of the monarch.

After this event the royalist party left the two chambers in a mass. M. Berryer alone intrepidly undertook to remain there as the champion of the fallen cause. He took up a position between the majority—the adherents of the Orleans government—and the opposition party, composed of many shades of opinion. He allied himself with neither; he carefully watched both; exposing their errors or giving them the benefit of his advice. Thus on August 7 he denied the right of the chamber to give a new constitution to France; but being defeated on this point, he took an active part in the revision of the charter of 1814, and always in favour of the enlargement of political rights. He also supported at later periods the right of an appeal to a jury in cases of offence by the press; the reduction of the tax upon newspapers; the extension of municipal franchises; and the election of the maires by the electors of the various communes. When Casimir-Perier in 1831 was urging his restrictive laws against the press on the ground of supporting good order, M. Berryer exclaimed, "You have sapped the base of order—you have unchained anarchy; principles overpower you; you must submit to the consequences." In 1831 also he defended the hereditary rights of the peerage in conjunction with Thiers, Guizot, Roger-Collard, and others. The abolition was however carried by a large majority.

When the Duchesse de Berry landed in France in 1832 M. de Berryer, as the organ of the legitimists in Paris, quitted his parliamentary labours, and arrived in the neighbourhood of the gallant woman on May 22nd. His efforts to dissuade her from an appeal to arms having failed, he resolved to quit France for a time. At Angoulême, on his way to Switzerland, he was arrested, conveyed back to Nantes, and placed in prison. La Vendée was then under military law, and Berryer was to have been tried by a court-martial on June 4, when a decree of the Court of Cassation arrived, remitting to the civil tribunals the trials of the insurgents. Cited before the Court of Assise at Blois, Berryer was at once acquitted.

In 1833 Berryer made an appeal from the tribune in favour of the enlargement of the Duchesse de Berry; in the same year he successfully defended Chateaubriand before the Court of Assise of the Seine; and also several journals which had written in favour of the claims of Henry V. In 1834 the government, having demanded permission of the chamber to prosecute two of its members for libel, Berryer defended his two associates, claiming their immunity as one of the consequences

established by the revolution of 1830. Berryer, though doubtless sincere in his principles, in all his speeches shows much of the advocate's readiness to avail himself of any plea that may serve his present purpose; there is consequently a strange inconsistency in the line of argument pursued by him on different occasions. It is not necessary however to track his parliamentary career. In 1834 he vehemently opposed the stringent law proposed by the Duc de Broglie's cabinet against all associations. In 1838, when in consequence of the attack of Fieschi on the king fresh restrictions were imposed on the press, although there was no proof that the attempt of the one had been excited by the other, Berryer was again a determined antagonist to the measure. In this year also he opposed, as incomplete, vicious, and premature, the law for the abolition of slavery. After the capture of Louis Napoleon at Boulogne, Berryer was employed to plead for him, and made an energetic though unsuccessful defence. In December 1843 he visited England to offer his solemn recognition of the Duc de Bordeaux, then residing in Belgrave-square; for which act he was severely censured by M. de Guizot, and could make but a feeble defence. He would have withdrawn from the chamber, only he began to foresee the danger in which the throne of Louis Philippe stood, and thought by remaining he might hasten its fall. The revolution of February 1848 came; he was named representative for the department of Bouches-du-Rhône, and took an active part in the proceedings in favour of his own cause. But he felt that France was not prepared to receive Henry V. He visited him at Wiesbaden, and then declared that the "Count de Chambord had no power to enter France but with the title that adhered to him—the first Frenchman." When by the removal of General Changarnier from his command the executive had broken with the majority, Berryer joined Thiers and the other Orleanists in opposing the pretensions of the president, though he evinced less personality. On the 2nd of December 1851 he was one of the few constituents who met to protest against the coup-d'état, and spoke boldly and resolutely. Since then he has not appeared in public except professionally.

(*Nouvelle Biographie Universelle*; Long, *France and its Revolutions*.)

BERTHIER, LOUIS ALEXANDRE, Prince of Wagram, was born at Versailles on November 20, 1753, the son of an officer of engineers, who gave him a good military education. He entered the army, and served with Lafayette and Rochambeau in the American war. In 1789, when major-general of the national guards, he favoured the flight of the Aunts of Louis XVI. He served under Lukner during the insurrection in La Vendée, and in 1796 was appointed chief of a division of the army in Italy under Bonaparte, who then, as first consul, commanded there; and when Bonaparte left he took possession of Rome in satisfaction of the death of General Duphot, and proclaimed a republic: in this campaign he attached himself to Bonaparte, who made a confidant of him. On the 18th Brumaire (November 1799) Berthier was one of the generals who joined Bonaparte in putting an end to the Directory; and was rewarded afterwards with the post of secretary of war. When Bonaparte became emperor he was still further advanced: in rapid succession he was created *marchal*, grand huntsman, chief of the first cohort of the legion of honour, sovereign prince of Neufchâtel, and was married to a niece of the king of Bavaria. These were his rewards: his services were also numerous. Berthier was at the battle of Austerlitz, December 2, 1805, and was left in command of the army when Bonaparte quitted the camp for Munich. In the campaigns against Prussia and Russia, ending with the treaty of Tilait, Berthier took a part, but was not in a prominent position in any of the great battles. On the renewal of the war with Austria in 1809, Berthier was appointed commander-in-chief until Bonaparte himself arrived. After the battle of Wagram Berthier was created Prince of Wagram on the field for his distinguished services. In the campaigns of 1812, 1813, and 1814, he acted under Bonaparte's eye as general quarter-master and chief of the staff. For these situations he had admirable capabilities, which Napoleon knew and appreciated; though he deemed him wholly unfit to command in chief. After the fall of his great leader and friend, Berthier evinced but little gratitude. He resigned the principality of Neufchâtel, and repairing to Louis XVIII. at Compiègne, made his submission, and was rewarded by being created a peer of France, a marshal, and a captain of the royal body-guards. Bonaparte, though utterly selfish himself, could not credit this selfishness in Berthier. He wrote to him from Elba explaining his views. Berthier never answered: he could neither make up his mind to risk his present fortune in the bold adventure of his old master, nor could he be faithful to his new patron by showing him the letter. On Bonaparte's return in March 1815, he endeavoured to remain neuter, and took refuge in Bamberg with his father-in-law. Here, on the 1st of June 1815, it is said, six men in masks entered his chamber, and threw him out of the window; another statement is, that looking out of the window on some Russian troops, proceeding to attack France, he threw himself out. It is at least certain that he was found on the pavement, so crushed, that he died immediately. (*Conversations-Lexikon*; *Nouvelle Biographie Universelle*.)

BERTHOLLET, CLAUDE LOUIS, a distinguished chemical philosopher, was born at Talloire, near Annecy in Savoy, on the 9th of December 1748. He commenced his studies at Chambéry, and completed them at the College des Provinces at Turin, an establishment in which many eminent persons have been educated. Having obtained

a medical degree, he soon afterwards went to Paris, where he continued chiefly to reside during the remainder of a long life devoted to the acquisition of knowledge.

Berthollet became acquainted at Paris with M. Tronchin, a medical practitioner of eminence and a native of Geneva, and through him obtained the appointment of physician to the Duke of Orleans; in this situation he studied chemistry with great assiduity and success, and soon made himself advantageously known by his 'Essays' on the subject. In 1781 he was elected a member of the Academy of Sciences; and a few years afterwards the Duke of Orleans procured for him the situation of government commissary and superintendent of dyeing processes, which had been occupied by Macquer. To this appointment chemistry was indebted for his work on dyeing, which contains a better account both of the theory and practice of the art than any which had before made its appearance.

At a meeting of the Academy of Sciences in 1785, Berthollet announced his belief in the antiphlogistic doctrines recently propounded by Lavoisier, and he was the first French chemist of any celebrity who did so. On one subject he, indeed, differed from this illustrious chemist, for he did not admit oxygen to be the acidifying principle; and the justness of Berthollet's views is now universally admitted. In this year he completed the discovery of the composition of ammonia, by following out the previous experiments of Priestley. He also published his first essay on dephlogisticated marine acid, now called chlorine, and proposed the use of it in the process of bleaching; an application which has been most extensively and beneficially adopted.

When the French revolution broke out, and France became involved in war, it was found necessary to obtain, if possible within the limits of the French territories, many of the requisites for carrying on war, which had previously been imported. Berthollet accordingly visited almost every part of the country, for the purpose of pointing out the means of extracting and purifying saltpetre to be used in the manufacture of gunpowder; he was also employed with other men of science in teaching the processes of smelting iron and converting it into steel. In the year 1792, being appointed one of the commissioners of the Mint, he introduced considerable improvements into the processes employed in it. In 1794 he was made a member of the commission of agriculture and arts, and professor of chemistry at the Polytechnic and Normal Schools.

When the Institute was organised in 1795, he became an active member of it, and in the following year he was appointed by the Directory to proceed, in company with Monge, to Italy, in order to select works of science and art to be sent to the French capital. On this occasion he became acquainted with Bonaparte, which led to his joining the expedition to Egypt, and the subsequent formation of the Institute of Cairo, the memoirs of which body were printed in one volume at Paris in the year 1800.

Berthollet in conjunction with Lavoisier, Guyton de Morveau, and Fourcroy, planned and proposed a new and philosophical chemical nomenclature. This, even with all the errors and omissions necessarily attendant upon so new an attempt, has been of essential service to chemical science, and reflects much honour upon its authors. Berthollet was the author of more than eighty memoirs, some of the earlier of which were inserted in the memoirs of the Academy; his later memoirs are generally printed in the 'Annales de Chimie,' 'Journal de Physique,' and the 'Mémoires de Physique et de Chimie de la Société d'Arcueil,' so called from the place in which Berthollet lived, at whose house the sittings were held.

Some of the first memoirs which he published were on sulphurous acid, on the volatile alkali, and the decomposition of nitre; in these he adopted, and for some time strenuously defended, the phlogistic theory. In a paper on soaps, he showed that they are chemical compounds, in which the oil, by combining with the alkali, acts the part of an acid. In 1785, following and extending the experiments of Priestley, he proved that ammonia is a compound of three volumes of hydrogen gas, and one volume of azotic gas. About the same time he read a paper on the dephlogisticated marine acid, as it was called by Scheele its discoverer, on which occasion he renounced the doctrine of phlogiston; in his experiments on this supposed acid he found that water impregnated with it, when exposed to light, lost its green tint, gave out oxygen gas, and became common marine acid. This experiment seemed satisfactorily to prove, that dephlogisticated marine acid was composed of oxygen and muriatic, then called marine acid; Berthollet accordingly gave it the name of oxygenised muriatic acid, shortened by Kirwan into oxymuriatic acid. In this experiment however the agency of water was not taken into the account, and the incorrectness of Berthollet's opinion has been fully demonstrated by the experiments of Davy, Gay-Lussac, and Thenard; the name of chlorine is now given to this body. In his essay on sulphuretted hydrogen, in 1778, he showed that this gas, though containing no oxygen, possessed acid properties; and in 1787, in an essay on prussic acid, he further proved the same fact, determining, by an analysis attended with great difficulties, that this acid contained no oxygen, and consequently exhibited an additional proof that oxygen was not, as Lavoisier had supposed, the acidifying principle.

Berthollet was also the discoverer of the ammoniuret of silver, generally called fulminating silver; and he first obtained hydrate of

potash in a state of purity, by dissolving it in alcohol. His experiments on the sulphurets and hydro-sulphurets contributed to elucidate an obscure part of chemistry, but they were not complete, because the nature of the fixed alkalies, then unknown, is involved in the question.

In 1803 Berthollet published his work entitled 'Essai de Statique Chimique,' in which he opposes the views of Bergman on the subject of chemical affinity. Although Berthollet's experiments, in some degree, modify the conclusions of Bergman, they by no means disprove them; and his opinions, though supported with great ingenuity, both of reasoning and experiment, have not made many converts. Sir H. Davy, in his 'Elements of Chemical Philosophy,' p. 117, has given an excellent synopsis of the peculiar views of Berthollet, and has clearly shown that his reasonings are unsupported, except by facts which are better explained on different principles.

In a controversy which Berthollet had with Proust, he maintained an opinion which now seems too extraordinary ever to have been broached, that bodies are capable of combining in all proportions. The discussion was carried on with great vigour but equal courtesy on both sides, and though the ingenuity with which Berthollet sustained his views was greater than most persons could have brought to their support, it is now universally admitted that his ideas were totally inaccurate, while those of Proust have acquired fresh proof from the doctrine of definite proportions.

Upon his return from Egypt, Berthollet was nominated a senator by the First Consul; and afterwards received the distinction of grand officer of the Legion of Honour, grand cross of the order of Re-union, and under the Emperor he was created Count; after the restoration of the Bourbon he was created a peer of France. The advancement to these offices produced no change in the manners of Berthollet. Of this he gave a striking proof, by adopting, as his armorial bearing (at the time that others eagerly blazoned some exploit), the plain unadorned figure of his faithful and affectionate dog. He was no courtier before he received these honours, and he remained equally simple and unassuming, and not less devoted to science, after they were conferred.

The latter years of his life were embittered by the misconduct and suicide of his son, M. Amodée Berthollet, who had distinguished himself by his chemical researches. In 1822 he was attacked by a slight fever, which left behind it a number of boils: these were soon followed by a gangrenous ulcer of uncommon size. Under this he suffered for several months with surprising fortitude. He himself, as a physician, knew the extent of his danger, felt the inevitable progress of the malady, and calmly regarded the slow approach of death. At length, after a tedious period of suffering, in which his equanimity had never once been shaken, he died on the 6th of November, when he had nearly completed the seventy-fourth year of his age.

BERVIC, CHARLES CLEMENT BALVAY, the most distinguished engraver of France during the French revolution, was born at Paris in 1756. He was the pupil of J. G. Wille, and in 1784 was elected a member of the French academy of painting. A large full-length portrait of Louis XVI. which he engraved in 1790, from the picture by Callet, is one of the finest engravings of the kind that has been produced. It is distinguished for excellent drawing, extreme softness of tone, and a true effect of colour, but is rather defective in force. After the execution of the king, Bervic, wishing to escape suspicion, and at the same time preserve the plate, cut it in half, thus attaining both objects. The half plates were reunited after the restoration, and excellent impressions were again taken from it; but the earlier impressions are much more valued, and command very high prices. Müller of Stuttgart engraved the same picture. Other masterpieces of Bervic's graver are the Rape of Deianira, and the Education of Achilles, after Guido and Regnault; La Demande Acceptée, and Le Repos, after Lépicié; and the ancient group of the Laocoon. The state of his health obliged him some years before his death to give up the practice of engraving, and he confined himself to teaching the art. He died in 1822. He was a member of the French Institute, and Chevalier of the order of St. Michel, of the Légion d'Honneur, and of the Réunion. (Huber, *Manuel des Amateurs*, &c.; Bartsch, *Peintre-Graveur*; Joubert, *Manuel de l'Amateur d'Antiques*; Gabet, *Dictionnaire des Artistes*, &c.)

BERWICK, JAMES FITZJAMES, DUKE OF, a natural son of James, duke of York, afterwards James II. of England, by Arabella Churchill, sister of the great duke of Marlborough, was born at Moulins in the Bourbonnois, August 21, 1670. He was educated in France, and in 1696 served in the Austrian army at the siege of Budá. In 1697 he was created Duke of Berwick, and received the order of the garter. Having returned to England after the campaign of 1697, he received several important military appointments.

On the breaking out of the revolution of 1688, the Duke of Berwick exerted himself to check its progress, and afterwards accompanied the king on his retirement to France. In 1689 he served in the expedition to Ireland, undertaken for the restoration of James II., whence he returned to France in 1691. Having entered the French service, he was promoted to the rank of lieutenant-general in 1693. In 1696 he was sent to England to negotiate with the Jacobite party in England, but speedily returned without success. In 1703 he was naturalised as a subject of France; and in the beginning of the following year was appointed to the command of the French forces in Spain. After having

essentially served the cause of Philip V. by his military skill, he was recalled through court intrigue at the end of the campaign of 1704. In the beginning of 1706 he was made a marshal of France, and was again sent to command in Spain, where in 1707 he won the decisive battle of Almanza, against the Earl of Galway and the Marquis de las Minas, immediately after which Philip V. created him a grandee of the first class, by the title of Duke of Liria and Xerica. Having served on the Rhine and in Flanders in 1708, he was sent in 1709 to command in Provence and Dauphiny; his successful defence of this frontier against the superior force of the Duke of Savoy, is the chief foundation of his military fame, and has been considered a masterpiece of strategy. During the remainder of his life he was constantly employed in important commands, with the exception of the period from 1724 to 1733, during which he lived in retirement. He was killed by a cannon ball at the siege of Philippsburg, June 12, 1734.

The Duke of Berwick was twice married; first in 1695, to a daughter of the Earl of Clanricarde, who died in 1698. By her he had one son, who succeeded to his titles and estates in Spain. His second wife was a niece of Lord Bulkeley. In 1709 he was created a duke and peer of France, with remainder to his children by her. In military reputation, particularly for the conduct of defensive war, the Duke of Berwick stands high among the generals of his period. Both his public and private character are represented by Montesquieu as deserving of the highest panegyric. His memoirs down to the year 1716, written by himself, with a continuation to his death by the editor, and a sketch of his character by Montesquieu, were published at Paris in 1778.

BERZELIUS (or BERZEL), JÖNS JACOB, one of the most distinguished of modern chemists, was born August 20th 1779 at Wätersunda, a village near Linköping, in East Gothland. Beyond the fact that he received the elements of learning from his father, who was parish schoolmaster—a functionary of some consideration in Sweden—and who died while his son was yet a boy, we know nothing of his early years. At the age of seventeen the youth entered on the study of medicine at the university of Upsal, and attended the dull lectures on chemistry delivered by Afzelius and Ekeberg. So little care was at that time taken to render scientific instruction clear to the mind, that Berzelius had to discover and investigate facts and draw conclusions for himself, and soon became remarkable for his diligence and discernment. As an instance of the way in which he was initiated into chemical manipulation, he used laughingly to relate in after life:—"Afzelius first gave me sulphate of iron to calcine in a crucible, for the preparation of colcothar. 'Any one may do work of this kind,' I replied; 'and if this be the way you are to teach me, I may as well stay at home.' 'A little patience,' answered the professor, 'your next preparation shall be more difficult.' On the next occasion I got cream of tartar to burn, in order to make potass; which so disgusted me, that I vowed never to ask for any further employment." But he continued to attend notwithstanding his vow, and soon frequented the laboratory every day, although by the rules pupils were entitled to admission but once a week, his masters offering no opposition. Ekeberg was however vexed at times that the young student pursued his tasks in silence, asking no questions. "I preferred," said Berzelius, "to endeavour to instruct myself by reading, meditating, and experimenting, rather than question men without experience, who gave me replies, if not evasive, at least very little satisfactory on the subject of phenomena which they had never observed."

In 1798, after two years' study, he left Upsal, and engaged himself as assistant to the physician-superintendent of the mineral springs at Medevi, a watering-place much resorted to by the Swedes. Here with his habitual diligence he analysed the waters, and in conjunction with Ekeberg published a paper embodying the results. This was the first of the long series of papers that remain to illustrate his fame.

In 1804 Berzelius returned to Upsal, and took his degree of Doctor in Medicine; and soon after published his 'Physical Researches on the Effects of Galvanism on Organised Bodies,' a work which exhibits much of his sagacious insight and painstaking. Davy, who was born in the same year with the illustrious Swede, had made known his experiments; and Berzelius, taking up the subject, then a wonder to scientific men, materially widened his applications. His growing reputation gained for him, on his going to reside at Stockholm in 1805, the post of assistant to Sparrmann, professor of medicine and botany, who had sailed as naturalist in Cook's second voyage of discovery. The emoluments were so scanty that Berzelius had at times to practise medicine to eke out his resources. In 1806 he succeeded to the chair, and in the same year, jointly with Hisinger, he commenced the 'Afhandlingar i Fysik, Kemi, och Mineralogie,' to which, during the twelve years of its existence, he contributed forty-seven original papers. This periodical was at once translated into German, and subsequently into French, and generally prized for its trustworthy elucidation of chemical principles. This however was but a small part of what Berzelius undertook: he set to work to revise the labours of his predecessors, accepting no conclusion that did not admit of the clearest demonstration. His skill as an analyst is described as "consummate," and when Dalton and Davy put forth their views he, by innumerable analyses, established the laws which regulate chemical combinations, and reduced them to a form so simple as to give them a twofold value. "When these laws were once well ascertained," says an eminent foreign savant, "it became

possible to control the results of analyses—even to foresee a great number of combinations then unknown—and to carry into every operation an accuracy previously thought altogether unattainable.”

By his elaborate examination, beginning with the salts and going through the whole range of elements, including the products of organised existence, Berzelius anticipated Dalton in some of his conclusions, and afterwards found a perfect agreement between his results and those of the Manchester philosopher. His knowledge of the laws of definite combinations enabled him to elucidate the nature of minerals, and to show at the same time, by the composition of the minerals, the universality of the laws. He helped indeed to bring the atomic theory to perfection, and to introduce it into science. He framed moreover an electro-chemical theory, and published ‘Lectures on Animal Chemistry,’ a work filled with rare proofs of original research and clear perceptions on a branch of science then least understood. On the publication of these lectures the Swedish government made him a grant of two hundred dollars a year, to enable him the better to prosecute his labours. In 1807 he joined with seven leading members of the profession in establishing the Medical Society of Sweden, now a flourishing institution; and in the following year he was admitted a member of the Royal Academy of Sciences of Stockholm. In 1810, being then at the age of thirty-one, he was elected President of the Academy—a striking proof of the estimation in which he was held by his colleagues.

Berzelius visited England in 1812, and while here learned how prelections could be made really interesting as well as instructive by attending Dr. Marcet's lectures at Guy's Hospital. In conjunction with Dr. Marcet he wrote a paper entitled ‘Experiments on the Alcohol of Sulphur, or Sulphuret of Carbon,’ which was published in the ‘Philosophical Transactions’ for 1813; and in the same year he was elected a foreign member of the Royal Society.

On his return to Stockholm Berzelius at once changed his style of lecturing, and with the happiest results. His dry readings became living discourses, illustrated by experiments, of which he greatly multiplied the number suitable for public exhibition by his quick imagination. Men whose names have since become famous attended his teachings. In 1815 he was made Chevalier, and afterwards Commander of the order of Wasa; and in 1818 he was chosen perpetual Secretary of the Academy, which distinguished post he held for the rest of his life. In the same year, at the coronation of Charles-John, he was ennobled with permission, contrary to custom, to retain his name. In 1821, at the instance of the Academy, he commenced that series of annual reports on the progress of chemistry and physics, which, while contributing materially to the advancement of those sciences, confirmed and heightened his own reputation. Speculative philosophers charged him with jealousy and envy, because of his intolerance of unsubstantial theories. No theory was ever accepted or started by him that was not supported by a solid basis of facts. If “too cautious,” as was often said, he studied but the interests of science; and if jealous, it was for chemistry, and not for himself. Regarding himself as a vidette ever on duty, he warned and alarmed whenever the occasion required, and confident in integrity, delivered his opinions with unqualified freedom. So faithful a censor will not be easily replaced.

In the hands of Berzelius the blowpipe became a most important instrument in the analysis of inorganic substances. A translation of his treatise on the subject appeared in English in 1822—‘On the Use of the Blowpipe in Chemical Analysis, and the examination of Minerals.’ There was scarcely a question that he did not bring to the test of experiment, and reduce to its proper place in science, as may be seen in his great work ‘Lehrbuch der Chemie,’ which has gone through five editions, and as many translations. The last was published at Paris in six volumes octavo in 1845-50.

In 1832 Berzelius resigned the professorship which he had held for twenty-six years; but still kept on with his scientific labours. He married about this time, and on the day of his wedding the king wrote to confer on him the dignity of ‘Freiherr,’ or Baron, observing that, “Sweden and the world were the debtors of a man whose entire life had been devoted to works as useful to all, as they were glorious to his native country.” Subsequently he had the further honour of receiving the Grand Cross of the Royal Swedish order of the Polar Star. The directors of the Swedish iron-works awarded him a pension in acknowledgment of his eminent services to their branch of industry. And in 1836 the Royal Society of London showed their sense of his merits by giving him their Copley Medal.

So the life of Berzelius flowed on in a tranquil current. He enjoyed all the honours his native land could give, had the satisfaction of seeing his name enrolled among the members of nearly all the scientific societies of the world, more than 100, and of knowing that foreign governments recognised his worth. As he approached the age of fifty his sight began to fail, and his memory to lose somewhat of its power. Infirmities now increased on the philosopher, whose health had never been robust. He was seized with paralysis of the lower extremities; but retained the serenity of his mind till death approaching, as one has said, “with slow steps, as a messenger who regretted his errand,” closed his career on the 1st of August, 1848. His death was felt as a national calamity, and the scientific societies of his native land wore mourning for two months in respect for his memory.

BESSA'RION, JOHN, was born at Trebizond, on the south-east coast of the Euxine, in 1389, or, according to Bandini, who has written his life (4to, Rome, 1777), in 1395. Having removed to Constantinople he devoted himself to study under George Chrysoococes and other eminent teachers, and while yet quite young entered the strict monastic order of St. Basil. He passed twenty-one years in a monastery in the Peloponnesus, where he studied under the philosopher George Gemistus Pletho, from whom he acquired that admiration for Plato which he retained to the end of his life. In 1433 was held the council of Ferrara, for the purpose of effecting a union between the Greek and Latin churches, and so great was the reputation of Bessarion for learning and talent, that he was selected by the emperor John Palaeologus to accompany him as one of the conductors of the conference on the part of the Greeks, and before he set out was raised to the dignity of archbishop of Nicaea. Both at Ferrara and after the council had, on account of the plague, been removed to Florence, Bessarion earnestly exerted himself in promoting the union, which was agreed to in the year 1439. After the close of the council he returned to Constantinople, but finding himself an object of popular enmity on account of his conduct at Ferrara and Florence, and having in the end of the same year been raised to the cardinalate by Eugenius IV., he settled in Italy. Here he devoted himself to study, the patronage of learned men, and the collecting of books and manuscripts, which he afterwards, in the year 1463, presented to the Venetian senate, and which formed the basis of the celebrated library of St. Mark. Pope Nicholas V. conferred on him the archbishopric of Siponto. In 1449 that pontiff created him cardinal bishop of Sabina, and in the same year translated him to the see of Tusculum or Frascati. In 1463 Pius II. conferred on him the empty title of Patriarch of Constantinople.

In the reign of Nicholas V. Bessarion held for five years the office of legate at Bologna, the duties of which he discharged with much applause. He was also employed on several embassies, the last of which, undertaken for the purpose of reconciling Louis XI. of France and the Duke of Burgundy, is said to have occasioned his death through vexation at the insulting behaviour of the King of France. On his way back to Rome he died at Ravenna in 1472. His works on various subjects are numerous; some of them have been published, others exist only in manuscript. The most celebrated are his Latin translation of the ‘Memorabilia of Xenophon;’ that of the ‘Metaphysics of Aristotle;’ and his treatise ‘Contra Calumniatorem Platonis,’ first published in 1469. This is a controversial tract written against George of Trebizond, who had endeavoured to exalt Aristotle by deifying Plato.

BESSEL, FRIEDRICH WILHELM, was born at Minden on the 22nd of July 1784. His father was a civil officer (justizrath) under the Prussian government; his mother a clergyman's daughter; and there being a family of nine children to rear on but narrow means, the future astronomer received only an ordinary education. Among his earliest manifestations was a dislike of classical literature, and a love for arithmetic. His quickness in calculation led to his being articled at the age of fifteen as clerk in a mercantile house at Bremen. Here he showed himself diligent to fulfil the duty that lay immediately before him, whatever it might be; and this remained his especial characteristic. The hope of being offered the post of surcargo on a foreign voyage was then his stimulus; and to qualify himself for the responsible office he began to study French and Spanish, and Hamilton Moore's old work on navigation. Dissatisfied with the rules and processes laid down for nautical reckoning, he sought for better information in a popular treatise on astronomy, and finding therein the means for overcoming his difficulties, he pursued the study with eagerness, till ignorance of mathematics brought him to a stand. Regarding the check as a call for greater exertions, he betook himself to a course of mathematical reading, and so interested did he become in this new study, that all his spare hours, chiefly in the night, were devoted to it. There was no longer the same charm in commercial pursuits, or in the hope of a voyage. And now appeared a trait that marked his character through life—turning theory or knowledge to positive and practical uses. With a rude wooden sextant, made by a carpenter, and a common clock, he began to make time-observations; and having observed the occultation of a star by the moon, he got therefrom, to his great joy, an approximate latitude of Bremen. This was one of the successes that gladden the heart of the student, repay his toil, and animate him to renewed exertions.

From this time his progress in astronomical studies was surprisingly rapid. While still a clerk in a counting-house, he had formed designs of original inquiry, such as are expected only from veterans of science. Harriott's and Terporley's rough observations of the comet of 1607 had been found by Baron Zach, while searching the collection of Harriott's papers in the possession of the Earl of Egremont, and these being the first instrumental observations of that comet—since known as Halley's—their reduction was a desideratum of first-rate importance. Bessel, when in his 20th year, undertook the task, and executed it in so masterly a manner that Olbers, to whom he communicated the results, foreseeing his future eminence, praised him in the warmest terms, and sought to enlist him in the astronomical ranks. The reductions—Bessel's first published work—appeared in Zach's ‘Monatliche Correspondenz,’ and was speedily followed by a

theoretical paper of great merit, 'On the Calculation of the True Anomaly in Orbits nearly Parabolic,' the beginning of a long series of contributions to the German scientific periodicals. "So expert had he become in cometic calculations," says one of his biographers, "that Olbers, having placed in his hands, on the night of the 1st of November 1805, four observations of the comet of that year, he returned them to him the next morning, with the elements, whose calculation had occupied him only four hours."

Bessel faithfully served his term of seven years; but no sooner was he free than, abandoning all pursuit of a commercial life, he, recommended by Olbers, succeeded Harding as assistant to Schröter at Lilienthal in 1806. He was now an astronomer to all intents and purposes; and well did he justify the anticipations of his friends. Not many years elapsed before his name stood among the foremost of modern astronomers.

One of his first tasks at Lilienthal was a series of observations on the sixth, or Huyghenian satellite of Saturn, with a view to determine the mass of the planet and ring, on which he wrote an able and elaborate paper (published in the 'Königsberger Archiv für Naturwissenschaften'), discussing all the phenomena of attraction and the disturbing causes. It formed a subject for examination in after years, when more perfect instruments were available. He observed also the comet of 1807, by which, on the publication of the elements with an examination of the perturbations, in 1810, he gained the Lalande prize of the Academy of Sciences at Paris.

Bessel was one who cared little for accumulating observations without getting from them some direct practical result. He says of himself, in the preface to his 'Untersuchungen,' "that he at no time felt any especial predilection for one rather than another particular branch of astronomical occupation; but that one idea was continually present to his mind—that of always working up to an immediate and definite object." He held, that an observer who "failed to deduce actual results from observations, with a distinct view to the improvement of knowledge," neglected an essential condition of success and usefulness; and his whole life exemplified his conviction.

The king of Prussia having resolved to establish an observatory at Königsberg, Bessel was appointed director in 1810, and removing thither, he superintended the building and the mounting of the instruments, fulfilling at the same time the associated duties of professor of astronomy and mathematics in the university. The establishment, which was finished in 1813, remains no less a monument of his skill and earnestness than of the munificence that founded it amid the distractions of war. Observations were published in the same year, and have been continued ever since with incalculable benefit to practical astronomers.

Settled in a congenial home, Bessel married. His wife was daughter of Professor Hagen: he had by her one son and two daughters. And now, what he had done for the comet observations of 1807, he—also at Olbers' suggestion—undertook for Bradley's Greenwich observations, which, first published in 1805, had been but little regarded by the astronomers of the day. He had begun the task of digestion and reduction in 1807, and applying himself to it as his numerous avocations admitted, brought it to a close in 1818. The results of this long-continued labour have been for many years before the world in a folio volume, entitled 'Fundamenta Astronomiæ.' This work, published when the author was in his thirty-fourth year, is of such a nature that even grave philosophers can scarcely speak of it in sober terms; and it is especially interesting to Englishmen, being based on the twelve years' observations of Bradley. The book indeed cannot be over-praised. In the words of a scientific report—"Besides elaborate determinations of all the principal elements of the reduction, the errors of the instruments, the height of the pole, refraction, parallax, aberration, precession, proper motion, it contains a catalogue of the mean places of 3222 fixed stars, observed between 1750 and 1762 with the best instruments in existence at that time, and reduced to the epoch of 1755, with a precision and accuracy of which there was no previous example. It now furnishes astronomers with the best existing means of determining all those data which can only be deduced from a comparison of observations made at considerably distant intervals of time, and may be considered in fact as having laid the foundations of the principal improvements which have been made in astronomy since the date of its publication." Schumacher's noteworthy remark, "One may almost assert that one exact and able calculator is capable of doing better service to astronomical science than two new observatories," in this case found its verification.

Bessel's reputation was established. In 1822 he was elected a foreign member of the Astronomical Society of London, and three years later of the Royal Society; and the scientific societies on the continent hastened to enrol him among their associates. The king of Denmark conferred on him the order of the Dannebrog; and from his own sovereign, who through life was his steady friend, he received the order of the Civil Merit and of the Red Eagle, with the title of Privy Councillor; and the Berlin Academy awarded him their prize for his paper on the precession of the equinoxes.

Bessel's labours have been so numerous that anything more than a bare enumeration of them is scarcely possible. He improved the method of finding longitudes. He determined the length of the seconds' pendulum at his own observatory, and so perfectly, as to establish an

epoch in the history of pendulum experiments. He showed that in all former observations an essential cause of error had been overlooked, namely, the mass of air dragged by the pendulum in its oscillations; and that the amount of consequent disturbance would have to be calculated for every pendulum. He investigated all possible causes of error in astronomical instruments, leaving nothing unaccounted for, till he surpassed all his contemporaries in his knowledge of the theory of instruments. He was employed to determine the Prussian standard of length; and in connecting the geodetical surveys of Russia with those of Prussia, and of the west and south of Europe; and displayed in these, as in his other labours, rare ingenuity in devising new methods and avoiding causes of error. At the same time he measured an arc of the meridian of his own observatory. Then, as was his habit, taking the whole subject into view, he investigated the surveys of the British government in India and elsewhere, and of the French from the Belgian frontier to the Mediterranean, shrinking from no toil that might aid in the accomplishment of his object. An error made in the French triangulation had been calculated and allowed for by four independent geometers, but Bessel, not satisfied with this, "actually recalculated the whole of the work by his own method, producing a result agreeing with the mean of the four determinations alluded to within a fraction of a toise." In 1837 he began and carried on for three years a series of observations on the star 61 Cygni, to determine if possible the annual parallax of a fixed star—a task which had been the opprobrium of science. Thanks to his marvellous skill and delicacy of perception, he ascertained the fact; and though the amount of parallax is almost inconceivably small, only 31-100ths of a second, astronomers agree in considering it as demonstrated. By observations of other fixed stars, Sirius and Procyon, he "thought himself authorised to announce the want of uniformity in their proper motions as a positive astronomical fact." And he threw out a speculation as to the cause, namely, that the stars in question are double stars, of which one is not luminous: hence we see the disturbances, but not the disturber.

A more trustworthy guide than Bessel could not be followed: to his example the present excellence of astronomical science in Germany is due. He was a copious writer; the more remarkable, as his writings exhibit proofs of as much profound research, as of variety of attainments. His 'Tabula Regiomontana,' which may be regarded as a supplement to the 'Fundamenta,' &c., appeared in 1830. Nearly two hundred papers, neither short nor unimportant, in the 'Astronomische Nachrichten,' bear his signature; and others are to be found in the 'Abhandlungen der Berlin Academy,' and in scientific journals, some of which are named above. He published also two volumes of 'Astronomische Untersuchungen,' and, as is said, left a third in preparation.

Bessel visited England in 1812, and was received and honoured in a way accordant with his desert. There is reason to believe that on his return he intended to investigate the problem which, in the hands of Adams and Le Verrier, led to the discovery of Neptune. The preliminary reductions were made: but grief over the loss of his son, a young man of great promise, who died in 1811, and the approaches of disease of a very painful nature upon the astronomer himself, stayed his inquiring spirit. His sufferings became severe, caused by a fungous growth in the abdomen: he died on the 7th March 1846, at the age of sixty-two.

BESSIÈRES, JEAN-BAPTISTE, was born at Preissac, near Cahors, in the department of Lot, on August 6, 1768. In 1792 he served for a few months in the constitutional guard; and on the disbanding of this body, in November of the same year, he entered as a private in a cavalry regiment. His valour secured his promotion step by step, during his service with the army of the Moselle. Passing into the army of Italy he attracted the favourable notice of Bonaparte. At the battle of Roveredo, September 4, 1796, he so distinguished himself that he was appointed a lieutenant-colonel on the field. Created brigadier-general in 1798, he took part in the campaign in Egypt. On his return to France with Bonaparte, he was comprised in the new organisation of the army of Italy; and receiving a command of cavalry, made the last determined charge which decided the battle of Marengo. On July 18, 1800, he became general of brigade, in 1802 general of division, and in 1804 marshal, and chief of the third cohort of the legion of honour. In the war with Austria in 1805, Bessières marched to Vienna with the imperial guard, and by a skillful attack defeated Kutusoff with 6000 Russians, at Olmütz, in November. At the battle of Austerlitz also he contributed greatly to the success of the day. At Jena, at Friedland, and at Eylau he showed equal skill.

The scene of his operations was then changed. In 1808 he was sent to command in Spain a division of 18,000 men, which occupied the province of Salamanca. On arriving he found that General Cuerta had posted himself between Valladolid and Burgos, so as to cut off the communication of Madrid with France. The danger was imminent, and he ordered an instant attack. After six hours of severe conflict, the Spaniards were defeated, with a loss of 900 killed, 6000 prisoners, their artillery, and camp equipage. After this victory Napoleon exclaimed that Bessières had placed his brother on the throne of Spain. On December 4, he was at the capture of Madrid, and then followed the routed remains of the army of Castanos. For these services he was created Duke of Istria in May 1809; and then

proceeded to the grand army in Germany to take the command of a cavalry division, at the head of which, at the battle of Esslingen, on July 6, he overthrew the division of the Austrian general Hohenzollern.

In the expedition to Russia, Bessières was chief commander of the cavalry of the guard. On the opening of the campaign in Germany in 1813, he received the command of the whole of the French cavalry. On the morning before the battle of Lützen he was desirous of reconnoitring the field from the defile of Rippach. He was on foot, and advanced by the side of the skirmishers, with his usual bravery; the enemy began to withdraw, when a bullet pierced his breast, and at once put an end to his life. His death was not made known at first, in order not to dispirit the army.

(*Conversations-Lexikon; Biographie Universelle.*)

BETHAM, SIR WILLIAM, was born in 1779 at Stradbroke in Suffolk. His father was the Rev. William Betham, author of 'Genealogical Tables of the Sovereigns of the World,' folio, 1795, and of a 'Baronetage,' in 5 vols. 4to, published in 1801-5. Although young Betham appears to have inherited his father's tastes, he had to carve out his own career, having been placed by his father as apprentice to a printer in London. His first literary employment was in the revision of the 3rd and 4th volumes of Gough's edition of Camden's 'Britannia.'

In 1805 he went to Dublin as clerk to Sir Charles Fortescue, Ulster king of arms. A few years later he became the deputy of Sir Charles; and he succeeded him as Ulster king of arms in 1820. Mr. Betham was appointed Genealogist of the Order of St. Patrick in July 1812, on which occasion he was knighted. He also received the appointment of Deputy Keeper of Records at Dublin, an office in itself of little emolument, but which placed under his control a large number of records, of which he availed himself to form an immense collection of historical and genealogical references, extending to several hundred volumes, which has since served as an invaluable store-house in family, historical, and legal inquiries. Sir William also formed an index to the names of all persons mentioned in the wills deposited at the Prerogative Office, Dublin, a task which occupied a considerable portion of his time from 1807 to 1823, and extended to 40 large folio volumes. Sir William was likewise a diligent collector of old manuscripts connected with Irish history and antiquities: his collection was purchased by the Irish Academy in 1851.

Sir William Betham was elected in 1825 a member of the Irish Academy, and soon after became its foreign secretary, which office he held till 1840, when he resigned it in consequence of the council refusing admission in the 'Transactions' of the society to some of his philological speculations. He was a zealous but credulous antiquary, and some of his archaeological and philological speculations were of a very singular but wholly untenable character. For a long series of years he devoted himself to the investigation of primeval Irish, or rather Celtic, antiquities, and he fancied that he had discovered traces of the connection of the Celtic races with several of the most remarkable nations of antiquity. His first separate antiquarian publication, 'Irish Antiquarian Researches, or Illustrations of Irish History,' 1826-27, contains many of his peculiar views; but they are more fully developed in his two principal works of this class, the titles of which will sufficiently indicate the character of his notions: the first of these was entitled 'The Gael and Cimbri; or an Inquiry into the Origin and History of the Irish, Scots, Britains, and Gauls, and of the Caledonians, Picts, Welsh, Cornish, and Bretons,' 8vo, 1834; but the full expansion of his opinions was not arrived at till some eight years later, when appeared his 'Etruria Celtica, Etruscan Literature and Antiquities Investigated; or the Language of that People compared and identified with the Ibero-Celtic, and both shown to be Phœnician,' 2 vols. 8vo, 1842. He also contributed numerous papers on Irish antiquities to the 'Transactions of the Irish Academy,' which have their value unfortunately greatly lessened by his strange want of critical discernment. Sir William was elected a Fellow of the Society of Antiquaries, London, in 1825, but only two or three papers by him were printed in the 'Archæologia.'

In his own proper line of research Sir William was a far more trustworthy guide. Besides several genealogical memoirs, and a valuable work on 'Parliamentary and Feudal Dignities,' Sir William published in 1834 an able and learned treatise on 'The Origin and History of the Constitution of England, and of the Early Parliaments of Ireland.'

For many years before his death Sir William occupied a prominent place in the general and literary society of Dublin; and he was looked up to as a leader in most of the religious and charitable as well as the literary and scientific movements in the Irish metropolis. Kindly and courteous to all who sought his advice or assistance, and always ready to place his stores at the service of the historical or antiquarian inquirer, his death, though at a ripe old age, was generally regretted. He died at Dublin, October 23, 1853, aged seventy-four.

(*Gentleman's Magazine*, 1853.)

BETHLEN-GABOR, prince of Transylvania, and king of Hungary, was born about 1580. He was the descendant of a noble family in Upper Hungary, possessing also large estates in Transylvania, and which had adopted the Protestant faith. During the troubles which distracted the country under the governments of Sigismund and

Gabriel Bathori, Bethlen formed a party among the magnates of the country; and, on the death of the Bathoris, with the aid of the Turks, assumed the rank of prince of Transylvania in 1613. Austria was at that time in no condition to withstand his pretensions; and when, in 1619, the Bohemian states also rose against Austria, Bethlen entered into a treaty with them, entered Hungary, took Presburg, menaced Vienna, and caused himself to be elected king of Hungary on 25th August 1620. Austria however recovered herself, and Bethlen concluded a peace with the emperor Ferdinand, by which he surrendered Hungary, gave up the title of king, and received in return the town of Kaschau, seven Hungarian counties, and the Silesian principalities of Oppeln and Ratibor. In 1623 he again attacked Austria, and advanced to Brünn in Moravia with 60,000 men. Bethlen-Gabor's policy had always been to support the Protestant interest in Germany, and he expected to have been joined at Brünn by Christian duke of Brunswick; but Brunswick had been defeated by Lilly, and had fled to England. This induced Gabor to conclude a truce with Austria, and subsequently a peace confirming the conditions of the previous treaty. In 1626 Gabor was induced again to take up arms by Count Christian von Mansfeld, and they were to join their forces in Hungary. Mansfeld was twice beaten by Wallenstein, but reinforced his army; and on September 8th reached the banks of the Waag in Hungary, though with not more than 5000 men. Wallenstein was between him and Gabor with 50,000 men. Mansfeld thereupon gave up the command of his troops to the duke of Saxe Weimar—withdrew, and died a few weeks afterwards; and Gabor concluded a new treaty with the emperor. He did not survive long, dying on November 5, 1629, without children, leaving his country and his wife, by his will, to the protection of Ferdinand II., and naming as executor the Turkish sultan.

The reign of Bethlen was a glorious one for Transylvania. The part which he took in the thirty years' war gave an European importance to that country, which she has never since attained; and he raised her in civilised rank by founding the Academy of Karlsburg (Weissemburg), for which he procured the assistance of several eminent professors. Bethlen himself was a man of great talent, a consummate general, of indefatigable energy, and of determined resolution. He was a rigid Calvinist, but though he professed to fight for the religious liberties of Hungary, he scrupled not to put to death dissenters from the orthodoxy of Transylvania.

(*Conversations-Lexikon.*)

BETTERTON, THOMAS. This celebrated actor was born in August 1635, in Tothill-street, Westminster, his father being at that time under-cook to Charles I. Shortly after the breaking out of the civil war young Betterton was apprenticed to a bookseller named Rhodes, at the sign of the Bible, Charing Cross. In 1659 Rhodes, who had been wardrobe-keeper at the theatre in Blackfriars before the civil wars, obtained a licence for a company of players to act at the Cock-pit in Drury-lane; and here young Betterton commenced his career as an actor at the age of twenty-four, performing with the greatest success in several of Beaumont and Fletcher's plays, then most in fashion.

In 1662 he was engaged by Sir William Davenant, and appeared on the opening of the theatre in Lincoln's Inn Fields in Sir William's new play the 'Siege of Rhodes.' His performance of Hamlet about this time received high commendation from Addison, Cibber, and others. He became so much in favour with Charles II. that Cibber asserts he went over to Paris at his Majesty's especial command to study the French stage, and introduce from it whatever he thought would improve our own, and that it is to him we are indebted for moving scenery, although some writers ascribe its introduction to Sir William Davenant.

In 1670 he married an actress of the name of Saunderson, whose Lady Macbeth was considered one of the most admirable representations on the stage. In 1692 Betterton had the misfortune to lose all his little savings (which, though his salary is said never to have exceeded 4l. per week, had amounted to 2000*l.*) in a commercial speculation. The influence of the Earl of Dorset obtained for him shortly afterwards the royal licence for a new theatre, which he was speedily enabled, by the voluntary subscriptions of many persons of quality, to erect within the walls of the Tennis Court, Lincoln's Inn Fields. He opened it April 30th, 1695, with Congreve's comedy of 'Love for Love,' which was very successful; but after a few years, the profits arising from the theatre proving very insignificant, and Mr. Betterton growing very infirm and suffering continually from the gout, he retired at once from management and the stage. The narrowness of his circumstances being known to the public, it was determined to give him a benefit; and on Thursday, the 6th of April, 1709 (see the 'Tatler,' No. 1), the comedy of 'Love for Love' was performed for that purpose, Betterton himself, though nearly seventy-four, sustaining the youthful part of Valentine. The profits of the night are said to have amounted to 500*l.* He was prevailed upon to perform occasionally during the following winter. On Thursday, the 18th of April 1710, he took another benefit, an invitation to which was published in the 'Tatler' of Tuesday, the 11th (No. 157). On this occasion he enacted his celebrated part of Melantius in the 'Maid's Tragedy.' The event however proved fatal; for having been suddenly attacked by the gout, in order to prevent disappointment he made use of some outward applications, which reduced the swelling and enabled

him to walk on the stage with one foot in a slipper; but the violence of the remedy drove the distemper into his head, which a few days afterwards terminated his existence in the seventy-fifth year of his age. He was buried on Tuesday, May 2nd, 1710, in the cloisters of Westminster, "with much e-remony," according to the 'Tatler' for Thursday, May 4th (No. 167). Betterton was the greatest actor of his time, and his personal character was excellent. He enjoyed the rare felicity of being lauded by Dryden, Rowe, and Pope, as well on account of his character as his abilities. Pope painted his portrait in oil, and the picture is said to be still preserved at the Earl of Mansfield's, Caen Wood.

Mr. Betterton wrote and altered several dramatic pieces, but none of them have kept possession of the stage. Queen Anne settled a pension upon his widow, who survived him only a year and a half.

BETTINELLI, SAVERIO, was born at Mantua in 1718, and studied at Bologna, where he entered the order of the Jesuits in 1736. He was afterwards sent to Brescia, and there became acquainted with Mazzuchelli, Duranti, Cardinal Quirini, and other learned men, whose conversation encouraged him in his literary pursuits. In 1744 he returned to Bologna, in 1748 he went to Venice, and in 1751 to Parma, where he was director of the studies in the college of the nobility. In 1755 he travelled through part of Germany as tutor to the two sons of Prince Hohenlohe. Towards the end of 1757 he accompanied the princess of Parma to Paris; he afterwards visited Normandy, and then went to the court of King Stanislaus at Nancy, who was a patron of literary men, and who charged Bettinelli with a commission for Voltaire, relative to half a million of francs which Voltaire intended to employ in Lorraine. Voltaire received Bettinelli with great kindness, and afterwards occasionally corresponded with him. Bettinelli returned to Parma in 1759. In the same year he went to Verona, where he stayed about eight years, and there wrote his 'Risorgimento d'Italia negli Studj, nelle Arti e nei Costumi dopo il Mille,' which he published in 1773, just after the suppression of the order of Jesuits. On his return to his native Mantua, he published, in 1780, an edition of his various works in eight vols. 8vo. In 1796 the French invasion drove Bettinelli away from Mantua, and he took refuge at Verona, where he became acquainted with Ippolito Pindemonte. Bettinelli returned to Mantua after that place had surrendered to the French, and resumed his literary occupations, notwithstanding his advanced age of fourscore. Bonaparte made Bettinelli a knight of the Iron Crown, and a member of the National Institute. Bettinelli died at Mantua in September, 1808, being past ninety years of age. His life is chiefly remarkable on account of his having been intimate with several successive generations of learned men, and his forming a connecting link between the Italian literature of the 18th and 19th centuries.

Bettinelli's 'Risorgimento' is the only work by which his literary reputation is now sustained. In the first part of the work he gives a minute and interesting account of the gradual progress of literature and science in Italy, from the darkness of the 9th to the brilliancy of the 14th century, thus carrying the reader towards the age of the Medici, which constitutes a second and distinct epoch. In the second part of his work he treats of the fine arts, of the progress of industry, of commerce, of wealth, and of manners and habits during the same period. The 'Risorgimento' was reprinted at Milan in four vols. 12mo, 1819-20. Among Bettinelli's other works we may mention 'L'Entusiasmo;' 'Lettere Virgiliane,' in which the author shows a great deficiency of taste and critical judgment, accompanied by much flippancy and dogmatism. In a reply to Gasparo Gozzi, who vindicated Dante's fame, Bettinelli persisted in his depreciation of the great poet, whom he absurdly placed below Bembo and Della Casa in poetical rank.

BEVERIDGE, WILLIAM, was born at Barrow, in the county of Leicester, in the year 1638. He was admitted of St. John's College, Cambridge, in 1653; and during his residence there was remarkable for close attention to his studies, for his piety, and the general regularity of his conduct. So assiduous was his application, and more especially in the learning of the Oriental languages, that he published at the early age of twenty a treatise in Latin, 'De Linguarum Orientalium, præsertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, et Samaritanæ, præsentia et usu, cum Grammaticâ Syriacâ, tribus libris traditâ,' a work held in great esteem. He took his degree of Bachelor of Arts in 1656, and that of Master of Arts in 1660, in which latter year he was ordained both deacon and priest. Soon after he was presented by Sheldon, bishop of London, to the vicarage of Ealing in Middlesex, where he wrote his work on chronology. This treatise is considered to be a useful introduction to that study; it was published in 1669, and entitled 'Institutionum Chronologicarum libri duo, unâ cum totidem Arithmetices Chronologicæ libellis.' In 1672 he was elected by the lord mayor and aldermen of London to the rectory of St. Peter, Cornhill, on which occasion he resigned the vicarage of Ealing; and in the same year he published in two volumes folio his learned and laborious work, 'Συνόδιος, sive Pandectæ Canonum SS. Apostolorum et Conciliorum ab Ecclesiâ Græcâ receptorum; nec non Canonicarum SS. Patrum Epistolarum,' &c.: a collection of the various canons issued from those attributed to the apostles to those of the Synod of Constantinople, which restored Pholius, with various canonical letters; the whole being elucidated by copious and very learned notes.

In his new parochial charge his earnestness and diligence were so constant, and his labours in the service of the church so unwearied yet

prudent, that he obtained the appellation of 'the great restorer and reviver of primitive piety,' and his parish was referred to as a model of Christian regularity and order. It is delightful to contemplate such a character in any instance, but in this it is the more remarkable and the more worthy of admiration when we look to the nature and course of his studies. The favourable notice of his diocesan, Dr. Henchman, was exemplified in his collation by that prelate in 1674 to the prebend of Chiswick, in the cathedral of St. Paul's; and in 1681 he received a further mark of approbation and confidence in his collation by Bishop Compton, the successor of Henchman, to the archdeaconry of Colchester. In 1684 he became prebendary of Canterbury, and at the revolution was nominated chaplain to King William and Queen Mary. On the deprivation of Bishop Kenn, who had refused to take the new oaths, the bishopric of Bath and Wells was offered to him, which however he declined; and it was not till July 1704 that he attained episcopal rank as Bishop of St. Asaph on the translation of Dr. Hooper to Bath and Wells. As in every station he had hitherto filled the performance of his duty was his main object, so in this he manifested the same activity and the same earnestness; it seemed to be the aim of his endeavours to make others what himself had been. Immediately on his promotion he addressed a 'Pastoral Letter to his Clergy,' pressing upon them the important duty of catechising; and the more to enforce his recommendation, he at the same time printed his 'Church Catechism Explained,' a useful tract, as the many reprints of it testify. This excellent man possessed his episcopal see not quite four years, dying on the 5th of March 1708, in the seventy-first year of his age. He died at Westminster in the cloisters of the abbey, and was buried in St. Paul's cathedral. The larger portion of his property he bequeathed to the uses of the two societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts. The works already described do not comprehend the whole of the published writings of the bishop, but they are all which were published in his lifetime. A number of posthumous works, including his well-known and often-reprinted 'Private Thoughts upon Religion,' 'Private Thoughts upon a Christian's Life,' 'Meditations,' and 'Sermons,' were published afterwards; and the whole, with the life of Bishop Beveridge and copious indexes, were published in 1824, in 9 vols. 8vo, by the Rev. Thomas Hartwell Horne.

BEVERLEY, JOHN DE, a celebrated English ecclesiastic of the 7th and 8th centuries. Fuller remarks, in recording the history of Yorkshire worthies, that St. John of Beverley may be claimed by this county on a three-fold title: because he was born at Harpham in the county; because he was upwards of thirty-three years archbishop of York; and because he died at Beverley, in this county, in a college of his own foundation. He was one of the first scholars of his age, having been instructed in the learned languages by Theodore, archbishop of Canterbury, and he was himself tutor of the venerable Bede. The following works are attributed to him:—1, 'Pro Luca Exponendo,' an essay towards an exposition of St. Luke, addressed to Bede; 2, 'Homiliæ in Evangelia;' 3, 'Epistolæ ad Herebaldum, Andenum, et Bertinum;' 4, 'Epistolæ ad Holdam Abbatissam.' He was advanced to the see of Haguotold, or Hexham, by Alfred, king of Northumberland; and on the death of Bosa, archbishop of York, in 687, he was translated to the vacant see. In 704 he founded a college at Beverley for secular priests. In 717 he retired from his archiepiscopal functions to Beverley, where he died, May 7th, 721. Three or four centuries after his decease his body was exhumed by order of Alfric, archbishop of York, and placed in a richly-adorned shrine. When William the Conqueror ravaged the north with a numerous army, he gave orders that the town of Beverley should be spared; and a synod, which was held at London in 1416, directed the anniversary of his death to be commemorated among the festivals of the church. Fuller says, in his account of John of Beverley, which was published in 1660, that his picture was to be seen in a window at the library at Salisbury, with an inscription under it, "whose character may challenge three hundred years of antiquity, affirming him the first Master of Arts in Oxford."

In the 14th century lived JOHN OF BEVERLEY, the Carmelite monk. He was a doctor and professor of divinity at the university of Oxford, and wrote, 1, 'Questiones in Magistrum Sententiarum;' 2, 'Disputationes Ordinariae.'

BEWICK, THOMAS, justly called the reviver of wood-engraving, was born at Cherryburn, near Newcastle-upon-Tyne, in 1753. He evinced from his infancy an ability to draw, and was accordingly, at the usual age, apprenticed to Ralph Beilby, an engraver of Newcastle, who had some reputation in that town. Dr. (then Mr.) Hutton consulted Beilby upon the best method of engraving the diagrams to his treatise on Mensuration; the engraver strongly recommended that they should be cut in wood, for various reasons, and by Thomas Bewick. Accordingly, in 1770, the work appeared, with complete success; and was followed by several other mathematical works.

Bewick now attempted works of much higher pretensions. He designed a set of illustrations to Gay's Fables, and for one of the cuts, the 'Old Hound,' he obtained, in 1775, a premium for the best wood engraving offered by the Society of Arts. The work was published in 1779. In 1784 Mr. Saint published a set of 'Select Fables,' with cuts by Bewick. After these works he commenced, in partnership with his old master Mr. Beilby, to prepare a 'General History of Quadrupeds,' which was completed in 1790, went through several

editions, and obtained Bewick a great reputation. The designs in this work are by Bewick and his brother John, who was his pupil; and they are all executed with great natural truth, and in a free correct manner. The cuts themselves are superior to anything that was ever done in the same style before, and are inferior only to the best cuts of the present day in mechanical execution and clearness of line. As works of art they still have the advantage. His history of Quadrupeds was followed, in 1795, by Goldsmith's 'Traveller' and 'Deserted Village,' Parnell's 'Hermit,' and Somerville's 'Chase.' The 'Chase' was the last work in which Thomas was assisted by his brother; all the cuts were executed by Thomas, but the designs were by John. John Bewick died of consumption in 1795, aged thirty-five. In 1797 Thomas published the first volume of his 'History of British Birds,' which is his best serial work: the second volume was published in 1804. This is also the last work he undertook in partnership with Mr. Beilby. They dissolved partnership during its progress.

Bewick had a numerous school, and was latterly much occupied in teaching; and in his last works was greatly assisted by his pupils, of whom Harvey and Clennel have since particularly distinguished themselves in the same line of art.

The most considerable of Bewick's latest works is 'The Fables of Æsop and others.' He prepared some vignettes for a work on 'British Fishes,' but they were not published. His very last work was a cut of an old horse, for the head of a paper against cruelty to animals. He died in 1823, aged seventy-five. His masterpiece is considered to be a large cut of a bull of the ancient Caledonian breed, from Chillingham Park; a proof of this cut on vellum has been sold for twenty guineas. Bewick's services and merits are fully discussed in 'The History of Wood Engraving, with Illustrations' by J. Jackson; and there is a memoir of him, of considerable detail, in the 'Gentleman's Magazine' of 1829.

BEZA, an eminent theologian of the Calvinistic branch of the reformed church. He is commonly known by the Latinized name of Beza, but his real name was Théodore de Bèze. He was a Frenchman, born of noble parents, in 1519, at Vezelay, a small town of which his father was bailli, in the department of Yonne. While yet only an infant he was sent to Paris, and placed under the care of an uncle, Nicolas de Bèze, who held the office of judge in the parliament of Paris. The cause of this early separation from his parents does not appear. This uncle brought him up tenderly, and before he was ten years old placed him under the care of Melchior Wolmar, a learned German, resident at Orléans, who was especially skilled in the Greek language. On Wolmar being appointed to a professorship in the university of Bourges, Beza accompanied him, and remained, in the whole, for seven years under his tuition. During this time he became an excellent scholar, and he afterwards acknowledged a deeper obligation to his tutor, for having "imbued him with the knowledge of true piety, drawn from the limpid fountain of the word of God." In 1535 Wolmar returned to Germany, and Beza repaired to Orléans to study law; but his attention was chiefly directed to the classics and the composition of verses. His Latin verses, published in 1548, were chiefly written during this period of his life.

Beza obtained his degree as licentiate of civil law when he had just completed his twentieth year, upon which he went to Paris, where he spent nine years. He was young, possessed of a handsome person, and of ample means; for though not in the priesthood, he enjoyed the proceeds of two good benefices, amounting, he says, to 700 golden crowns a-year. The death of an elder brother added considerably to his income, and an uncle, who was abbot of Froidmond, expressed an intention of resigning that preferment, valued at 15,000 livres yearly, in his favour. Under such circumstances, in a city like Paris, he was exposed to strong temptation; and his conduct during this part of his life has incurred great censure. That his life was grossly immoral he denies; but he formed a private marriage with, or rather engaged to marry, a woman of birth, he says, inferior to his own, but possessed of such virtue that he never found reason to repent of the connection. It was covenanted that he should marry her publicly as soon as the obstacles to that step should be removed, and that in the meantime he should not take orders, a thing entirely inconsistent with taking a wife. Meanwhile his relations pressed him to enter into the church; his wife and his conscience bade him avow his marriage and his real belief; his inclination bade him conceal both and stick to the rich benefices which he enjoyed; and in this divided state of mind he remained till a serious illness brought him to a more manly and a more holy temper. Immediately on his recovery he fled to Geneva, at the end of October 1548, and there publicly solemnised his marriage and avowed his faith.

The more serious charges brought against him in after life in the heat of controversy, appear to rest on no good foundation. One is to be excepted. The charge of general licentiousness has been supported by reference to the indecency of some of his early poems published at Paris in 1548, in his 'Juvenilia,' which his enemies justly alleged to be inconsistent with the character of a reformer and father of the church. This offence, which Beza never sought to extenuate, is a grave one, but it affords no ground for casting the imputation of hypocrisy, or any other, on his subsequent life. When he became earnest in his religion, he repented of his indecency; and both by public avowals of his contrition, and by endeavouring to suppress

the offensive verses, he made such amends as he could for his offence against morality.

After a very short residence at Geneva, and subsequently at Tübingen, Beza was appointed Greek professor of the college of Lausanne. During his residence here he took every opportunity of going to Geneva to hear Calvin preach, at whose suggestion he undertook to complete Clement Marot's translation of the Psalms into French verse. Marot had translated 50, so that 100 Psalms remained: these were first printed in France with the royal licence in 1561. Beza, at this time, employed his pen in support of the right of punishing heresy by the civil power. His treatise, 'De Hæreticis a Civili Magistratu puniendis,' is in defence of the execution of Servetus at Geneva in 1553. Beza was not singular in maintaining this doctrine; the principal churches of Switzerland, and even Melancthon, concurred in justifying by their authority that act which has been so fruitful of reproach against the party by whom it was perpetrated. His work 'De Jure Magistratum,' published at a much later time in his life (about 1572), presents a curious contrast to the work 'De Hæreticis,' &c. In this later work he asserted the principles of civil and religious liberty and the rights of conscience; but though he may be considered as before most men of his age in the boldness of his opinions as to the nature of civil authority, his views of the sovereign power, as exhibited in this work, are confused and contradictory. During his residence at Lausanne, Beza published several controversial treatises, which his friend, colleague, and biographer, Antoine la Faye, confesses to be written with a freer pen than was consistent with the gravity of the subject. To this portion of Beza's life belongs the translation of the New Testament into Latin, completed in 1556, and printed at Paris by R. Stephens in 1557. The best edition is said to be that of Cambridge, 1642. It contains the commentary of Camerarius, as well as a copious body of notes by the translator himself. For this edition he used a manuscript of the four Gospels, which in 1581 he gave to the University of Cambridge. It is generally known as Beza's Codex, and a fac-simile edition of it was published in 1793.

After ten years' residence at Lausanne, Beza removed to Geneva in 1559. The admiration which he already felt for Calvin was greatly increased by closer intimacy. About this time he entered into holy orders. At Calvin's request he was admitted to be a citizen of Geneva; he was appointed to assist that remarkable man in giving lectures in theology; and on the academy or university of Geneva being founded by the legislature, he was appointed rector, upon Calvin declining that office. It seems to have been in the same year that, at the request of some leading nobles among the French Protestants, he undertook a journey to Nerac, in hope of winning the king of Navarre to Protestantism, or at least of inducing him to interfere in mitigation of the persecution to which the French Protestants were then exposed. His pleading was successful, and he remained at Nerac until the beginning of 1561, and at the king of Navarre's request attended the conference of Poissy, opened in August of that year, in the hope of effecting a reconciliation between the Catholic and Protestant churches of France. Beza was the chief speaker on behalf of the French churches. He seems on the whole to have managed his cause with temper and ability, and to have made a favourable impression on both Catherine of Medicis and Cardinal Lorrain.

Catherine requested him to remain in France, on the plea that his presence would tend to maintain tranquillity, and that his native country had the best title to his services. He consented; and after the promulgation of the edict of January 1562 often preached publicly in the suburbs of Paris. The short-lived triumph of toleration was ended by the massacre of Vassy and the civil war which ensued. During that contest, which closed in March 1563, Beza attached himself to the person of Condé, at that prince's earnest request. He was present at the battle of Dreux, where Condé was taken prisoner; but not as a combatant, as he positively asserts in his answer to his calumniator, Claude de Xaintes. We may here notice the accusation brought against him of having been concerned in plotting the murder of the Duke of Guise in 1563, founded on the confession of the murderer Poltrot; but Poltrot retracted this accusation, and, to the hour of his death, asserted the innocence of Beza.

At the end of the war Beza returned to Geneva. In 1564 he was appointed teacher of theology, on the death of Calvin, whose labours he had shared, and with whom he had lived in strict union and friendship. He then took an assistant, as Calvin had taken him: at a later period Antoine la Faye filled that office. Beza succeeded not only to the place, but to the influence of Calvin, and thenceforth was regarded as the head and leader of the Genevese church. In 1571 he was requested to attend the general synod of French Protestants held at Rochelle; and he was elected moderator or president of that assembly, by which the confession of faith of the Gallican church was settled. In 1572 he was again requested to attend a synod held at Nismes, where he opposed successfully a new form of church discipline, which Jean Morel attempted to introduce. After the massacre of St. Bartholomew, in 1572, Beza showed himself prompt to succour the distressed Protestants who flocked to Geneva. He supported, according to La Faye, fifty clergymen, who were among them, for three years, chiefly by his exertions in raising subscriptions in their behalf in England, Germany, and France.

His first wife died in 1588. In the course of a few months he took

a second wife, a young widow, to whose care his declining years were indebted for much comfort. He scarcely manifested the infirmities of age until 1597, when he was obliged on more than one occasion to quit the pulpit, leaving his sermon incomplete. In the autumn of 1598 he ceased to attend the schools. He preached for the last time, January 13, 1600. He declined gradually under the weight of years, but excepting the partial loss of memory in respect of recent occurrences, he retained his intellect unclouded to the last. He died October 13, 1605. An interesting account of his last moments is given by La Faye.

Beza was a man of undoubted learning, talent, and zeal for the interests of the church to which he belonged. His eminence is testified by the virulence with which he has been attacked both by Roman Catholic and Lutheran divines. His writings are now nearly forgotten: in addition to those which we have specified, we may add his 'Confession of the Christian Faith,' 1560, written, it is said, to justify himself, and in hope of converting his father; and his 'Ecclesiastical History of the Reformed Churches of France, from 1521 to 1563,' published in 1580. He also wrote a 'Life of Calvin.' La Faye has given a list of Beza's works, which are fifty-nine in number.

(Antonius Fayus, *De Vita et Obitu Bezae*; Bayle.)

BIANCHINI, FRANCESCO, born at Verona, December 13, 1662, studied at Padua, where he applied himself to mathematics under the learned Professor Montanari. He also made great progress in classical learning, a taste for which induced him, after he left the university, to proceed, in 1684, to Rome, where he became librarian to Cardinal Pietro Ottoboni. In this situation Bianchini devoted all his time to study: he investigated the monuments, medals, inscriptions, and other remains of antiquity which Rome abounds; and he then conceived the idea of a universal history, grounded not so much upon written authorities, as upon the monuments of former times which have been found in various parts of the world.

In 1680, according to Lalande in his 'Bibliographie Astronomique,' he published at Bologna a 'Dialogo Fisco-Astronomico contro il Sistema Copernicano.' In 1689, Cardinal Ottoboni having become pope, under the name of Alexander VIII., was enabled to provide for Bianchini, by making him a canon of Santa Maria ad Martyres, and bestowing on him some pensions besides. Alexander's pontificate was very short, but it placed Bianchini above want. Alexander's nephew, also called Cardinal Ottoboni, continued after his uncle's death to patronise Bianchini, and retained him in the office of librarian.

In 1697 Bianchini published the first part of his universal history: 'Istoria Universale provata coi Monumenti e figurata coi Simboli degli Antichi,' 4to, Rome, 1697. It begins with the first records we have of the eastern nations, and ends with the destruction of the Assyrian empire under Sardanapalus, and is full of curious erudition: it is illustrated by plates. Bianchini however did not continue the work. Clement XI., who was raised to the papal chair in 1700, sent him to Naples in 1702, to accompany the Cardinal Legate Barberini, who went to congratulate Philip V. of Spain when he came to take possession of that kingdom. Clement also bestowed several minor appointments on him, and made him a canon of Santa Maria Maggiore. Bianchini had taken deacon's orders, but he never would be ordained presbyter.

In 1703 Bianchini wrote two dissertations on the Julian Calendar, and on the various attempts made, especially by St. Hippolytus, for reforming it previous to the Gregorian reform: 'De Calendario et Cyclo Cæsaris, ac de Canone Paschali Sancti Hippolyti martyris,' 'Dissertationes duæ ad S. D. N. Clementem XI., Pont. Max., Roma, 1703. Bianchini was employed by the pope in drawing a meridian line in the church of La Madonna degli Angeli, like that traced by Cassini in the church of San Petronio at Bologna. In 1712 he was sent by Clement XI. to France to carry the cardinal's hat to the newly-made cardinal, Rohan Souffise. After going to Paris, he went to Holland, and afterwards to England, when he visited Oxford, and was received everywhere with marked attention by the learned. Having returned to Rome in June 1713, he resumed his labours both in astronomy and archaeology. He superintended, with great care, a fine edition of the lives of the popes by Anastasius, with notes and comments: 'Vitis Romanorum Pontificum a B. Petro Apostolo ad Nicolaum I. perductæ, curâ Anastasii S. R. Ecclesiæ Bibliothecarii,' 3 vols. folio, 1718-28. The fourth and last volume was published after Bianchini's death by his nephew, Giuseppe Bianchini, in 1745.

In the year 1726, an ancient building was discovered near the Via Appia, about a mile and a half outside of Rome, consisting of three sepulchral chambers of the servants and freedmen of Augustus and his wife Livia. Only one of the three rooms was cleared of the earth and rubbish, which Bianchini inspected carefully. Rows of small niches, like pigeons' nests, one row above the other, ran along the four sides of the room, and every niche contained two or more 'olla cineraria,' or little urns of terra cotta, in which the ashes of the dead were deposited. Above the niches were tablets containing the names and the offices of the persons whose remains lay in the urns beneath. The total number of urns in that one room was above 1000. Another building of the same description had been discovered some years before in another vineyard by the Via Appia, about half a mile nearer Rome. It also consisted of three rooms, which contained at least 3000 urns, likewise of servants and liberti of Augustus: Fabbretti published a description of them. The names in the inscriptions denote individuals from every part of the Roman empire, some natives

of Asia Minor and Syria, and others from the banks of the Danube, the Rhine, or the Ebro. Some of the inscriptions refer to the time of Claudius, and even to a later period, but by far the greater number belong to the time of Augustus. Other sepulchral deposits have been found of the slaves and freedmen of that emperor and his wife Livia, altogether showing the amazing number of servants attached to the great Roman families. Bianchini published the description of the room which he had inspected: 'Camera ed Inscrizioni Sepolcrali dei Liberti, Servi, ed Ufficiali della Casa di Augusto scoperte nella Via Appia, ed illustrate con le Annotazioni di Monsignore Francesco Bianchini, Veronese, l'anno 1726,' fol., Roma, 1727. After exploring by day the sepulchral chambers in the Via Appia, Bianchini used to attend to his observatory by night. The planet Venus was the principal object of his observations. By attentively examining the spots on that planet, he was enabled to determine the period of its rotation. The result of his observations was published under the title of 'Hesperii et Phosphori nova Phenomena, sive Observations circa Planetam Veneris, a F. Bianchini, S. D. N. Papæ Prelato Domestico,' Roma, 1728.

Bianchini formed the design of drawing a meridian line through Italy, from the Adriatic to the Mediterranean, passing through Rome, Mount Soracte, Assisi, Gubbio, &c. With this view he carried on his operations for eight years, at his own expense, and was obliged at last to give them up for want of means. An account of his labours was published after his death by his friend Eustachio Manfredi of Bologna.

While Bianchini was one day in 1727 exploring the ruins of the palace of the Cæsars on Mount Palatine, he fell through a broken vault to a considerable depth, and hurt himself severely. Having recovered his health in some measure, he resumed his elaborate description of those immense ruins, which however was not published till after his death: 'Del Palazzo de' Cesari in Roma, opera postuma,' fol. Verona, 1738, with some fine engravings. He died at Rome, March 2, 1729, and was buried in Santa Maria Maggiore. The city of Verona raised a handsome monument to his memory in the cathedral. There are 'éloges' of him in the 'Nouvelles Littéraires de Leipsig,' January, 1731, and the 'Hist. de l'Académie,' 1729. Mazzuchelli and Mazzoleni have written biographies of Bianchini, with a long list of his works.

*BIARD, AUGUSTE-FRANÇOIS, an eminent French painter, was born at Lyon in 1800. Originally intended for the church, it was not till his sixteenth year that he received a few months instruction in drawing in the schools of design at his native place. He was then placed for awhile in the establishment of a manufacturer of artistic paper-hangings; and afterwards in the school of painting at Lyon, where however he only studied for a single session. His knowledge of his profession has in fact been almost entirely acquired without any formal or academic instruction; and to his somewhat erratic course of study may, no doubt, be ascribed much of his singular freedom from conventionalism in composition and colour, and something also, perhaps, of his occasional seeming wilful disregard of the ordinary rules and proprieties of art.

Before fairly settling down as a painter, M. Biard obtained a wide and valuable store of experience of the customs and aspects of men in different countries. Having in 1827 obtained an appointment as draughtsman on board a sloop of war, he in that capacity visited Malta, the Grecian Archipelago, Syria, Algiers, &c. The following year he resigned this post in order to extend his travels, and journeyed in succession through England, Scotland, Switzerland, Italy, Spain, some parts of Africa, Russia, Norway, Lapland, and Sweden, filling his sketch-books and portfolios with innumerable views, portraits, characteristic groups and figures, costumes, &c., drawn from all parts of the wide regions traversed by him. As early as 1830 a picture representing 'An Attack of Brigands' had been purchased by the Duchesse de Berry; and from that time each annual exposition bore testimony to his remarkable industry and growing artistic powers. In 1832 his 'Family of Mendicants' gained the gold medal at the Paris Exposition; in 1833 his 'Les Comédiens Ambulants,' which now adorns the gallery of the Luxembourg, was purchased by the government. His position was by this time assured, and success incited him to follow more resolutely the bent of his own peculiar genius. Instead of the ordinary class of 'genre' pictures which he had at first essayed, he now painted such subjects as his 'Mohammedan Priest among the Bedouins,' a 'Concert of Fellahs,' an 'Attack of Spanish Brigands in the Sierra Morena,' and others exhibiting his observance of national peculiarities during his travels; but he also struck into that path which has given him a distinct place among the French painters of the present day, by painting, in 1834, his 'Crossing the Line,' and in 1835, the 'Slave Trade.' These, and such as these, though strikingly diverse in aim, are pictures of remarkable power and originality. Yet where, as with him is often the case, the subject is of a grave and even painful character, they have much of a grim grotesqueness intermingled with the sterner details; while, where the theme is of a humorous cast, amidst a great deal of what might be termed a species of over-elaborate pictorial buffoonery, there is not a little that is suggestive of a very opposite sentiment. The pictures above-mentioned of 'Crossing the Line' and the 'Slave Trade' were repeated by him for the Exhibition of the Royal Academy, London, in 1840, and while their vigorous conception and masterly execution commanded

general attention, their startling freedom and striking incongruities excited almost as general astonishment,—which was certainly not lessened by a picture exhibited at the Royal Academy in 1841, of a 'Scene on board a Steamer crossing from Havre to Honfleur.' Still, though M. Biard too often verges on caricature—at least for English taste—there can be no question of his remarkable success, in both the styles of which the 'Slave Trade' and the 'Hôpital de Fous,' on the one hand, and the 'Crossing the Line,' and the 'Departure from a Bal Masqué' on the other, are the types. When he attempts a more classical theme he becomes conventional and almost vapid. His Harems and works of that class, though rather numerous, are likewise not very favourable specimens of his pencil. The pictures which have made him so great a favourite with his countrymen are those more strictly burlesque ones, like the 'Distribution of Prizes in a German School,' 'Le Triomphe de l'Embonpoint,' 'Le Repas Interrompu,' 'La Poste Restante,' 'Le Concert de Famille,' 'Le Bain de Famille,' 'the Parade of the National Guard,' &c. Besides these M. Biard has painted a very large number of pictures in each of the styles he practises; and his industry has hitherto suffered little abatement. He is still in the prime of his powers, and maintains his place as one of the most original painters of the age.

(P. De Gembloix, in *Nouvelle Biographie Universelle*.)

BIAS, one of the seven philosophers called the 'Wise Men of Greece.' The exact dates of his birth and death are not known, but it appears from Herodotus (i. 170), that he was living at the time of the first conquest of Ionia by the Persians under Cyrus, B.C. 544-539. He was born at Priene, and his father was named Teutamius. One of the stories told of him is, that when Alyattes, king of Lydia, besieged Priene, Bias fattened two mules, and sent them out into the Lydian camp. The king, surprised and dispirited by the apparent plenty which the good condition of the animals indicated, sent a messenger to treat of peace. On this, Bias directed the citizens to make heaps of sand, and cover them lightly over with grain. He took care that the messenger should see these heaps; and the man on his return represented the abundance in the city in such a light, that Alyattes immediately agreed to terms of peace. A similar story is told by Herodotus of Thrasybulus, tyrant of Miletus (i. 21, 22). The same author (i. 27) relates the manner in which either Bias or Pittacus deterred Croesus from invading the Grecian islands. These stories are worth notice, as indicating what is to be understood of the Seven Wise Men. They were not philosophers in the sense in which the word is commonly used, to designate men who have entered deeply into speculative science, for Thales, the founder of the Ionic school, was the only one of them who had any claim to that title: they seem merely to have been men of high repute for moral, political, or legislative knowledge, such as it then existed. Thus the few remains of them which are extant are comprised in the form of short pithy maxims, generally in verse, with the sentiment of which we are now so familiar, for the most part, as to regard them as self-evident propositions or truisms, and are therefore likely to underrate the merit of those who first enunciated them. Of this class of sayings we find the following, among others, ascribed to Bias:—Being asked "What is difficult and unpleasant?" he replied, "To bear with nobleness the changes from better to worse." "What is sweet to man?" Answer, "Hope." He said that it was better to arbitrate between your enemies than between your friends, because one of the enemies was sure to turn to a friend, and one of the friends sure to turn to an enemy.—"Life should be so ordered as if men were to live a long time and a short one."—"Be slow to set hand to work, but what you begin abide by."—"Take wisdom as the provision for travelling from youth to age, for of all possessions that sticks the closest." Agreeably to this, it is said that on one occasion, when all persons but himself were collecting their valuables for flight, he replied to those who expressed their wonder at his indifference, "I carry everything of mine about me." He was celebrated for his skill in pleading causes, which however he has the credit of having always employed on the right side. His death took place, after he had pleaded a cause successfully, in extreme old age. After the exertion he reclined with his head on the bosom of his grandson, and on the breaking up of the court he was found to be dead. His fellow-citizens gave him a splendid funeral at the public expense, and consecrated a temple to him, which they called Teutamium. Bias is one of the speakers in the 'Symposium' of Plutarch.

There are three collections of the sayings of the Wise Men: two, attributed to Demetrius Phalereus and Sossiodas, are preserved in Stobæus; a third is by an unknown author. Diogenes Laertius and Plutarch have preserved several apophthegms not found in these collections. The first two collections are preserved in the editions of Stobæus; the third was printed by the elder Aldus at the end of his 'Theocritus,' 1495. The most complete collection of these sayings is by Joh. Conr. Orelli, in the first volume of his 'Moralisten.'

BICHAT, MARIE FRANÇOIS XAVIER, an eminent French anatomist and physiologist, was born November 14, 1771, at Thoirette, in the present department of the Ain. He was the eldest son of Jean Baptiste Bichat, doctor of medicine, of the university of Montpellier. At an early period he manifested a preference for the study of mathematics, but he also mastered with much facility the first difficulties of practical anatomy, which he had commenced under his father's tuition; and his teachers, on becoming further acquainted with him, were

impressed with the indications he gave of mental acuteness. Driven a second time from Lyon by the events of the revolution, he went in 1793 to Paris, in order to study surgery under the celebrated Desault, at that time the great master of the surgical art. Without a single introduction, it is said without even a single acquaintance in this city, he entered the school of Desault, and diligently attended the lectures of his master. In this school it was the practice for some chosen pupils, each in his turn, to make an abstract of the lecture of the day, and on the next day, at the close of the lecture, in the presence of the second surgeon of the hospital, this abstract was publicly read. On one occasion the pupil whose turn it was to give the abstract of the preceding day was absent. Bichat, who had not been a pupil more than a month, stepped forward from the crowd of pupils and offered to supply his place. His account was clear, accurate, and full; and was delivered with extraordinary calmness and precision. Desault had a conversation with young Bichat soon after, and formed such an estimate of his abilities that he insisted on his immediately coming to reside with him; and subsequently adopted him as his son, associated him in his labours, and destined him for his successor. Bichat continued to live with his master in uninterrupted friendship until the death of Desault, about two years from the commencement of their intimacy. After this event the first care of the pupil, as the best expression of his gratitude and affection, was to collect, arrange, and publish the works of his master. At the same time he opened a school for teaching anatomy, physiology, and surgery; dissected for his own lectures; carried on an extended and laborious series of experiments on living animals; gave a course of operative surgery; and when in the evening he returned home exhausted with the labours of the day, instead of betaking himself to repose, devoted the greater part of the night to the duty of putting in order the papers and works of his friend and master. His constitution received a severe shock from this excessive labour; he appears to have suffered particularly from the exertion of public speaking, and in a short time his pursuits were interrupted by an attack of hæmoptysis, or spitting of blood. In the confinement to his chamber which this alarming disease imposed, he appears to have matured his views on some of the most interesting departments of anatomy and physiology, and to have sketched the plan of the works in which those views were subsequently developed. No sooner had his malady disappeared than he resumed the whole of his former occupations, which he pursued with no less intensity than before, spending his days in public teaching and his nights in the composition of his works. One day, when he had been longer than usual in the place where he conducted his experiments on animal tissues—a low and damp room, full of putrid exhalations from the maceration of animal substances—or when, from previous exhaustion, he had been more powerfully impressed by its malign influence, he felt giddy on leaving the room. In this state, on descending the stairs of the Hôtel-Dieu, his foot slipped, and he received by the fall a severe blow on the head. He was taken up insensible, and was carried home; but the next day he thought himself sufficiently recovered to pursue his ordinary occupations, and accordingly began his usual round. In a short time however he fainted from fatigue, and in a day or two symptoms of fever came on, which soon assumed a typhoid character, and proved fatal on the fourteenth day of the attack. Thus perished, at the age of thirty, a young man of extraordinary genius and energy—a melancholy example of a life which promised to be one of uncommon brilliance and usefulness, cut short by the intensity of its devotion to science.

Bichat gave an impulse to the progress of physiology which is still powerfully felt not only in France, but in every country in which the science is known. The idea had been suggested before his time that the animal body consists of a congeries of organs, and that there are primary substances which enter in common into the composition of the several organs; but he was the first, by a systematic analysis, to reduce the complex structures of the body to their elementary tissues, and to ascertain the properties, physical, chemical, and vital, which belong to each simple tissue. This he has done to an extent and with a degree of completeness truly astonishing in a first attempt, in his 'Anatomie Générale,' a work which alone would have given him immortality; which in the production of the material that constitutes its subject-matter indicates minute and laborious research, elaborate and extended experiment, and great manual and practical skill; and in the general conclusions deduced and established, a truly philosophical mind. Scarcely had this work, which was immediately and universally recognised as a production of extraordinary genius, appeared, before it was followed by his 'Anatomie Descriptive.' Besides many separate memoirs of various excellence, he likewise published an elaborate work, entitled 'Recherches physiologiques sur la Vie et la Mort,' in which he suggested and developed the distinction between the organic and the animal life—a distinction of scarcely less importance to the surgeon and physician than to the speculative and experimentalising physiologist.

(M. F. R. Buisson, *Précis Historique sur M. F. X. Bichat*, Paris, 1802.)

BICKERSTAFF, ISAAC, was born in Ireland probably about 1735. He was one of the pages of Lord Chesterfield, who became Lord-Lieutenant of Ireland in 1746. Afterwards he became an officer in the marines, in which service he continued until forced to quit under

circumstances of a highly discreditable nature. He is known as the successful author of a number of light comedies and musical pieces, produced under Garrick's management, of which some yet retain possession of the stage. The principal are—'Love in a Village,' 1763; the 'Maid of the Mill,' 1765; 'Love in the City,' 1767 (since altered to the farce of 'The Romp'); 'The Hypocrite,' 1768; 'Lionel and Clarissa,' 1768; 'The Padlock,' 1768; 'The Captive,' 1769; 'He Would if he Could,' 1769. His last piece, 'The Sultan,' was produced in 1787. The music to many of these pieces was composed by Charles Dibdin. The time and manner of Bickerstaff's death are uncertain: all that is known is that he withdrew to the continent, and died in obscurity. (*Biographia Dramatica; Theatrical Dictionary.*)

BICKERSTETH, REV. EDWARD, was born March 19, 1786, at Kirkby Lonsdale, Westmorland. He was the fourth son of Mr. Henry Bickersteth, a surgeon of that town, and the younger brother of the late Lord Langdale, master of the rolls. He received his early education at the grammar school of Kirkby Lonsdale, but was removed thence on receiving a clerkship in the post-office, London, at the age of fourteen. Here he remained for six years, when he was received into the office of Mr. Bleasdale, a London attorney, as an articled clerk. Having completed his term of five years, he entered into partnership with Mr. Bignold, a fellow clerk, whose sister he married, and commenced business as a solicitor at Norwich in 1812.

The business soon became a flourishing one, and Mr. Bickersteth's prospects appeared very favourable. But he had become deeply impressed with the importance of religious truths, and he soon took a prominent part in the various religious movements for which Norwich was becoming celebrated. The Norwich Church Missionary Society was founded by him, and he was active in promoting the operations of the Bible Society, and several other religious societies in that city. He also wrote and published, in 1814, 'A Help to the Study of the Scriptures,' which in its enlarged form has had an enormous circulation. His own strong religious feelings, aided perhaps by an acquaintance he had formed with Mr. Pratt, Mr. Budd, and some other leading clergymen of the 'evangelical' section of the church, led him to desire earnestly to devote himself to the ministerial office—a desire which those gentlemen strongly encouraged. Accordingly, Mr. Bickersteth was, December 10, 1815, ordained a deacon of the Church of England; the Bishop of Norwich having been induced to dispense in his case with the usual university training, in consequence of its being represented to him that the Church Missionary Society were anxious to obtain the services of Mr. Bickersteth to proceed on a special mission to inspect and re-organise the stations of the society in Africa, and to act afterwards as their secretary. A fortnight later the Bishop of Gloucester admitted him to full orders, and he almost immediately departed with his wife to Africa. He returned in the following autumn, having satisfactorily accomplished the purposes of his visit.

He continued in the zealous discharge of the duties of his secretaryship for the next fifteen years, organising new and visiting old branch associations, directing the studies of the missionaries, continually advocating the interests of the society in the pulpit and on the platform, as well as with his pen; and in the course of his frequent official journeys through all parts of the kingdom, acquiring a constantly increasing amount of influence and popularity in what is commonly designated the religious world. At the end of 1830 he resigned his office, and also his ministerial charge at Wheler Chapel, Spitalfields, upon accepting the rectory of Watton in Hertfordshire. At Watton Mr. Bickersteth spent the remaining twenty years of his life. But his labours were by no means bounded by his parish. He was during the whole of that time in constant request as the advocate, by sermons and speeches, not only of the missionary, but of almost every other religious society connected with the church, or in which, as in the Bible Society, and the Evangelical Alliance (of which he was one of the founders), churchmen and dissenters associate. And he also produced during his residence at Watton a constant succession of religious publications, which were for the most part read in the circles to which they were chiefly addressed with the greatest avidity. Indeed it may be said that during most of these later years of his life Mr. Bickersteth was one of the most influential and generally popular clergymen of that section of his brethren among whom he was classed.

During this period he took a very decided part in all those measures which he regarded as having a direct bearing on the religious condition of the country. He was especially earnest in opposing the Maynooth grant, and in calling for its withdrawal; and he was equally zealous in denouncing the spread of what are known as Tractarian opinions in the Church of England; yet his opposition was free from all personal bitterness, and his influence was directed to softening the asperities of religious strife. In his later years he manifested a growing interest in the study of prophecy. The unfulfilled prophecies were made the frequent subject of his discourses, and he published several pamphlets and tracts and three or four elaborate treatises in elucidation of the prophetic writings.

His principal works besides the 'Scripture Help' already noticed, and a large number of sermons, tracts, &c., were:—'The Christian Student,' 'A Treatise on the Lord's Supper,' 'A Treatise on Prayer,' 'Family Expositions of the Epistles of St. John and St. Jude,' 'A Treatise on Baptism,' 'The Signs of the Times,' 'The Promised Glory of the Church of Christ,' 'The Restoration of the Jews,' 'A Practical

Guide to the Prophecies,' &c. His collected works have been published in 16 vols. 8vo. Among his literary labours ought to be mentioned the Hymn-book which he compiled, and the 'Christian Family Library,' which he edited, and which extended to fifty volumes.

Mr. Bickersteth was in 1841 attacked by paralysis, the result of too prolonged mental exertion. He recovered from this, and resumed his labours. In 1846 he was, when proceeding to a meeting of the Evangelical Alliance, thrown from his chaise under a heavily laden cart, the wheels of which passed over him; but though dreadfully injured he was after a time restored to health and activity, and survived till February 24, 1850, when he died of congestion of the brain, aged sixty-three.

(Birke, *Memoir of the Rev. Edward Bickersteth.*)

BIDDLE, JOHN, styled the Father of the English Unitarians, was born in 1615, at Wotton-under-Edge in Gloucestershire, where his father carried on the trade of a woollen-draper. Being sent to the grammar school of his native town, he gave such proofs of talent and proficiency as attracted the notice of George Lord Berkeley, who conferred on him, at an earlier age than any other scholar, an exhibition of 10*l.* per annum. In 1632, in his 17th year, he was admitted a student of Magdalen Hall, Oxford. He took his degree of Bachelor of Arts in 1638, and that of Master of Arts in 1641. About this time he was elected master of the free school in the crypt in the city of Gloucester, and he performed its duties in a manner that raised the character of the school. His theological studies meanwhile were prosecuted with great ardour; and carrying into these his characteristic freedom of inquiry, he printed for private circulation the result of his investigations in a small tract, entitled 'Twelve Arguments, drawn out of the Scripture, wherein the commonly received opinion touching the deity of the Holy Spirit is clearly and fully refuted.' Having adopted the views indicated in this title, he gave unrestrained expression to them in conversation, and speedily drew upon himself the attention of the authorities. His printed tract was brought under the notice of the parliamentary committee then sitting at Gloucester, and, after the fashion in which religious opinions were handled in those days, he was summoned before a bench of magistrates, who committed him to the county jail, December 2, 1645, although suffering at the time from a dangerous fever. His release on bail was not obtained without considerable difficulty. At his examination before the magistrates he delivered a "confession of faith," which, from its ambiguity, shows that Biddle's mind was then in a state of transition from Trinitarianism to Unitarianism, without being quite decided either way. Six months afterwards Archbishop Usher had a conference with him on the doctrine of the Trinity, without being able to convince him that it was founded in Scripture. About the same time he was summoned before the parliament at Westminster, who appointed a committee to inquire into his case. The proceedings of this committee were protracted through a period of nearly eighteen months, when a decision was arrived at unfavourable to Biddle, who was committed to the custody of one of the officers of the House of Commons, and deprived of his liberty for five years. In the meantime the case was referred to the assembly of divines then sitting at Westminster, before whom Biddle often appeared. Their answers to his doubts only increased his conviction of their validity, and made him feel the importance of giving them greater publicity. For this purpose he resolved to publish the 'Twelve Arguments,' &c., which had only been privately circulated. This was no sooner done than it raised such a spirit of opposition that the book was immediately ordered to be burnt by the common hangman. Undaunted by this proceeding, in the year 1648, while yet in prison, he printed a 'Confession of Faith concerning the Holy Trinity according to the Scriptures, with the Testimonies of several of the Fathers on this Head.' This was followed by another tract, entitled 'The Testimonies of Irenaeus, Justin Martyr, Novatianus, Theophilus (who lived the two first centuries after Christ was born or thereabouts), as also Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning that one God and the persons of Holy Trinity.' The publication of these works in succession stimulated the Westminster divines to call upon the House of Commons to pass a measure by which the punishment of death was awarded to the denial of the Trinity, and to other doctrinal points, besides attaching severe penalties to minor offences. This act, or ordinance as it was styled, was especially aimed at Biddle; and he must certainly have been the first victim to it but from an opposition which was raised to it in the army; and this circumstance, aided by the dissensions in parliament concerning it, caused the ordinance to remain inoperative. His confinement continued with unabated strictness until after the death of Charles, when through the influence of Cromwell and Fairfax a relaxation of the penal laws relating to religion took place. Favoured by these changes, Biddle was released from prison under certain conditions, and retired into Staffordshire, where he was hospitably received into the house of a justice of the peace, who not only made him his chaplain and procured him a congregation, but at his death left him a legacy. His retirement was disturbed by Bradshaw, president of the council, who being informed of it remanded him to prison. The loss of freedom during his long confinement was hardly a greater hardship than the loss of his friends, who were alienated from him by the odium cast upon him by the charge of heresy and blasphemy; not a single divine, except Dr. Gunning, afterwards bishop of Ely, paid him a visit while

in prison. His funds being exhausted, he was exposed to severe privations, but was unexpectedly relieved by some pecuniary assistance which he obtained for correcting the press for a Greek Septuagint, then being printed by Roger Daniel, in London, an employment for which he was singularly qualified.

In 1651 an act of indemnity and oblivion was passed by parliament, which included all heretical offences. To this measure Biddle was indebted for his liberty, after a confinement, with a short intermission, of seven years. The first use that he made of his freedom was to collect around him those friends and adherents whom his writings had brought over to his opinions. They met on the Lord's Day for the purpose of expounding the Scriptures, and gradually formed themselves into a society on this leading principle, namely, that "the unity of God is a unity of person as well as nature." The members of this society were called Bidellians, and from their agreement in opinion concerning the unity of God and the humanity of Christ with the followers of Socinus, they were sometimes denominated Socinians. The name adopted eventually by themselves was that of Unitarians. This was, indeed, the rise of the English Unitarians. Among the early members of this church was Nathaniel Stuckey, who published a translation of Biddle's 'Scripture Catechisms, for the use of Foreigners.' The publication of the two catechisms from which these translations were made brought the vengeance of government again upon their author. He was summoned to the bar of the House of Commons, and on his refusal to criminate himself, was committed to close confinement in the Gate-House. When Cromwell dissolved the parliament, Biddle again obtained his liberty, after ten months more imprisonment; but his book shared the fate of his former tract, being publicly burnt. Twelve months had scarcely elapsed after this release, when in consequence of an information lodged against him, on account of some expressions used in a public discussion with Mr. Griffin, a Baptist minister, he was committed to the Compter, July 3, 1655. From this prison he was removed to Newgate, and tried for his life on the ordinance against blasphemy and heresy. His trial was conducted with such indecent haste and such a total disregard to justice, that Cromwell himself interfered, and, in order to baffle the designs of the prosecutors without seeming to yield too much to the more tolerant party, he banished Biddle to Star Castle, in St. Mary's, one of the Scilly Isles, with an annual subsistence of a hundred crowns. In this state of exile he continued for three years, when the solicitation of his friends and change of circumstances induced the Protector to grant a writ of 'habeas corpus,' under which he returned, and no charge being preferred against him, he was set at liberty. He then became the pastor of an Independent congregation in London, the duties of which office he faithfully discharged until the elevation of the Presbyterian party, after the death of Oliver Cromwell, induced him to withdraw into the seclusion of the country. The sudden dissolution of that parliament brought him again to London, where he remained till the restoration of Charles II. Biddle tried to evade the threatening storm which fell upon all who dissented from the Episcopalian mode of worship, now re-established, by retiring from public duty, but his caution was unavailing. On June 1, 1662, he and the friends who met with him privately for worship were apprehended and taken to prison: they were fined in 20*l.* each, and Biddle himself in 100*l.* Not being able to pay this penalty, he was remanded to prison, where, in less than five weeks, through the pestilential atmosphere of the place and want of exercise, he contracted a disease which terminated his life, September 22, 1662, in the forty-seventh year of his age. During his exile he drew up an essay to explain the Apocalypse; and in 1663 he published several small pieces, translated from the works of the Polish Unitarians, among which was Przypocivius's 'Life of Faustus Socinus.' All his contemporaries describe him as a man of irreproachable life; and Anthony Wood, who had no great love for heretics, said of him, that "except his opinions, there was little or nothing blameworthy in him."

(Toulmin, *Life of Biddle.*)

BIDLOO, GODEFROID, an anatomist, was born at Amsterdam, in 1649. He first studied surgery, which he practised with great success, and was at one time surgeon to the forces. Afterwards he took the degree of Doctor of Medicine, and was appointed physician to William III., king of England, upon whose recommendation he was in 1694 made professor of anatomy and surgery in the university of Leyden.

In 1685 Bidloo had published at Amsterdam, in one volume folio, 105 plates, representing the anatomy of different parts of the human body, which were admirable as works of art, having been engraved by Lairese, but in many instances were deficient in accuracy. This work was reprinted at Leyden in royal folio, with 114 plates, and again at Utrecht in 1750, with a supplement. Bidloo accused Cowper, an English anatomist, of having reprinted it without acknowledgment, and with only a few alterations. In this charge there was considerable truth, and Cowper made in reply a very lame defence. Bidloo also carried on with much asperity a controversy with Frederick Ruysch, who exposed several of the errors in his works. Among the other writings of Bidloo are: 'De Anatomie Antiquitate Oratio,' Leyden, 1694, being his inaugural discourse, when he took possession of the chair of surgery and anatomy; 'Observationes de Animalculis in Hepate Ovillo et aliorum Animalium detectis,' 4to, 1698; 'Exercitationum Anatomico-Chirurgicarum Decades Duz,' 4to, 1703, in which

occur several important remarks on surgical diseases; and 'Opuscula omnia Anatomico-Chirurgica edita et inedita,' 4to, with plates, 1715. Bidloo died in 1713, in the sixty-fourth year of his age. He had a brother named Lambert, who wrote on botany; and a nephew Nicolas, who became physician to Peter the Great.

BIELA, WILHELM, BARON VON, was born at Rosla, near Stolberg, in the Harz Mountains, in Prussia, his patrimonial estate, on March 19, 1782. When he was born Stolberg was an independent state, and he entered young into the Austrian army. He had taken an early predilection for astronomy, as an amateur, and while serving with his regiment at Josephstadt in Bohemia, in 1826, he became distinguished by the first discovery of the comet since called after him. Retiring from the military service, he continued to take an interest in the science of astronomy, and corresponded with many of the most eminent men of science. He died on February 13, 1856, at Venice.

BILDERDYK, WILLEM, ranked by his countrymen among the first, by some as the very first modern poet and writer of Holland, and also distinguished by his varied erudition, was born at Amsterdam in 1756. His studies at Leyden took a very extensive range, for besides philology and languages—most of the modern languages included—he applied himself to history, archæology, jurisprudence, divinity, medicine, and geology; and appears, in short, to have left scarcely any branch of science untouched. It was in the character of poet however that he made his début in 1776, when his 'Invloed der Dichtkunst,' &c. ('The Influence of Poetry on States and Governments'), obtained the prize from the Leyden Society of Kunst door Arbeid. Bilderdyk's poem was in some degree a foreboding of his future career, which, it must be confessed, was rather too much in accordance with the motto of his first Leyden patrons—"Kunst door Arbeid," or 'Art through Industry,' since, though his productions manifest great industry, ability, and superior mastery of language, he rarely soars into the more elevated regions of imagination.

His poem on the 'Love of Fatherland' obtained him a second prize the following year; and in 1779 he published his translation of the 'Edipus Tyrannus' of Sophocles, intended to exhibit to his countrymen the genuine form and spirit of Greek dramatic poetry, in opposition to the spurious classicality of French models, by a servile imitation of which they had enervated both their language and their taste. About 1783 he began to practise at the bar at the Hague, yet without renouncing his literary occupations, for it was about the same time that, in conjunction with Feith, he undertook not merely to re-edit and illustrate with an historical commentary Van Haren's 'Geuzen,' but to reshape the work itself by dressing it up in more poetical language—treatment not a little singular for a contemporary production whose author was just dead. Thus renovated, the poem first appeared in 1784. Towards the end of 1786 the unsettled state of public affairs induced Bilderdyk to quit Holland and seek an asylum in Germany, where he supported himself by teaching, as he did subsequently in England. This self-imposed exile lasted nearly twenty years, during the first half of which his muse was silent. It was not till 1799 that he produced two volumes of miscellaneous pieces entitled 'Mengelpoesie,' containing a poem on astronomy and some translations from Ossian. In 1803 first appeared his 'Buitenleven,' or 'Rural Life,' which is considered by some almost as his masterpiece; yet it has no claim to originality, being no more than a free and spirited imitation of Delille's 'L'Homme des Champs.' The same may be said of a subsequent translation by him of the whole of 'Fingal.' On his return to Holland he was received as one whom the nation had reason to be proud of, and was taken into favour by Louis Napoleon (then just made King of Holland), who was desirous of rendering himself popular with his new subjects, and appointed Bilderdyk his instructor in the Dutch language, and president of the Institute founded by him at Amsterdam, upon the model of the French one. He was thus all at once placed in comparatively prosperous circumstances, and his literary reputation was not a little increased also by his 'Ziekte der Geleerden' (the Maladies of Literary Men), a subject equally repulsive and unpoetical, but so treated as to be of powerful though painful interest. He next attempted tragedy, and produced several pieces of the kind, which, although unsuccessful upon the stage, are marked by great poetical beauties. They were published in 1803, in three volumes, and among them are two by his wife, namely, 'Elfrida,' and 'Iphigenia in Aulis.' In 1809 he was thrown into great affliction by the loss of several of his children, and in the following year the abdication of Louis Napoleon deprived him of his pension, and he was again in very embarrassed circumstances, and so continued till the return of the Prince of Orange, when they began to improve. A year or two afterwards he removed to Leyden, where, as he had done all along, he continued to put forth one new production of his muse after another. The noblest of them all however, his 'Ondergang der Eerste Wereld,' or 'Destruction of the First World,' did not appear till a later period. So far from betraying any decline of intellectual power, this fine poem displays more of imagination and invention than any of his former ones; but unfortunately he proceeded no further than with five books of it. On the 16th of April he lost his second wife, Catherina Wilhelmina, a lady of considerable literary attainments: besides the two tragedies already mentioned, she wrote, among other things, a poem on the battle of Waterloo, and translated Southey's 'Roderic.' Bilderdyk did not survive her very

long, for he died at Haarlem in the following year, December 18, at the age of seventy-five. Among the numerous manuscripts he left behind him was a history of Holland, which has since been edited by Tydemann.

BINCK, JACOB, a celebrated old German engraver and painter, and one of the so-called little masters, was born about 1500, in Cologne; some authorities make him, incorrectly, a native of Nürnberg. He however lived some time in Nürnberg, and was probably the pupil of Albert Dürer. Sandrart says he studied with Marcantonio at Rome; but all the accounts of him are little better than conjectures. In 1546 Binck appears to have been living at Copenhagen as portrait painter to Christian VIII. of Denmark. Later he was living at Königsberg in the service of Duke Albert of Prussia, who sent him in 1549 on a commission to the Netherlands. In 1550 he was employed again by Christian VIII., to select a fit spot for the erection of a fortress in Holstein. He died probably at Königsberg, in the service of Albert of Prussia, about 1560.

Bartsch describes ninety-eight prints by Binck, including one woodcut. There are many other prints attributed to him, which are marked J. B., but these according to Bartsch belong to some other artist, who probably is the same who studied, according to Sandrart's account, at Rome. Binck's monogram is made of J. C. and B. intermingled, the C. signifying Coloniensis, 'of Cologne'; in one print the word Coloniensis is written in full. Many of his prints have been copied with a view to profit by the deception, as is the case with the works of other celebrated masters. Binck's drawing is superior to that of the little masters generally, but his style is very similar to that of Barthel B-ham.

(Heineken, *Dictionnaire des Artistes, &c.*; Huber, *Manuel des Amateurs, &c.*; Meusel, *Neue Miscellaneen Artistischen Inhalts*, No. 8; Bartsch, *Peintre-Graveur*; Brulliot, *Dictionnaire des Monogrammes, &c.*)

BION, a name common to many Greek authors, more or less known to the moderna. They are usually distinguished by their ethnical names. Clemens Alexandrinus ('Strom.' vi. p. 629, A.) mentions a BION PROCONNESIUS, who wrote an abridgment of the work of Cadmus the historian, and he is probably the person cited by Athenæus (II., p. 45): according to Diog. Laert. (iv. 58) he must have lived about the middle of the 6th century B.C., being a contemporary of Pherecydes of Syros.

BION BORYTHENITES was a philosopher, who seems to have belonged to nearly all the different sects in succession. He was born some time near the 120th Olympiad, and is supposed to have died about B.C. 241, Olymp. 134. 4. He is mentioned by Strabo (i. 15) as a contemporary of Eratosthenes, who was born B.C. 275, and of Zeno the Stoic, who died B.C. 263 (Comp. Athenæus, iv. 162, D.). His father was a freedman, his mother a Lacedæmonian harlot, named Olympia. On account of some malpractices in his capacity of tax-gatherer, his father was sold with his whole family. Bion, who was then a child, was purchased by a rhetorician, who made him his heir, and after his patron's death he went to Athens, where he set up as a philosopher. He was first an auditor of Crates; then he turned Cynic; afterwards he attended the lectures of Theodorus, and finally became a disciple of Theophrastus. He was a great jester, and remarkable more for the point than for the good-humour of his witticisms. (Horat., 'Epist.' ii. 2, 60, and Cic., 'Tuscul.' ii. 26.) He died at Chalcis in Eubœa. (Diog. Laert., iv. 46-58.)

But the most celebrated person of this name is BION SMYRNEUS, the Bucolic poet; of whom however we know little more than that he lived at the same time with Theocritus and Moschus, of whom the former mentions him in his poems, and the latter has written an elegy on his death. He died by poison. An attempt was made many years ago by Giovanni Vintimiglia to deprive Smyrna of the honour of his birth, and to prove that he was born in Sicily, where he undoubtedly spent a great part of his life (Lorenzo Crasso, 'Historia de Poeti Greci,' p. 90); but not only is his name mentioned by Moschus in connection with the Smyrnan river Meles, but we have also the express testimony of Suidas (voc. Θεόκριτος) that he was born at a village called Φλώσις, near that city. His longest Idyll is a lament over Adonis. Bion's poems are generally published along with Theocritus and Moschus. The best edition is that of L. F. Heindorf, Berlin, 1810. We are not acquainted with any good English version of Bion. There is a German translation by J. H. Voss, Tübingen, 1808.—Several other Bions are mentioned by Diogenes Laertius, but nothing is known about them.

* BIOT, JEAN-BAPTISTE, was born at Paris in 1774. From a term of study at the college Louis-le-Grand, he passed into the artillery; but soon abandoning the military service for scientific pursuits, he entered the École Polytechnique, and won such distinction by his diligence and ability as to be appointed professor of mathematics in the Central School at Beauvais. The way in which he fulfilled his duties, at an age when there is commonly more need to receive than ability to give lessons, the interest which he imparted to his lectures, and his skill in discovering new results and simplifying difficult questions, inspired great hopes of his future career. Nor have they been disappointed. While here, as he relates, "being full of ardour for geometry, and many things, I thought only of following with delight the inclinations of my mind towards all sorts of scientific studies, I had an inordinate ambition to penetrate into the highest regions of

mathematics." Unable to procure the scattered works of the great mathematicians, he wrote to Laplace, who was then publishing the first volume of his 'Mécanique Céleste,' requesting permission to read the proof sheets, in which he knew all the important results would be brought together. The request, at first refused, was granted on a second application; and the youthful professor thereby gained not only the advantage of revising the calculations for his own instruction, but the friendship of the illustrious geometer, whose house from that time became open to him, and whose counsels, patiently and even affectionately bestowed, were always ready in cases of difficulty.

Biot had taken up one of Euler's problems, which had never been directly solved; and one day he submitted to Laplace a method for its solution, and by his advice presented it to the Academy. At the next meeting the young man was permitted to draw his diagrams on the black board, and to read his paper to the assembled savants, who at its close felicitated him on its originality. Monge was delighted at the success of his former pupil. After the meeting Laplace invited Biot home, praising him on the way for the clearness of his demonstrations; and on arrival he took a paper from a closet in his study, and placed it in the young man's hands. It was already yellow with age; and what was his surprise on opening it to find the solutions for which he had just gained so much applause all worked out, and by the process of which he thought himself the inventor. Laplace had years before gone through the work, but checked by the same difficulties that stopped Euler, it was laid aside for future study; and with rare magnanimity he kept all knowledge of it from Biot until the latter had initiated his reputation before the Academy. He enjoined him moreover to silence; and the incident would have remained a secret, had not Biot himself revealed it fifty years afterwards.

The paper here in question, 'Sur les Équations aux Différences Mêlées,' is printed in the first volume of 'Mémoires' of the Institute ('Divers Savants,' vol. i., 1806). The report thereon, signed by Laplace, Lacroix, and Bonaparte, was presented at the meeting on the 21st Brumaire, only three days after the eventful 18th, which decided the fortune of Bonaparte. The consul was present at the meeting, as collected and tranquil as if occupied by nothing but mathematics.

In 1800 Biot was recalled from Beauvais, and appointed to the chair of natural philosophy in the College de France; a remarkable promotion for one only in his twenty-sixth year. He was now more favourably situated for scientific intercourse. One of his papers, written shortly after he left the Polytechnic School, appears in the 'Mémoires' (tom. iii. an. 9), entitled 'Considérations sur les Intégrales des Equations aux Différences finies,' by 'citoyen' Biot—the first of a long and valuable series of contributions. The succeeding volume contains his 'Rapport sur les Expériences du Citoyen Volta,' which recommends the award of the gold medal of the Institute to the discoverer of voltaic electricity.

Biot was elected a member of the Academy of Sciences—La Classe, as it was then called—in 1803. Soon afterwards he and Arago commenced an experimental inquiry—'Sur les Affinités des corps pour la lumière, et particulièrement sur les forces réfringentes des différens Gaz,' which was published in the 'Mémoires' for 1806. The same volume contains Biot's account of his journey to Aigle in the department of L'Orne, to verify a fall of meteorites. The facts have since remained data for the investigation of similar phenomena; and by their able elucidation many persons were first convinced that meteoric stones fall from the atmosphere.

In 1804 Biot accompanied Gay-Lussac in his first memorable balloon ascent. In 1806 he was chosen a member of the Bureau des Longitudes, and took part in the extension of the French arc of the meridian across Spain and to the island of Formentera. [ARAGO.] In 1814 he was made Chevalier of the Legion of Honour; and in the following year the Royal Society of London elected him one of their fifty foreign members.

The completion of the triangulation in the peninsula led to a wish for its extension to the north. The English arc, begun by General Roy, had been carried to the extremity of Scotland by Colonel Mudge; and the Bureau des Longitudes wished to have observations made along its line by Biot. "To desire a thing useful to science," says the latter, "was to anticipate the assent of the savants of England, and of the government of that enlightened country." On Biot's arrival in England, in May 1817, he was received with abundant cordiality by Sir Joseph Banks and other eminent philosophers. His instruments were passed at Dover under the seal of the Customs without search or delay, and conveyed without charge to Banks's residence. Every facility in short was rendered to Biot towards the accomplishment of his task. Colonel Mudge accompanied him to Scotland; and on the first station being chosen, at the fort of Leith, the commandant, Colonel Elphinstone, had a portable observatory built, and a base of heavy blocks of stone laid for the support of the instruments. "If my observations were bad," said Biot, grateful for the ready aid, "I had no excuse; it was entirely my own fault." While these observations were in progress, the opportunity was thought to be favourable for an extension of the arc to the Shetland Isles, 2 degrees more to the north than it had yet been carried. Biot was ready to assist; and all the materials and instruments having been shipped on board the 'Investigator,' brig of war, he sailed with Captain Richard Mudge for Lerwick on the 9th of July.

The little island of Unst was ultimately chosen as the station, from its being situated not only farther north, but also farther east, and consequently nearer to the line of Formentera. By the beginning of August the pendulum apparatus was set up within the solid protecting walls of a vacant sheep-fold, and the observatory, with its repeating-circle, in the garden of a resident proprietor, Mr. Edmonston, whose warm hospitalities made up for a chilly climate. What a change from the sunny islands of the Mediterranean! No trees; little vegetation besides grass and mosses; seldom free from fogs, hoarse winds, and angry seas. Captain Mudge had to leave in consequence of the ill-effects of the climate on his health, and Biot remained to carry on the work. A young native carpenter was trained into a competent assistant; and for two months such a series of observations was made as fully satisfied all requirements. The results were found to agree with theory; and when it is remembered that these results were obtained by a difference of less than three fourths of a line in the length of the pendulum between Formentera and Unst, some notion may be formed of the singular delicacy of the observations, and the consequent mental and bodily labour which they involved.

After Biot's return to Edinburgh he visited the manufacturing districts of England, the two universities, and met Arago in London. With him he repeated the observations on the measure of the second-pendulum at the Greenwich Observatory. Humboldt, who was then in England, took part in the work, "forgetting," to use Biot's words, "the multitude of his other talents to be only an excellent observer."

An account by Biot of his journeyings and labours while engaged in the triangulation, is given in the 'Mémoires de l'Académie Royale des Sciences, Année 1818,' tome 3. The same volume contains one of his papers on polarisation in crystalline bodies. To give a list of all his papers would fill whole pages; but there is one in the 13th volume of the 'Mémoires' (1835) deserving of especial notice—'Sur la Polarisation circulaire, et sur ses applications à la Chimie Organique.' In this he makes known his discovery of circular polarisation in a great number of solid and fluid substances never before examined; and, while adding largely to our knowledge of optical science, he points out a direct useful application of the remarkable phenomena—namely, of testing the quality of saccharine fluids. Instruments are now made which, when immersed in a liquid, indicate the quantity of sugar held in solution by the amount of rotation of the ray. They are used successfully in pharmacy to detect adulteration, and may be employed to denote the sugar in diabetic urine: an interesting example of a refined philosophical experiment being turned to practical uses in commerce and the arts.

In 1840 the Royal Society awarded their Rumford medal to Biot for his "researches in and connected with the circular polarisation of light." He is a member of three of the five academies which compose the Institute of France. He is a foreign member of the Royal Society of Edinburgh, of the Cambridge Philosophical Society, and of most of the academies and learned societies on the continent of Europe. Any list of his works would necessarily be incomplete, as the veteran still adds to their number; for he retains all the vigour and fertility of his intellect, and at meetings of the Academy he speaks with not less clearness and force than he writes.

On the establishment of the empire in 1804, Biot opposed any expression of opinion by the Academy, on the ground that the members constituted a scientific and not a political body; and in 1815, at the return of Napoleon I. from Elba, he voted against the 'acte additionnel' to the constitutions of the empire. He married, when in his 22nd year, the daughter of Brisson, the professor of natural philosophy and contemporary of Réaumur and Nollet. They had two children, a son and a daughter. The latter is now a grandmother; the son died in 1850, at the age of forty-seven, a member of the Académie des Inscriptions, and distinguished for his knowledge of Chinese.

Among traits of Biot's character may be mentioned his fondness for flowers. His study is always adorned with them; and it is said that when his wife, who was noted for her conversational powers, used to enter to talk with him, he would playfully form a barricade of flowers between her and himself.

Papers by Biot are to be found in the 'Mémoires de la Société d'Arcueil'; the 'Annales de Chimie et de Physique'; the 'Journal des Savants,' of which he is one of the directors; 'Mémoires de l'Institut'; and the 'Biographie Universelle,' articles Descartes, Franklin, Galilée, Leibnitz, and others. He has thrown great light on the history and practice of ancient astronomy; and as a reviewer, is remarkably able and apt in illustration. Among his other works are—'Analyse du Traité de Mécanique celeste,' 8vo, 1801; 'Essai sur l'Histoire des Sciences depuis la Révolution Française,' 8vo, 1803; 'Traité élémentaire d'Astronomie Physique,' 2 vols. 8vo, 1805; 'Recherches sur les Réfractions ordinaires qui ont lieu près de l'Horizon,' 4to, 1810; 'Traité de Physique expérimentale et mathématique,' 4 vols. 8vo, 1816; 'Recherches sur plusieurs Points de l'Astronomie Egyptienne, &c.,' 8vo, 1823; 'Recueil d'Observations géodésiques,' &c., 4to, 1821 (the history of the measurement of the arc aforementioned); 'Recherches sur la Polarité de la Lumière; Sur l'Astronomie chez les Anciens; Sur quelques Déterminations d'Astronomie ancienne, étudiées comparativement chez les Égyptiens, les Chaldéens, et les Chinois;,' and very many more.

BIRCH, THOMAS, an historical and biographical writer, was born in London, November 23rd, 1705. His parents were members of the Society of Friends, and his father carried on the trade of a coffee-mill maker, for which business the son was designed, but the strong desire which he displayed for reading and study overruled this intention. For several years he acted as teacher in different schools, and in all of them he sedulously applied to the pursuit of knowledge, stealing many hours from sleep for this purpose. His efforts were not without success, and in his twenty-fourth year being qualified to take orders, he was ordained in the Established Church without having attended either of the universities, a circumstance at that time much less frequent than at present.

He owed all his advancement in the church to the patronage of lord-chancellor Hardwicke, to whom he had been recommended early in life, and who never afterwards lost sight of him. In 1734 Birch was elected a Fellow of the Royal Society, and in 1752 he became one of its secretaries. In 1753 the university of Aberdeen conferred upon him the distinction of Doctor in Divinity; and he received a similar honour in the same year from Herring, archbishop of Canterbury. Dr. Birch was most active and indefatigable in his literary pursuits. Distinguished by unwearied industry, rather than by acuteness and discrimination, he accumulated in the course of his life a vast mass of materials of great value to those who possess a superior understanding without the doctor's spirit of laborious research. The first work of importance in which he was engaged was the 'General Dictionary, Historical and Critical.' It consisted of ten volumes in folio, and included a new translation of Bayle, besides a vast quantity of new matter. The first volume appeared in 1734, and the last in 1741. In 1742 he published 'Thurloe's State Papers,' in seven vols. folio. He published 'Lives of Archbishop Tillotson, and the Hon. Robert Boyle,' in a separate form, and edited new editions of their works; also a new edition of Milton's Prose Works, and the Miscellaneous Works of Sir Walter Raleigh. In 1744 he commenced a series of biographical memoirs of illustrious persons of Great Britain, for a work published in folio by Mr. Hawbraken and Mr. Vertue, two artists. Each memoir was accompanied by an engraving of the individual to whom it related. The work was published in numbers; the first volume was completed in 1747, and the second in 1752. In the list of his historical works are, 'An Inquiry into the share which King Charles I. had in the transactions of the Earl of Glamorgan;' 'A View of the Negotiations between the Courts of England, France, and Brussels, from 1592 to 1617, from original documents.' The same volume contained a 'Relation of the State of France, with the character of Henry IV.' In 1753 he published 'Memoirs of the Reign of Queen Elizabeth, from 1581 to her death.' In 1760, a 'Life of Henry Prince of Wales, eldest son of King James I.' His last biographical work was 'Letters, Speeches, Charges, and Advices of Lord Chancellor Bacon.' A Sermon which was preached before the College of Physicians, in 1749, appears to be the only one of his discourses which has been printed. Besides his multifarious labours for the press, he transcribed a great number of volumes in the Lambeth library. He also maintained an extensive correspondence. His biographer remarks, that Dr. Birch's habit of early rising alone enabled him to get through so much work. He found time in addition for the enjoyments of society. Dr. Birch was killed by a fall from his horse, between London and Hampstead, January 9th, 1766. He bequeathed his library and manuscripts to the British Museum, of which he was a trustee. The remainder of his property, amounting only to about 500*l.*, he left to be invested in Government Securities, the interest to be applied in increasing the stipends of the three assistant librarians at the British Museum.

BIRD, EDWARD, R.A., an excellent English 'genre' painter, was born at Wolverhampton in 1772. As he evinced a strong inclination for drawing, his father, who was a clothier, apprenticed him to a tea-board manufacturer of Birmingham, with whom it was Bird's business to paint the boards. At the expiration of the term of his indentures Bird resolved to try his fortunes in the world as an artist, and he accordingly set up as a drawing-master at Bristol. In 1807, when he was in his thirty-fifth year, he exhibited some paintings at Bath, which were much admired, and sold for thirty guineas each. These were succeeded by a piece called 'Good News,' which established his reputation. Other good works succeeded, as the 'Choristers Rehearsing,' and the 'Will;' the first was purchased by William IV., the second by the Marquis of Hastings, and the Royal Academy elected Bird an Academician. He now exhibited his masterpiece, the 'Field of Chyvy Chase the Day after the Battle,' which was purchased by the Marquis of Stafford for 300 guineas. The same nobleman purchased his next picture, the 'Death of Eli,' for 500 guineas, and he obtained by it also a prize of 300 guineas awarded by the British Institution. The picture however was not the artist's: it was the joint-stock property of three gentlemen of Bristol, who had commissioned Bird to paint it for 300 guineas, and the 500 for which the picture sold at the exhibition was divided among them. The profitable result of their speculation led them to give Bird a second commission, but the painter declined their further patronage.

In 1813 Bird was in London, and was introduced to the Princess Charlotte, who appointed him her painter; and he presented the princess with the 'Surrender of Calais,' one of his favourite pictures.

This visit to London produced a great change in his taste; no longer satisfied with the humble character of his usual subjects, he forsook the characteristics of rural and domestic life, in pursuit of the imaginary greatness of religious and historical subjects—the 'Fortitude of Job,' the 'Death of Sapphira,' the 'Crucifixion,' and the 'Burning of Ridley and Latimer,' and even the 'Embarkation of Louis XVIII. for France,' which at most could be but a costume show. This last undertaking was a great misfortune to Bird: he required the portraits of many persons of rank, native and foreign; the prevailing upon these persons to sit was a trouble and a difficulty which Bird had never contemplated, and he completely failed in his attempt. He died in 1819, in his forty-eighth year, leaving his pageant unfinished. He was buried with all the honours of the city in the cloisters of Bristol Cathedral. Three hundred gentlemen followed his body to the grave: his son, a child of seven years of age, was the chief mourner. But though at the desire of the citizens the funeral was a public one, the expense of it was left to be borne by his widow—a matter which subsequently led to much recrimination.

Of the kind of picture by which Bird gained his popularity, he executed several which have not been mentioned—as the 'Blacksmith's Shop,' the 'Country Auction,' the 'Gipsy Boy,' the 'Young Recruit,' 'Meg Merrilies,' the 'Game at Put,' and some of his earliest works, as the 'Village Politicians,' and the 'Poacher,' in six scenes.

(Cunningham, *Lives of the most eminent British Painters*, &c.)

BIRD, JOHN, a celebrated mathematical instrument maker, was born near the close of the 17th century. He was brought up a cloth-weaver in the county of Durham. What first occasioned him to turn his thoughts to the art in which he afterwards so much excelled was his accidentally observing, in a clockmaker's shop, the coarse and irregular divisions of the minutes and seconds on a clock dial-plate. He came to London in the year 1740, and began his career by dividing astronomical instruments both for Graham and Sisson, and afterwards carried on business in the Strand. His celebrated Greenwich quadrant was mounted February 16, 1750. Another instrument was erected in the Oxford Observatory. His last work was the mural quadrant for the *École Militaire* at Paris, with which D'Agelet and the two La Landes determined the declinations of 50,000 stars. In 1767 he received 500*l.* from the Board of Longitude, on condition that he should take an apprentice, instruct other persons as required, and furnish, upon oath, descriptions and plates of his methods. He died March 31, 1776, aged sixty-seven years.

BIRDE, WILLIAM, who is numbered among the most celebrated of our ecclesiastical composers, was born about the year 1540, and educated as one of 'the children' in the chapel of Edward VI., probably under the 'famous Thomas Tallis,' whose pupil he certainly was at an early period of his life. In 1563 he was chosen organist of Lincoln Cathedral, and in 1575, conjointly with Tallis, he became organist to Queen Elizabeth, as well as gentleman of her chapel. He died in 1623. Birde seems to have been highly esteemed, both in his private and professional capacity. That he was great in his art, at a time however when that art exhibited more of study than genius, his compositions afford indisputable evidence. His complete Service, together with three Full Anthems, published in Boyce's 'Collection,' prove his musical learning, which is further evinced in his 'Cantiones Sacre,' or sacred songs for many voices, printed, under letters-patent from Queen Elizabeth, in junction with his master Tallis, and republished a few years back by the Society of Musical Antiquarians. He also contributed largely to 'Queen Elizabeth's Virginal-Book,' "a magnificent folio manuscript curiously bound in red morocco," now in the British Museum, containing nearly seventy pieces for the organ and virginal. He also published other works, chiefly with Latin words, all of them displaying deep study, and a profound knowledge of florid counterpoint. But he is now generally known—is in fact well known everywhere—by his canon 'Non nobis, Domine,' a unique composition, which has rather gained than lost by the operation of time, formed as it is of materials so enduring, that in spite of the love of novelty, which in music is so influential, it has maintained its ground during nearly two centuries and a half. Some attempts have been from time to time made, particularly on the continent, to tear so valuable a leaf from Birde's laurels, but he is still left in full possession of this, his richest, never-fading ornament.

BIRKBECK, GEORGE, M.D., was born January 10, 1776, at Settle in Yorkshire, where his father was a merchant and banker. He displayed an early predilection for mechanical and scientific subjects, which led him to select the medical profession as his pursuit. He commenced his medical studies at Leeds, and at the age of eighteen repaired to Edinburgh, where he remained one session. The following winter he became a pupil of Dr. Baillie in London; but at its close he again went to Edinburgh, and at the termination of his fourth session took his degree. His reputation in the university was already considerable, and he had formed a friendship with Brougham, Jeffrey, Sidney Smith, F. Horner, and others who afterwards attained eminence. While at Edinburgh he was elected to the professorship of the Andersonian Institution at Glasgow, and in November 1799 commenced his first course of lectures there on Natural and Experimental Philosophy. There was at that time no maker of philosophical instruments at Glasgow, and he was obliged to have his philosophical apparatus made by ordinary workmen. He had employed a tinman to construct a

model of a centrifugal pump; and it was in the cellar which formed the workshop, while surrounded by the workmen who had made it, but were ignorant of its use, that he was first struck with the idea of giving a gratuitous course of lectures for the scientific instruction of the mechanics of Glasgow. In March 1800 he communicated his wishes on this subject to the trustees of the Andersonian Institution, who regarded the proposal as visionary, and nothing was done during the session. At its close Dr. Birkbeck returned to Yorkshire, and in preparing the prospectus of his course for the ensuing session, he announced his intention of establishing a class "solely for persons engaged in the practical exercise of the mechanical arts, men whose education in early life has precluded even the possibility of acquiring the smallest portion of scientific knowledge." In the style of these lectures he promised that he would study "simplicity of expression and familiarity of illustration." On his return to Glasgow a printed invitation was circulated in the different manufactories, which contained an offer of tickets for the admission of the most intelligent workmen in each manufactory into the mechanics' class at the Andersonian Institution. The number who accepted this offer was not large, and the first lecture was attended by only seventy-five persons; but it gave so much satisfaction, and excited such general interest, that at the second lecture the number was increased to two hundred; at the third lecture above three hundred mechanics were present, and at the fourth above five hundred; and as the theatre of the institution would not accommodate many more persons, it became necessary to limit the number of tickets. At the close of the course his class of mechanics presented him with a silver cup. Dr. Birkbeck continued his lectures to them for the two succeeding seasons. In 1804 he relinquished the professorship, and was succeeded by Dr. Ure.

In 1806 Dr. Birkbeck settled in London, where he soon obtained a good practice as a physician. While in active practice in London as a physician, Dr. Birkbeck had few opportunities of following up the labours which he had commenced at Glasgow for the advancement of scientific knowledge amongst artisans; but it was a subject which he had always at heart. In 1820 he gave a gratuitous course of seventeen lectures at the London Institution. In February 1823 the mechanics of Glasgow who attended the lectures at the Andersonian Institution, as a mark of respect for his character, and in gratitude to him as the 'liberal-minded projector and founder' of the mechanics class, asked his consent to allow his portrait to be taken. In July of the same year they resolved to establish a school for their own instruction, to be called the Glasgow Mechanics Institution. Many circumstances now tended to a general development of Dr. Birkbeck's favourite plans. In 1821 a School of Arts had been established at Edinburgh, through the exertions principally of Mr. Leonard Horner. In the 'Mechanics Magazine' for October 11, 1823, a paper appeared entitled 'Proposals for a London Mechanics Institute.' Dr. Birkbeck was at this time engaged in preparing an Essay on the Scientific Education of the Working Classes, and he wrote to the 'Mechanics Magazine' (of October 18th), offering information and every assistance in his power in the formation of the projected institution. He was soon actively engaged in this object, and on the 11th of November 1823, presided at a public meeting at the Crown and Anchor, which was attended, amongst others, by Dr. Lushington, Jeremy Bentham, David Wilkie, and Cobbett; Lord Brougham, who had attended the preliminary meetings, was absent from other engagements. After another meeting, on the 2nd of December, the first officers of the 'London Mechanics Institution' were appointed on the 15th of December. Dr. Birkbeck was elected president, which office he filled till his death. At the formation of the institution Dr. Birkbeck generously lent the sum of 3700*l.* for the purpose of building a lecture-room, &c. On the 20th of February 1824 he delivered an inaugural address on the opening of the institution.

Dr. Birkbeck's professional and scientific pursuits, and his services in various ways, in connection with objects of public utility, were continued to the last. He died December 1, 1841, at his residence in Finsbury-square, London, of a severe internal disease which occasioned great suffering. He left a son by his first wife, and two sons and two daughters by his second wife, who survived him. His funeral was attended by a large procession of the working-classes, the members of the Mechanics Institute and other societies, the committee of the Polish refugees and a number of Poles; and among the private carriages was that of the Turkish ambassador; altogether about a thousand persons were present.

BISHOP, SIR HENRY ROWLEY, was born in London in 1780. He received his musical education under Signor Bianchi, who was then settled in London as composer at the Opera House. In 1806 Mr. Bishop obtained the appointment of composer of ballet music at the opera, a post he occupied for some time; but little more than the titles of the pieces written by him have been preserved. The first of his long series of English operas, 'The Circassian Bride,' was produced at Drury Lane Theatre on the 23rd of February 1809, with great success; but on the following evening the theatre was destroyed by fire, and the score of his opera perished in the flames. For the next sixteen or seventeen years he wrote almost incessantly for Drury Lane and Covent Garden theatres, at the latter of which he for several years held the office of composer and musical director. During this period he is said to have produced upwards of seventy operas, ballets, and

musical entertainments. Of these many are forgotten; but others are still repeated, and, on account of their flowing melodies and animated style, are, when tolerably played, always heard with genuine pleasure. Those which best illustrate his style are 'Guy Mannering,' the 'Slave,' the 'Miller and his Men,' 'Maid Marian,' 'Native Land,' the 'Virgin of the Sun,' the 'Knight of Snowdon,' the 'Englishman in India,' &c., in all of which there is true musical power. He also 'composed and adapted' Mozart's 'Barber of Seville,' 'Marriage of Figaro,' &c. But the incessant calls upon him begot a hasty careless manner, and he frequently, in the later years of his connection with the theatres, contented himself with crude rifacimentos of the scores of foreign composers; and his fame in consequence gradually declined. At length, aroused by the production of Weber's 'Oberon' at Covent Garden Theatre, in 1826, he composed 'Aladdin' in direct rivalry to that famous work, and brought it out at the same time at Drury Lane. But instead of trusting to his own genius, 'Aladdin' was a direct attempt in the German style, and it proved an entire failure. Mortified at his loss of popularity, he never again composed for the stage. Besides his theatrical pieces, he composed three or four shorter pieces for a series of oratorios, which he conducted about 1819-20. He arranged also several volumes of the 'National Melodies;' and he composed and arranged all Moore's 'Melodies' subsequent to Stevenson's secession from that publication.

Sir Henry Bishop was knighted in acknowledgment of his musical eminence by the Queen soon after her accession to the throne. He was one of the first directors of the Philharmonic Society, and conductor of the Concerts of Ancient Music. He was also Reid professor of music at Edinburgh; and in 1848 was elected professor of music at Oxford University. He died April 30, 1855, aged seventy-five. Sir Henry had heavy domestic trials, and he was not prudent in money matters; so that his later years were clouded by much anxiety and suffering.

Bishop was one of the first English composers of modern times. Had he written less he would have written better; but as it is, though few if any of his operas are likely to retain a permanent place on the stage, and his elaborate imitative philharmonic cantatas have long been forgotten, much of his chamber and concert music—married as it so often is to immortal verse—will long continue to delight the public ear, and will indeed most likely be still popular when many far more pretentious pieces of foreign as well as home growth shall have passed away with their novelty. Many of his songs and glees have the truest inspiration of that class of music—flowing, vivid, graceful, and free from all affectation.

(*Dictionary of Musicians; Athenæum, 1855; Gentleman's Magazine, 1855.*)

BITON, a Greek writer about the time of Archimedes. A work by him on the construction of catapultæ is extant, in the collection of Thevenot; he mentions another work which he wrote, on Optics, which is lost.

BIZARI, PETER, a considerable poet and historian of the 16th century, was born at Sasso-ferrato, near Ancona, in Umbria or Spoleto, within the States of the Church. He was one of those who, having embraced the doctrines of the Reformation, were forced to leave their native country to escape the cruelties which followed on the establishment of the Inquisition in the Papal States. After spending some time at the court of London, he went to Scotland, where he was honourably received by Queen Mary and the Earl of Murray, who had then the chief direction of the government. Bizari informs us that Mary presented him with a chain of gold; and he has addressed one of his works to that princess. ('*Varia Opusc.*' fol. 28 A.) At what time he was in Scotland does not precisely appear; but in a poem inscribed 'Ad Jacobum Stuardum Scoticum,' he celebrates the victory which that nobleman gained over the Earl of Huntly, in such terms as to lead to the inference that he was then in Scotland. (*Ibid.* fol. 93 A.) The battle of Corrichie, in which Huntly fell, was fought in October 1562.

Andrew Melville, the celebrated Scottish reformer, when at the University of St. Andrews, was introduced to Bizari, who expressed his high opinion and warm regard for him in a dodecastichon of elegant Latin poetry, which, with several of Bizari's minor poems, is inserted in Gruter's 'Deliciæ Poetarum Italorum.' Mackenzie, Chalmers, and other Scottish writers, have confounded Bizari with a person whom they describe as Peter or Patrick Bisset, Bisset, or Bissart, born and educated in Scotland, and afterwards professor of the canon law in the University of Bologna, and the author of 'P. Bissarti opera omnia, viz. Poemata, Orationes, Lectiones feriales, et lib. de Irregularitate,' Venetiis, 1565.

Bizari was the author of several works of merit:—'*Varia Opuscula*,' containing various tracts and speeches, and two books of poems, published at Venice in 1565; 'A History of the War in Hungary, with a narrative of the principal events in Europe from 1564 to 1568,' Lyons, 1569: this work was afterwards translated by the author from the Italian, in which it first appeared, into Latin, and published in 1578. 'An Account of the War of Cyprus between the Venetians and Selim of Turkey,' in Latin, Bale, 1573; Antwerp, 1583. 'Epi-tome Insignium Europæ Historiarum,' Bale, 1573. 'Annals of Genoa, from 1573 to 1579,' published in Latin at Antwerp the latter year. 'Reipublicæ Genuensibus leges novæ, nunc in lucem editæ,' 1576: this

work was reprinted by Groevius in his 'Thesaurus Antiq. Italia;' tom. i.; as was also 'Dissertatio de Universo Reipublicæ Genuensibus statu et administratione,' Antwerp, 1579. 'A History of Persia,' in Latin, 1583; in speaking of which, Boxornius calls Bizari "gravissimum rerum Persicarum scriptorem." Giacobilli, in his 'Catal. Script. Prov. Umbrise,' makes mention of another work of Bizari's, entitled 'De Moribus Belgicis.'

(Mazzuchelli, *Gli Scrittori d'Italia*, tom. iv. p. 1295; Tiraboschi, *Storia della Letteratura Italiana*, tom. xi. p. 1009; Verdier, *Bibl. Francoise*, tom. v. p. 236; *Dict. Univ. Historique*; McCrie, *Life of Melville*, vol. i. pp. 16, 17.)

BLACK, JOSEPH, was born in France on the banks of the Garonne in the year 1728. His father, though a native of Belfast, and also his mother, were of Scotch descent. In 1740 Joseph Black was sent to Belfast, and six years afterwards to the University of Glasgow, where he continued his studies with great assiduity and success, devoting his attention chiefly to physical science. Having chosen the profession of medicine, he went to complete his medical studies at Edinburgh in 1750 or 1751: he had previously had the advantage of attending Dr. Cullen's lectures on chemistry at Glasgow. This science, in which he was destined to act so important a part, strongly excited his attention, and he pursued it experimentally with great vigour and commensurate success.

The chemical subject which seems first peculiarly to have excited his attention was the causticity of lime; a property till then supposed to be due to the absorption by the lime of some igneous agency. He placed the question on a scientific basis, by ascertaining the chemical difference between quick lime and other forms of the carbonate. Black wrote in 1754 an inaugural thesis on the subject, 'De Acido a cibus orto et de Magnesiâ,' and a treatise entitled 'Experiments on Magnesia, Quicklime, and other Alkaline Substances,' in 1755, in which his views were much more fully developed. In 1756 he was appointed professor of anatomy and lecturer on chemistry in the University of Glasgow, where he continued till 1766, when he was appointed to the chemical chair in Edinburgh. Between the years 1759 and 1763 he matured the speculations on heat which had for a long period occasionally occupied his thoughts. Boerhaave has recorded an observation made by Fahrenheit, that water would become considerably colder than melting snow, without freezing, and would freeze in a moment if disturbed, and in the act of freezing emitted many degrees of heat. This notice seems to have supplied Dr. Black with some vague notion that the heat received by ice during its conversion into water is not lost, but is contained in the water. He instituted a train of careful experiments on this subject, which bore out his idea; in the melting of ice, and in the boiling of water, there is a large amount of heat absorbed, which is not sensible to the thermometer, and is therefore named by him 'concealed' or 'latent' heat. It was this discovery that mainly urged Watt to the adoption of improved arrangements in the steam-engine.

Black wrote a paper in the 'Philosophical Transactions' on the freezing of boiled water; and another in the Edinburgh 'Transactions' on the hot springs of Iceland. He was never married. He died November 26, 1799, in his seventy-first year.

As a lecturer, Black was thus characterised by Dr. Robison ('Preface' to Black's 'Lectures on the Elements of Chemistry'):—"He became one of the principal ornaments of the University; and his lectures were attended by an audience which continued increasing from year to year, for more than thirty years. It could not be otherwise. His personal appearance and manners were those of a gentleman, and peculiarly pleasing. His voice in lecturing was low, but fine; and his articulation so distinct, that he was perfectly well heard by an audience consisting of several hundreds. His discourse was so plain and perspicuous, his illustration by experiment so apposite, that his sentiments on any subject never could be mistaken even by the most illiterate; and his instructions were so clear of all hypothesis or conjecture, that the hearer rested on his conclusions with a confidence scarcely exceeded in matters of his own experience."

BLACKLOCK, THE REV. THOMAS, D.D., a divine of the Established Church of Scotland, and a writer of poetry, was born at Annan in 1721. Before he was six months old he lost his sight, and it was partly to this misfortune that he owed his future distinction. Being precluded from the usual enjoyments of youth, he imbibed a stronger love of learning, which his father, who was a tradesman of an intelligent mind, took pains to gratify by reading to his son the works of the best authors. His father did not possess the means of giving his son a liberal education, but notwithstanding this disadvantage his intellectual progress was very rapid, and the mental concentration which his loss of sight occasioned became habitual to him. At an early age he acquired some knowledge of the Latin language from his more fortunate companions who attended the grammar-school; and in his twelfth year he produced verses which indicated considerable talent. When he had reached his twentieth year his sister was united to a man above her own rank of life, and young Blacklock now enjoyed the advantage of mixing with more intelligent society. His father's death, which occurred not long afterwards, appears to have greatly affected him. In a poem entitled 'A Soliloquy,' written after the death of his father, Blacklock expresses himself with much feeling, but with piety and resignation, on his helpless condition. Having

been introduced to Dr. Stevenson, a physician of Edinburgh, this gentleman was so much struck with Blacklock's talents that he offered to take upon himself the charge of his education; and in consequence of this liberality he commenced his studies at the Edinburgh Grammar school in 1741, but they were interrupted in 1745 by the Rebellion, when he returned to his friends at Dumfries. He had in this interval made gratifying progress, had published a volume of poetry, and having been introduced to the family of the lord provost, whose wife was a native of France, he had acquired the French language during the intercourse to which it led. When affairs had resumed their ordinary course, he returned to Edinburgh, and continuing his studies for six years longer, made himself master of the Greek, Latin, and Italian languages. He was, in addition, a proficient in music, of which he was particularly fond. In 1754 a second edition of his poems was called for, and a quarto edition was published in London by subscription in 1756, when David Hume and Mr. Spence, professor of poetry at Oxford, particularly exerted themselves to promote his interests.

Having completed his studies at the University, he was licensed in 1759 as a preacher of the Gospel. In 1762 he married, and immediately after was ordained minister at Kirkcudbright, in consequence of a crown presentation. Owing however to the hostility of his flock to this mode of church patronage, and also to the style of his preaching, he gave up the living after having held it two years, amidst circumstances very painful to his sensitive mind. The small annuity which he accepted in its place was scarcely sufficient for his support, and in retiring to Edinburgh in 1764, he opened his house for the reception of a few young gentlemen as boarders, to whose studies and improvement he directed his attention with much success. In this position he continued for twenty-three years, until 1787, when the state of his health induced him to withdraw from these duties. He died after about a week's illness, July 7, 1791. The degree of Doctor of Divinity had been conferred on him in 1766 by the University of Aberdeen. In private life Dr. Blacklock was distinguished by the great mildness and gentleness of his disposition, which not even the nervous irritability to which he was subject could affect, by his ardent love of knowledge, and by the simplicity and modesty of his character. His poetry will be read or referred to on account of the peculiar circumstances under which it was written. It is marked by a vein of placid elegance, but is wanting alike in vigour of thought and force of imagination.

Dr. Blacklock was not only a poet but a writer on philosophy and theology. The following is a list of his works:—'An Essay towards Universal Etymology, or the Analysis of a Sentence,' 8vo, 1756. 'The Right Improvement of Time,' a sermon, 8vo, 1760. 'Faith, Hope, and Charity Compared,' a sermon, 1761. 'Paraclesis, or Consolations deduced from Natural and Revealed Religion, in two dissertations; the first supposed to have been written by Cicero, now rendered into English; the last originally composed by Thomas Blacklock, D.D.,' 1767. 'Two Discourses on the Spirit and Evidences of Christianity,' translated from the French, and published in 1768 without his name. 'A Panegyric on Great Britain,' a poem, 8vo, 1773. 'The Graham,' an heroic poem, in four cantos, 4to, 1774. In 1793 a posthumous edition of his poems was published by Mackenzie, author of the 'Man of Feeling,' with a Life of Blacklock. In addition to the Lives by Spence and Mackenzie, the Life of Blacklock has been written by Dr. Anderson and Mr. Gordon.

BLACKMORE, SIR RICHARD, a physician, poet, and miscellaneous writer, was the son of an attorney at Corham, Wilts, and was born about the year 1650. In his thirteenth year he was sent to Westminster school, whence he proceeded to Oxford, where he remained thirteen years. After this it is said that he was for some time employed as a schoolmaster. He then made a tour on the continent, in the course of which he took the degree of M.D. in the University of Padua. On his return to England he was chosen Fellow of the Royal College of Physicians, and commenced practice in the metropolis. His attachment to the principles of the Revolution procured him the appointment of physician to William III, and he was for some time one of the court physicians in the succeeding reign. He wrote several medical treatises, none of which are in any way remarkable, except perhaps one on the small-pox, in which he combated the practice of inoculation. He also published an historical work: 'A true and impartial History of the Conspiracy against King William in 1695.'

The numerous poems which Blackmore wrote are now nearly forgotten. His 'Prince Arthur,' an heroic poem in ten books, reached a third edition in 1696. The following year he published 'King Arthur,' another heroic poem in twelve books. Both these poems were published in folio. Besides the above, he wrote 'Eliza,' a poem in ten books, also printed in folio; 'the Redeemer,' a poem in six books; and 'King Alfred,' a poem in twelve books. Dr. Johnson remarks that "the first of his epic poems had such reputation as enraged the critics; the second was at least known enough to be ridiculed; the two last had neither friends nor enemies." In 1700 he published 'A Paraphrase on the Book of Job, and other parts of Scripture;' in 1716, two volumes of 'Essays;' in 1718, a 'Collection of Poems,' in one volume; and in 1721, 'A new version of the Psalms of David, fitted to the Tunes used in Churches.' In a paper addressed to the king, and signed by the two archbishops and fifteen of the

bishops, this work was strongly recommended on account of its agreement with the original Hebrew, and its clearness and purity of English style." In 1721 and 1725 he wrote in opposition to Arianism; and in 1728 he published a work entitled 'Natural Theology, or Moral Duties considered apart from Positive; with some observations on the desirableness and necessity of a Scriptural Revelation.' The 'Accomplished Preacher, or an Essay upon Divine Eloquence,' was published at his express desire after his death, which took place October 8, 1729.

Never perhaps was any writer the object of such general attack by his contemporaries as Sir Richard Blackmore. Nearly all the wits of his day seem to have joined in this confederacy. One topic of abuse against him was that he lived in Cheapside, whence he was sometimes called 'the Cheapside Knight,' and 'the City Bard.' Sir Samuel Garth addresses him as "the merry poetaster at Sadler's Hall in Cheapside." He was considered, 'par excellence,' as the poet of dulness. In spite of these raileries he continued to put forth his 'heroic poems,' which display little art either in their plan or composition, and as little imagination. His professed object being "to engage poetry in the cause of virtue," he seems to have imagined that the graces of language were unworthy of his attention; and, confident in his own powers, he continued his course, regarding the attacks of his opponents with comparative equanimity. The intention of his 'Satire upon Wit' was to castigate the authors of works of an immoral tendency, and he took this opportunity of retaliating on his assailants. He always reprehended with severity the licence of the stage, and, though no puritan, lamented the licentiousness which succeeded the Restoration. It was probably this course, rather than the alleged dulness of his writings, that occasioned the ridicule of the day to be so strongly directed against him. The 'Creation,' a philosophical poem, is not undeserving of commendation; indeed there are several important testimonials in its favour. Addison states that it was "undertaken with so good an intention, and executed with so great a mastery, that it deserves to be looked upon as one of the most useful and noble productions in our English verse." Dr. Johnson, in his 'Life of Blackmore,' says that if he had written only this poem it "would have transmitted him to posterity among the first favourites of the English Muse." At a later day, Cowper, although he confesses that Blackmore has "written more absurdities in verse than any writer of our country," acknowledges that "he shines in his poem called the 'Creation.'" Since this opinion was expressed this poem has been gradually sinking into the neglect which Blackmore's other writings experienced much sooner.

In November 1713, Sir Richard commenced a periodical paper called the 'Lay Monk,' which appeared three times a week. He was induced to undertake this publication from a belief that he could do good by it; but it only reached forty numbers. It may be mentioned to his credit, that the purity of his private character was never once called in question by his most bitter critics. His temper was serious, and he was a firm supporter of what he considered the interests of virtue and religion.

BLACKSTONE, SIR WILLIAM, an English judge, is best known as the author of 'Commentaries on the Laws of England.' He was born in London, July 10th, 1723, a few months after the death of his father, who was a silk-mercant; he also had the misfortune to lose his mother at an early age. His education was carefully superintended by an uncle, who sent him, when about seven years old, to the Charterhouse, where at the end of five years he was placed on the foundation. At the age of 15 he was at the head of the school; and in his 16th year he removed to Pembroke College, Oxford. Having selected the law as his profession, he entered the Middle Temple, on which occasion he wrote the verses entitled 'The Lawyer's Farewell to his Muse,' which were printed in Dodsley's 'Miscellany.' He had displayed some ability as a writer of small pieces, and also had obtained a gold prize medal for verses on Milton. In 1743 he was elected Fellow of All Souls College, Oxford, and three years afterwards was called to the bar. After an experience of seven years in the courts at Westminster, during which he discovered that his talents were not calculated to ensure him any very eminent professional rank, he withdrew to his fellowship at Oxford, intending to lead an academic life. In 1749 he was appointed recorder of Wallingford, Berks, on the resignation of his uncle.

As the University of Oxford did not afford facilities for studying the principles of the English constitution and laws, he resolved upon supplying the deficiency by a course of lectures. This course opened in Michaelmas Term 1753, and was so well received that it was repeated with additions for several years. The advantage of rendering such a course of lectures permanent being fully demonstrated, a gentleman named Viner left by will a provision for this purpose. In 1758 Blackstone was appointed the first Vinerian professor, and from the assiduity with which he discharged the duties of the situation he attracted a large class of students. Having been requested to read his lectures to the Prince of Wales, Blackstone declined the honour, as he did not think himself at liberty to break his engagements with his class at Oxford; however, he sent copies of many of the lectures to be read to the young prince.

Having been engaged as counsel in a contested election (for he occasionally practised), the right of copyholders to vote came under

his consideration, which circumstance led him to publish his opinions on this question. He denied their right; and the enemies of popular privileges being glad to find themselves thus supported, the consequence was an act of parliament taking away the franchise from this description of electors.

The popularity of his lectures, together with the publication of a new edition of the 'Great Charter and Charter of the Forest,' accompanied by an historical preface, prepared the way for his return to the law courts in the metropolis, where he was soon engaged in extensive practice. He entered parliament in 1761, and sat for Hindon. The ministry of Lord Bute marked their approbation of his conduct by granting him in 1762 a patent of precedence to rank as king's counsel, and by appointing him solicitor-general to the queen in the following year. He had previously declined the office of Chief Justice of the Court of Common Pleas in Ireland. About this time he married Sarah, eldest daughter of James Clitheroe, Esq., of Boston House, Middlesex, by whom he had nine children, seven of whom survived him. As he lost his fellowship by marriage, the Earl of Westmorland, then chancellor of the university of Oxford, appointed him principal of New Inn Hall: a year afterwards he resigned this appointment, as well as the Vinerian professorship.

The first volume of the 'Commentaries on the Laws of England' was published at Oxford in 1765. The other three volumes appeared not long afterwards. The work called forth an anonymous pamphlet entitled 'A Fragment on Government,' the author of which was the late Jeremy Bentham. Dr. Priestley also made a fierce attack on some of the opinions which the work contained relative to offences against the doctrines of the Established Church. On the question 'whether a member expelled was or was not eligible in the same parliament,' the opinions which Blackstone expressed in the House of Commons being deemed contradictory to his writings, he was attacked in a pamphlet understood to be written by one of the members. He defended himself in a pamphlet which 'Junius' noticed in his 'Letters.' With Priestley and 'Junius,' and the author of the 'Fragment on Government,' as his opponents, the ministry of the day (Lord North's) naturally became his protectors, and continued their favours towards him. In 1770 he was offered the situation of solicitor-general, which he declined. He was then made one of the justices of the Court of Common Pleas. Previous however to his patent being passed, Mr. Justice Yates expressed a wish to retire from the Court of King's Bench into the Court of Common Pleas, an arrangement to which Sir W. Blackstone, from motives of personal regard, at once consented. Four months afterwards, on the death of Mr. Justice Yates, he removed to the Court of Common Pleas. He sat in the Court of Common Pleas till his death, which occurred February 14, 1780, from a dropsical complaint.

As a judge, Sir William Blackstone had a great respect for the usages and formalities which surround the bench, and he strove to impress others with the same feeling. His political sentiments were of the class called moderate. He disliked the contentions of parties, and one of the consequences of his elevation, on which he most congratulated himself, was his removal from the House of Commons, "where," as he used to observe, "amidst the rage of contending parties, a man of moderation must expect to meet no quarter from any side." His talents for business were very superior, and some offices which he had undertaken at the university he discharged with great advantage to the interests of those concerned. He kept his own accounts with rigorous exactitude. His brother-in-law, who drew up a memoir of his life, which is prefixed to the 'Reports' published after his death, says that "he was an excellent manager of his time, and extremely rigid in observing the hour and minute of an appointment." It may be stated, on the same authority, that in private life he was a cheerful and facetious companion; a faithful friend; an affectionate husband and parent; economical, but at the same time charitable and generous. He was severe to those less strict than himself in the observance of the ordinary duties of life; and as he advanced in years, his temper, which was somewhat irritable, was rendered worse by a nervous affection. The university of Oxford contains several memorials to his honour. In 1784 a statue by Bacon was erected in All Souls' College, and in one of the windows of the chapel belonging to this college are placed his arms. His portrait was presented to the picture gallery by the scholars on the Vinerian foundation.

The 'Commentaries' have been edited by Coleridge, Archbold, Williams, Chitty, Christian, and Lea, each of the six editions being in four vols. 8vo, with notes. The best edition is that of Stephen. They have been abridged by Curry, by Gifford, and also by Warren; published in the form of letters in one volume 8vo; and 'elucidated' by Jones. With the exception of Burn's 'Justice,' perhaps no law-book, and few books of any kind, have had a sale equal to that of the 'Commentaries.' ('Life of Sir W. Blackstone,' by Clitheroe; 'Life,' by Thomas Lee, Esq.) On the appearance of the fourth volume of Blackstone's 'Commentaries,' Dr. Priestley published some remarks written with great acrimony and considerable vigour, on those passages which related to the dissenters. The pamphlet is dated Leeds, July, 1769. 'The Reply' of Blackstone (dated Wallingford, 1769) is in a calm and moderate, but feeble tone, and forms a curious contrast with the vigorous argument and somewhat coarse invective of Priestley. The commentator admits that one of the passages animadverted upon is

"somewhat incorrect and confused;" but declares that his views towards the dissenters are very different from what Dr. Priestley imputes to him. Several of these obnoxious passages were modified or cut out in subsequent editions of the 'Commentaries.'

The number of testimonials in favour of the 'Commentaries' is doubtless much greater than the number which can be quoted against them. The weight of opinion perhaps lies on the other side. In the admirable Preface to his 'Fragment,' Bentham clearly points out the fundamental error of Blackstone, the source of his endless confusion. "There are two characters," he says, "one or other of which every man who finds anything to say on the subject of law may be said to take upon him; that of the expositor, and that of the censor. To the province of the expositor it belongs to explain to us what, as he supposes, the law is; to that of the censor, to observe to us what he thinks it ought to be.—Of these two perfectly distinguishable functions, the former alone is that which it fell necessarily within our author's province to discharge." These two provinces Blackstone has confounded all through his work: he continually mixes up with his exposition of what the law is, the reasons why it is so; and as the reasons frequently appear not the best in the world, it often happens that the absurdity of the law, which, if simply stated by itself, would have been regarded as a fact and nothing more, is surpassed by the absurdity of the reason given for it. Hence arises, as Bentham remarks, the continual use of the words *for*, *because*, *since*, by Blackstone. The instances to which Bentham refers are a fair specimen of the whole work, and two or three will serve for illustration as well as a larger number, which may easily be collected from almost every page.—"Burglary cannot be committed in a tent or booth erected in a market fair: though the owner may lodge therein: for the law regards thus highly nothing but permanent edifices; a house, or church, the wall or gate of a town; and it is the folly of the owner to lodge in so frail a tenement." "There needs no formal promulgation to give an act of parliament the force of a law, as was necessary by the civil law with regard to the emperor's edicts: because every man in England is, in judgment of law, party to the making of an act of parliament, being present therat by his representative." The law, according to the 'Commentaries,' first says that a man is present where he is not and cannot be, and then, according to a general principle, turning this fiction into a fact, very properly concludes, that as the man was present when the law was made, it is quite unnecessary to give him any further notice of it.

This kind of objection applies to every part of the 'Commentaries;' the author has not kept to his province of stating what law is, but continually goes out of his way to give reasons which are not required nor wanted. (See an instance in the chapter on the 'Law of Descents,' in the short paragraph beginning "We are to reflect," &c., ii. p. 211, Chitty's ed., which the utmost attainable degree of confusion pervades; the remark on the policy of allowing a man to devise his lands by will, ii. p. 374; and the remark on the "piety of the judges," ii. 375.) Blackstone is only excusable for mixing up his reasons with his law, when he traces the history and historical causes of a law; and even here, and in all matters that belong to the constitutional history of the country, he has long since been pronounced to be very far from profound by very competent judges. His illustrations derived from the Roman law, which are not unfrequently, are not always pertinent, and sometimes not correct. His learning, though not wanting in surface, was evidently deficient in depth.

It remains briefly to notice, and more briefly than the importance of the subject demands, the arrangement of the matter of law in Blackstone; for with the facts of law as stated by him we have little to do. The work as far as it goes is useful; at least on this point there is not so much difference of opinion. In Blackstone's chapter on the 'Absolute Rights of Individuals,' we have his fundamental definition of law, which, coupled with his views contained in the Introduction, will sufficiently account for the confusion that prevails in numerous passages. (See vol. i. p. 133, and indeed the whole of the chapter entitled 'Of the Absolute Rights of Individuals.') In this chapter he says that the "primary and principal objects of law are rights and wrongs." 'Rights,' he subdivides into—"first, those which concern and are annexed to the persons of men, and are then called *jura personarum*, or 'the rights of persons;' or they are, secondly, such as a man may have over external objects or things unconnected with his person, which are styled *jura rerum*, or 'the rights of things.'" He divides 'wrongs' into 'private' and 'public,' the foundation and the nature of which division must be sought in those writers who adopt it. (See Blackstone, i. 122, &c.) In his division of his matter into these great heads, and the subdivision of these heads into their several parts, Blackstone followed the 'Analysis' of Hale, though, so far from improving upon it, his division and arrangement are very much inferior.

The singular confusion in Blackstone's notions of the rights of persons and things is rendered still more apparent by comparing the first chapter of vol. ii. of 'Property in General,' with the beginning of chap. 2 of the same volume, where he comes to speak of the division of property into things 'real' and 'personal,' according to the system of English law. He borrowed the terms 'rights of persons and things' from Hale's 'Analysis,' who however has used them in a sense far less objectionable than Blackstone.

BLACKWELL, THOMAS, was born at Aberdeen in 1701. His

father was one of the ministers of that city, and filled at the same time the office of principal of Marischal College. After having taken the degree of A.M. in the University of Aberdeen, at the age of seventeen, and been appointed by the crown professor of Greek in the Marischal College in 1723, he succeeded his father as principal in 1748. In 1752 the degree of LL.D. was conferred upon him. He had the merit of introducing an improved system of education into Marischal College, and before his death had the gratification of witnessing its success. An account of this plan was printed by direction of the college authorities.

Blackwell is allowed to have been a man of considerable acquirements, but he often rendered himself ridiculous by his pedantry and affectation of universal knowledge. He was well versed, according to the learning of that day, in the Greek and Latin writers, and was acquainted with the principal languages of modern Europe. His habits were studious and retiring, but he rather courted the acquaintance of men of superior reputation. Being afflicted with a consumptive disease, he left Aberdeen in February 1757, with a view of trying the effect of a change of air, but he died at Edinburgh in the following month.

The following is a list of his works: 'An Inquiry into the Life and Writings of Homer,' 1735; 'A Key to the Inquiry, containing a translation of the numerous Greek, Latin, Spanish, Italian, and French notes in the original work,' 1736; 'Letters on Mythology,' 1748; 'Memoirs of the Court of Augustus,' 3 vols.; the first was published in 1753, the second in 1755, and the third, which is incomplete, was published in 1764, after his death.

BLAINVILLE, HENRI MARIE DUCROTAY DE, a distinguished zoologist, was born at Arques near Dieppe, September 12, 1778, of a noble and ancient family. He went first to the military school at Beaumont-en-Auge, being destined for the army; but left it suddenly in 1792, and as is said shipped on board a channel cruiser, and took part in sundry engagements with English vessels. Afterwards he entered the École de Genie at Paris, and was drawn for the conscription of 1798, but obtained exemption through a partial stiffness of the right arm caused by an accident. He remained at Paris without any definite plan of life, occupying himself in a desultory manner by attending lectures on the natural sciences, and by drawing and painting, in which he became very expert. He had reached the age of twenty-seven when, having heard one of Cuvier's eloquent lectures at the Collège de France, he resolved on devoting himself to the science of comparative anatomy, and at once entered as student in the School of Medicine. Here he took his degree of Doctor of Medicine in 1808, after three years of study; and chose as the subject of his inaugural dissertation, the influence of the eighth pair of nerves in respiration, as demonstrated by his own experiments.

The science of anatomy now became De Blainville's sole pursuit. His remarkable skill as a draughtsman led to his merits being recognised by Cuvier, who employed him as practical anatomist and artist at a salary of 2000 francs a year; and the great zoologist was so impressed by his assistant's ability, that he intrusted to him the delivery of a part of his course of lectures on zoology at the college. It was De Blainville's ambition to become professor, and in 1812 he competed with other candidates for the chair of zoology and physiology at the Faculty of Sciences. Having won the honourable post, he defended his well-known thesis 'On the Natural Affinities of the Ornithorhynchus Paradoxus.'

A flattering political position, obtained through his influential family connections on the restoration of the Bourbons, was offered to De Blainville; but he resisted the allurements of public life for his favourite science. He came to England in 1816, and during a short stay, made diligent use of his opportunities for adding to his zoological knowledge, and carried away drawings of the rare *Mollusca* in the British Museum, and of anatomical specimens in the museum of the Royal College of Surgeons. Some of his papers published in the 'Bulletin de la Société Philomatique,' bear testimony to the good use he made of his sojourn in this country.

In 1825 De Blainville was elected a member of the Academy of Sciences at Paris. On the retirement of Lamarck in 1830, he was appointed to the chair of the natural history of *Mollusca* and *Radialia* at the Jardin des Plantes; and on Cuvier's death in 1832, he was appointed to succeed that great anatomist as professor of comparative anatomy in the same establishment. Thus in twenty-eight years after his resolve on a life of scientific study, he found himself as the result of his persevering labours, in the chair of his master, and acknowledged head of one of the most important branches of science. In the same year he was elected a foreign member of the Royal Society, and subsequently of the Geological Society of London. He was also a member of other scientific societies on the continent.

De Blainville availed himself of his new position to commence what has since been recognised as his great work: 'Ostéographie, ou Description iconographique comparée du Squelette et du Système dentaire des cinq classes d'Animaux vertébrés récents et fossiles,' &c. Twenty-three parts of this magnificent work had been published, and the author had corrected the twenty-fourth part (*Camelus*), when on the arrival at Rouen of a railway train in which he had taken a place, he was found in a state of apoplectic insensibility. This was the 1st of May 1850. On the previous day he had delivered his usual

lecture; "exhibiting," says M. Prévost, "a freshness of ideas, and facility of expression, which bore no marks either of fatigue or apprehension. Some threatening symptoms had been experienced during the year past, but, with a force of character peculiar to him, he had sought to conceal them from all, even from himself." All attempts at resuscitation proved unavailing, and he died a few minutes after his removal from the carriage.

De Blainville's writings are to be found in the 'Dictionnaire d'Histoire Naturelle,' the 'Bulletin,' above-mentioned, the 'Annales' and 'Mémoires du Muséum,' the 'Annales des Sciences Naturelles,' the 'Révue Zoologique,' and other scientific periodicals. Of separate works may be mentioned his 'Dissertation sur la place que la famille des Ornithorhynques et des Echidnés doit occuper dans la série naturelle,' 4to, Paris, 1812; 'Sur les Ichthyolites,' &c., 8vo, Paris, 1818; 'Malacozoaires et Poissons de la Faune française,' 8vo, Paris, 1820-30; 'Principes d'Anatomie comparée,' 2 vols. 8vo, Paris, 1822-23; 'Mémoire sur les Belemnites,' 4to, Paris, 1827; 'Cours de Physiologie générale et comparée,' 3 vols. 8vo, Paris, 1833; 'Manuel d'Actinologie et de Zoophytologie,' 8vo, Paris, 1834.

The fact that De Blainville's writings number nearly 200 in the whole, will best give a notion of his activity and devotion to science; they comprise researches in all branches of zoology. His 'Ostéographie' and 'Manuel de Malacologie,' are elaborate treatises which alone would employ the labour of a life. The former includes extinct as well as living animals, and is of rare importance to palæontologists.

De Blainville had a public funeral in Père-la-Chaise. Prévost, Chevreul, and Milne-Edwards each pronounced a discourse over his grave. A passage from the former presents a concise view of what he accomplished. "It was the great object of his life," says M. Prévost, "to establish in all his works, especially in his 'Osteology,' the doctrine that the whole series of organic beings was intimately related, the links of one great chain, ascending from the most simple of organisms to that which occupies the highest place; in other words from the sponge to man. But while he endeavoured to refer all groups and every variety of animal form to one and the same plan, he never embraced the plausible hypothesis that each higher grade had been improved in the course of ages out of a lower one by transmutation; on the contrary, he saw in the whole animal creation, one single operation, one great harmonious and divine idea, the various changes being neither due to chance nor to the influence of external circumstances, but being all the result of one and the same original conception."

(*Proceedings of the Royal Society; Ann. des Sci.; Agassiz, Bibl.; Silliman, Journal; Geol. Soc. Journal; L'Institut de France.*)

BLAIR, HUGH, D.D., a divine of the Church of Scotland, was born in Edinburgh, April 7, 1718. He was educated at the University of Edinburgh, where he was known as a diligent student; he took his degree of A.M. in 1739. In 1741 he was licensed to preach, and was soon after appointed to the living of Colesie in Fifeshire. In 1743 he was appointed second minister of the Canongate church, Edinburgh; in 1754 he was presented to the ministry of Lady Yester's church, Edinburgh; in 1757 the University of St. Andrews conferred upon him the degree of D.D.; and in 1758 he was removed from Lady Yester's to be one of the ministers of the High church, which is what is called a collegiate charge, or one in which the duties are divided between two clergymen. He was indebted to his merits alone for this success.

An 'Essay on the Beautiful,' which he wrote while a student, was regarded as highly creditable to his taste and abilities. His advancement having lightened his professional labours, he was enabled to bestow more time on literary pursuits; and accordingly having prepared some lectures on 'Composition,' he read them to classes in the university, with the permission of that learned body. In 1762 the king erected and endowed a professorship of rhetoric and belles lettres in the University of Edinburgh, and appointed Dr. Blair, in consequence of his approved qualifications, regius professor, with a salary of 70*l*. The 'Lectures' were first published in 1783, when he resigned the professorship. On the controverted question of the genuineness of Ossian's poems, he published, in 1763, a 'Dissertation,' in which he supported their claims to originality. He was intimately acquainted with Macpherson, and his opinions seem to have been in some degree influenced by his partiality for the man, whom he thought incapable of imposition. But the opinion he arrived at may be taken as a standard of Blair's critical ability.

The career of Dr. Blair as a divine was marked both by its success and usefulness. By the time he had attained his fortieth year he was called upon to discharge one of the most important ministries in the church, and for the long space of forty-two years he was considered one of its greatest ornaments. Notwithstanding his popularity as a preacher, he had nearly reached his sixtieth year before he could be induced to publish a volume of his sermons. When however it appeared, it was received with an extraordinary degree of favour, although Mr. Strahan, the publisher to whom Dr. Blair had sent the manuscript, discouraged its publication; but the opinion of Dr. Johnson having been requested, he wrote to Mr. Strahan, stating that he had perused the sermon which had been forwarded to him "with more than approbation." The sale was so rapid and extensive, that the original sum paid for the copyright (100*l*.) was voluntarily doubled by

the publisher; and 300*l.* were offered for the next volume. It is stated that Dr. Blair was paid at the rate of 600*l.* for each of the subsequent volumes. The fifth volume, which was published after Blair's death, consists of discourses written at different times; but it was carefully prepared for the press a little before his death in the eighty-second year of his age. In 1780 a pension of 200*l.* a year was conferred on him by the king, which he enjoyed till his death.

Dr. Blair did not possess a strong constitution, and towards the latter part of his life he was unable to fulfil his duties in the pulpit; but his intellect was unimpaired to the last, and his large congregation had still the benefit of his services as their friend and adviser. His counsel was sought not only by those around him, but it was frequently solicited from distant places, in which the benevolence of his disposition had been made known by his published discourses.

Dr. Blair's literary reputation rests upon his 'Sermons' and his 'Lectures on Rhetoric and Belles Lettres,' both of which enjoyed a long period of popularity. The sermons appeared at a time when the elegant and polished style, which is their chief characteristic, was less common than at present; and to this merit, such as it is, they chiefly owed their success. They are still read by many people with pleasure, on account of their clear and easy style, and the vein of sensible though not very profound observation which runs through them; but they have no claim to be ranked among the best and most solid specimens of sermon-writing which our language contains. The 'Lectures' have not been less popular than the 'Sermons,' and were long considered as a text-book for the student. They are however, like the 'Sermons,' exceedingly feeble productions, and show neither depth of thought nor intimate acquaintance with the best writers, ancient and modern; nor do they develop and illustrate, as a general rule, any sound practical principles.

(Finlayson, *Life of Dr. Blair*, prefixed to his *Sermons*.)

BLAIR, JOHN, a relative of Hugh Blair, and well known as the author of a valuable set of chronological tables, went to London for the purpose of improving his fortune, and was at first engaged as teacher in a school. In 1754 he published 'The Chronology and History of the World, from the Creation to the year 1753, in fifty-six Tables, by the Rev. John Blair, LL.D.' This work was dedicated to the Lord Chancellor Hardwicke. In the following year he was elected F.R.S., and in 1761 F.A.S. A second edition of his 'Chronology' appeared in 1768, to which were added maps of ancient and modern geography. In September 1757 he was appointed chaplain to the Princess Dowager of Wales, and mathematical tutor to the Duke of York; and in 1761 to a prebendal stall at Westminster. Six days afterwards the vicarage of Hinckley, Leicestershire, having become vacant, he was presented to it by the dean and chapter of Westminster; and he obtained a dispensation to hold with it the rectory of Burton Coggles, Lincolnshire. In 1763 he attended his pupil, the Duke of York, on a continental tour, during which they visited France, Italy, Spain, and Portugal, and returned home after about a year's absence. He received several other pieces of church preferment besides those above mentioned. His death took place June 24, 1782. A course of his 'Lectures on the Canons of the Old Testament,' and a small volume entitled 'The History of Geography,' were published after his death.

BLAIR, ROBERT, author of a poem entitled 'The Grave,' was born in the year 1699. Few particulars are known respecting him. His father was one of the ministers of Edinburgh, and chaplain to the king; and after securing to his son the advantages of a liberal education at the university, he sent him to the continent for his further improvement. On the 5th of January 1731 he was ordained minister of Athelstaneford, where he spent the remainder of his life. He had by his marriage a daughter and five sons, one of whom became solicitor-general for Scotland. He appears to have been in easy circumstances, was fond of gardening, and had a taste for botany; and these pursuits, together with a correspondence which he maintained on scientific subjects, engaged much of the time which was not required for the performance of his ministerial duties. In the pulpit he is said to have been serious and earnest. Watts and Doddridge honoured him with their esteem: he submitted his poem to them, and in a letter to the latter states that it was written before his ordination. Watts signified his approbation of this production, and offered it to two booksellers, who however both declined undertaking the publication. Blair seems to have anticipated the reception which it would meet, and attributed it to the serious nature of the subject. He had however endeavoured to conciliate public favour, for he says in his letter to Doddridge:—"In order to make it more generally liked, I was obliged sometimes to go cross to my own inclination, to make it go down with a licentious age which cares for none of these things." It found a publisher a few years before its author's death, and attained a considerable amount of popularity. 'The Grave' is written in a striking and vigorous manner, and has always been most popular among persons of an uncultivated taste, possessing some strength of mind, and a serious disposition. With the exception of a short piece written in memory of Mr. Law, one of the professors of the University of Edinburgh, 'The Grave' is the only production of Blair's which we possess. The author died of a fever, February 4, 1746, in the forty-seventh year of his age. Home, the author of 'Douglas,' succeeded him in his living.

BLAKE, ROBERT, one of the most intrepid and successful admirals that have adorned the British navy, was born about the end of August,

1598, at Bridgewater in Somersetshire, where his father exercised the business of a merchant. He was educated at the Bridgewater grammar-school until he was sixteen years of age, when he was removed to Oxford, where he became successively a member of St. Alban's Hall and Wadham College. Blake was of a studious turn, yet fond of field-sports and violent exercises; and his first biographer reports a piece of scandal against him, that he was given now and then to stealing swans, a species of game, so to call it, then much esteemed, and protected by severe laws. ('Lives, English and Foreign,' 1704.) We may infer that he had a fair share of scholastic learning, from his having stood, though unsuccessfully, both for a studentship at Christ-church and a fellowship at Merton College. He returned to Bridgewater when he was about twenty-seven years old, and lived quietly on his paternal estate till 1640, with the character of a blunt bold man, of ready humour, and fearless in the expression of his opinions, which, both on matters of politics and religion, were opposed to the views of the court. These qualities gained for him the confidence of the Presbyterian party in Bridgewater, which returned him for that borough to the short parliament of April 1640. The speedy dissolution of that assembly (May 5) gave him little opportunity of trying his powers as a debater.

On the breaking out of the civil war he raised a troop in Somersetshire, which took part in almost every action of importance which occurred in the western counties. In 1643 he held the command of a fort at Bristol when that city was besieged by the royalists. Having maintained his post, and killed some of the king's soldiers after the governor had agreed to surrender, Prince Rupert was with difficulty induced to spare his life, which, it was alleged, was forfeited by this violation of the laws of war. In 1644, holding an independent command as colonel, he rapidly concentrated as many troops as he could collect, and surprised Taunton, a place of great importance, as being the only parliamentary fortress in the west of England. He was appointed governor of Taunton, and in that capacity gave eminent proof of skill, courage, and constancy, in maintaining the town during two successive sieges in 1645.

In February 1649 Colonel Blake, in conjunction with two officers of the same rank, Deane and Popham, was appointed to command the fleet, under the title of General of the Sea, the military and naval services not then being kept separate and distinct as in later times. For this new office Blake soon showed signal capacity. On the renewal of war after the king's death he was ordered to the Irish Sea in pursuit of Prince Rupert, whom he blockaded in the harbour of Kinsale for several months. At length, being pressed by want of provisions and threatened from the land, the prince made a desperate effort to break through the parliamentary squadron, and succeeded, but with the loss of three ships. He fled to the river Tagus, pursued by Blake, who blockaded him there for several months. Being denied permission to attack his enemy, and the king of Portugal favouring Rupert in various ways, Blake captured and sent home several richly-laden Portuguese vessels on their way from Brazil. He finally attacked and destroyed the royalist fleet, with the exception of two ships, commanded by the princes Rupert and Maurice, in the harbour of Malaga, January, 1651. The King of Portugal protested against these proceedings as breaches of international law; but Blake's conduct, after being judicially investigated by the authorities at home, was deliberately approved—some compensation however being allowed to the merchants who had suffered—and his services were recompensed by the thanks of parliament, together with the office of Warden of the Cinque Ports; and in March of the same year, Blake, Deane, and Popham were constituted admirals and generals of the fleet for the year ensuing. In that capacity Blake took the Scilly Islands, Guernsey, and Jersey, from the royalists, for which he was again thanked by parliament; and in the same year he was elected a member of the Council of State.

In March 1652, Blake was appointed sole admiral for nine months, in expectation of the Dutch war, which did in fact break out in the following May, in consequence of Van Tromp, the Dutch admiral, standing over to the English coast and insulting the English flag. Blake, who was then lying in Rye Bay, immediately sailed to the eastward, and fell in with the Dutch fleet in the Straits of Dover. A sharp action ensued, May 19, which was maintained till night, to the advantage of the English, who took one Dutch man-of-war and sunk another. The Dutch retreated under cover of the darkness, leaving the honour of victory to the English. The States did not approve, or at least disavowed the conduct of their admiral, for they left no means untried to satisfy the English government; and when they found the demands of the latter so high as to preclude accommodation, they dismissed Van Tromp, and placed De Ruyter and Cornelius de Witt in command of their fleet. Meanwhile Blake took ample revenge for their aggression. He made a number of rich prizes among the Dutch homeward-bound merchantmen, which were pursuing their course without suspicion of danger; and when he had effectually cleared the Channel he sailed to the northward, dispersed the fleet engaged in the herring fishery, and captured a hundred of the herring busses, together with a squadron of twelve ships of war sent out to protect them. On the 12th of August he returned to the Downs, and September 28th the hostile fleets again came to an engagement, in which the Dutch rear-admiral was taken, and three other Dutch ships were destroyed. Night put an end to the action, and though for two

days the English maintained the pursuit, the lightness and uncertainty of the wind prevented them from again closing with the enemy, who escaped into Goree. After this battle, the drafting off detachments on different services reduced the English fleet in the Channel to forty sail. With this force Blake lay in the Downs, when Van Tromp again stood over to the English coast with eighty men-of-war. Blake's spirit was too high for him to decline the battle, even against these odds—an act of imprudence for which he suffered severely. An action was fought off the Goodwin Sands, November 29. Two of his ships were taken and four destroyed; the rest were so much shattered that they were glad to run for shelter into the Thames. The Dutch remained masters of the narrow seas; and Van Tromp, in an idle bravado, sailed through the Channel with a broom at his mast-head, to intimate that he had swept it clear of English ships. However, neither the nation nor the admiral were of a temper to submit to this insult, and great diligence having been used in refitting and recruiting the fleet, Blake put to sea again in February 1653 with eighty ships. On the 13th he fell in with Van Tromp, with nearly equal force, escorting a large convoy of merchantmen up the Channel. A running battle ensued, which was continued during three consecutive days. On the 20th the Dutch ships, which, to suit the nature of their coast, were built with a smaller draught of water than the English, obtained shelter in the shallow waters of Calais. In this long and obstinate fight the English lost one man-of-war—the Dutch, eleven men-of-war and thirty merchantmen; but the number killed is said to have amounted to 1500 on each side. Blake himself was severely wounded in the thigh.

Another great battle took place on the 3rd and 4th of June, between Van Tromp and Generals Deane and Monk. On the first day the Dutch had the advantage; on the second Blake arrived with a reinforcement of eighteen sail, which turned the scale in favour of the English. Bad health then obliged him to quit the sea, so that he was not present at the great victory of July 29 (the last which took place during this war), in which Van Tromp was killed; but out of respect for his services, the parliament in presenting gold chains to the admirals who commanded in that battle gave one to him also. When Cromwell dissolved the long parliament and assumed the office of Protector, Blake, though in his principles a staunch republican, did not refuse to acknowledge the new government. Probably he expected to find the administration more energetic; and he is reported to have said to his officers, "It is not our business to mind state affairs, but to keep foreigners from fooling us." He sat in the first two parliaments summoned by the protector, who always treated him with great respect. Nor was Cromwell's acknowledged sagacity in the choice of men at fault when he sent Blake at the head of a strong fleet into the Mediterranean, in November 1654, to uphold the honour of the English flag, and to demand reparation for slights and injuries done to the nation during that stormy period of civil war, when internal discord had made others daring against English vessels. Such a mission could not have been placed in better hands. Dutch, French, and Spanish concurred in rendering unusual honours to his flag. The Duke of Tuscany and the Knights of Malta made compensation for injuries done to English commerce; and the piratical states of Algiers and Tripoli were terrified into submission, and promised to abstain from further depredations. The Day of Tunis alone resisted, but was speedily forced to conclude peace on satisfactory terms. These transactions occurred in the spring of 1655.

On the breaking out of war between Spain and England in 1656, Blake took his station to blockade the Bay of Cadiz. At this time his constitution was greatly impaired, inasmuch that in the expectation of speedy death he sent home a request that some person proper to be his successor might be joined in commission with him. General Montague was accordingly sent out with a strong squadron; but in the following spring that officer returned home in charge of some valuable prizes laden with bullion, and Blake was again left alone in the Mediterranean, when he heard that a Spanish plate-fleet had put into the island of Teneriffe. He immediately sailed thither, and arrived in the road of Santa Cruz April 20th. The bay was strongly fortified, with a formidable castle at the entrance and a chain of smaller forts at intervals round it. There was also a considerable naval force, strongly posted, the smaller vessels being placed under the guns of the forts, and the galleons strongly moored with their broadsides to the sea; inasmuch that the Spanish governor, a man of courage and ability, felt perfectly at ease as to the security of his charge. The master of a Dutch ship which was lying in the harbour was less satisfied, and went to the governor to request leave to quit the harbour, for "I am sure," he said, "that Blake will presently be among you." The governor made a confident reply: "Begone if you will, and let Blake come if he dare." Daring was the last thing wanted; nor did the admiral hesitate, as a wise man might well have done, at the real difficulties of the enterprise in which he was about to engage. The wind blowing into the bay, he sent in Captain Stayner with a squadron to attack the shipping—placed others in such a manner as to take off, and as far as possible to silence the fire of the castle and the forts—and himself following, assisted Stayner in capturing the galleons, which, though inferior in number, were superior in size and force to the English ships. This was completed by two o'clock in the afternoon. Hopeless of being able to carry the prizes out of the bay against an adverse wind and a still active enemy, Blake gave orders to

burn them. It is probable that he himself might have found some difficulty in beating out of the bay under the fire of the castle, which was still lively, but that on a sudden the wind, which had blown strong into the bay, veered round to the south-west and favoured his retiring, as it had favoured his daring approach. In this action Blake lost one ship behind, and the killed and wounded did not exceed 200 men; while the slaughter on board the Spanish ships and on shore is spoken of as incredible.

For this service the thanks of parliament were voted to the officers and seamen engaged, with a diamond ring to the admiral worth 500*l*. Blake returned to his old station off Cadiz; but the increase of his disorders, which were dropsy and scurvy, made him wish to return to England—a wish however he did not live to accomplish. He died as he was entering Plymouth Sound, August 17, 1657. His body being transported to London, was buried with great pomp in Westminster Abbey, at the public expense. After the Restoration it was disinterred, and, with the bones of others who had taken part with the Commonwealth, was removed to St. Margaret's churchyard.

Blake was of a blunt and singularly fearless temper, straightforward, upright, and honest in an unusual degree. He seems never to have sought his own advancement by any underhand means, and his pecuniary integrity was unimpeached. He left his paternal estate unimpaired, but notwithstanding the great sums which passed through his hands, it is said that he did not leave 500*l*. behind him of his own acquiring. His temper was liberal, and his behaviour to his sailors most kind. "He was," says Clarendon, "the first man that in naval matters declined the old track, and made it manifest that the science might be attained in less time than was imagined, and despised those rules which had long been in practice to keep his ship and men out of danger, which had been held in former times a point of great ability and circumspection, as if the principal art requisite in the captain of a ship had been to be sure to come safe home again. He was the first man who brought the ships to contain castles on shore, which had been thought ever very formidable, and were discovered by him to make a noise only, and to fright those who could be rarely hurt by them."

(Clarendon; Heath; Whitelock; Ludlow; and other contemporary authorities; *Lives, English and Foreign; Life*, by Dr. Johnson; *Gallery of Portraits*, vol. v.; Dixon, *Robert Blake, Admiral and General at Sea*.)

BLAKE, WILLIAM, was the son of a London hosier, and was born in London in 1757. At the age of fourteen his father was induced by his son's passion for drawing to apprentice him to an engraver of the name of Basire. He was a diligent and enthusiastic student; the day he devoted to the graver, and the night to poetry, for the graphic art absorbed but one-half of him, and he was utterly indifferent to the goods of this life: he used to say—"My business is not to gather gold, but to make glorious shapes, expressing god-like sentiments." When he was twenty-six years of age he married Catherine Bouter, who survived him, and was a most devoted and attached wife, and fully appreciated the peculiarities of his mind. With his wife always by his side Blake produced a series of designs and poems, which are quite unique in the peculiar spirit of their conception, but notwithstanding their peculiarity, are replete with beauties of the highest order. The spirit of universal benevolence and a just appreciation of the greatness of life, animate and inanimate, breathed in his poems, and cannot easily be surpassed; but the mere versification is often very inharmonious. When Blake was thirty years of age, Flaxman and another gentleman published a collection of his poems, and presented the printed sheets to the poet, under the hope that he might derive some profit from the sale of them.

The first of his own publications were the 'Songs of Innocence and of Experience, showing the Two Contrary States of the Human Soul,' which appeared with about sixty-five etched illustrations in 1789. Several of these poems are remarkable for their true pathos. These etchings and poems are executed in a very peculiar and original manner; the designs are drawn and the poems written upon the copper, with a secret composition (discovered to him by the spirit of his brother Robert, as he says); and when the uncovered parts of the plate were eaten away by aquafortis, the rest remained as if in stereotype. His wife worked off the plates in the press, and Blake tinted the impressions, designs, and letter-press, with a variety of pleasing colours.

His next work was 'The Gates of Paradise,' in sixteen small designs, of a very mystical character. This was followed by a series, dated Lambeth, 1794, of twenty-seven very strange but powerful designs, under the title of 'Urizen,' in which he seems to have attempted to represent hell and its mysteries. After the completion of this work, Blake was employed by Mr. Edwards, a bookseller, to illustrate Young's 'Night Thoughts,' which he filled with marginal designs, so much to the satisfaction of Flaxman in many parts, that he introduced Blake to Hayley the poet, who wished him to make some illustrations to the 'Life of Cowper,' and persuaded him to remove, in 1800, to Felpham in Sussex. Flaxman was a constant friend to Blake, and the latter in his correspondence with him usually addressed him—"Dear Sculptor of Eternity," and in the first letter he wrote to him from Felpham he called him 'Sublime Archangel.'

At this time Blake's mind was confirmed in that extraordinary state

which many suppose to have been a species of chronic insanity. He was so exclusively occupied with his own ideas, that he at last persuaded himself that his imaginings were spiritual realities. He thought that he conversed with the spirits of the long departed great—of Homer, Moses, Pindar, Virgil, Dante, Milton, and many others: some of these spirits sat to him for their portraits. He remained at Felpham three years, and then returned to London. The first work after his return was his 'Jerusalem,' comprising 100 designs, of figures of men, spirits, gods, and angels; and for which, tinted, he charged twenty-five guineas. His next work was a series of 12 designs to Blair's 'Grave,' for Cromek the engraver, who paid him twenty guineas for the twelve; the engraving of them was intrusted to Schiavonetti. These were followed by his 'Canterbury Pilgrimage,' a picture in water-colours or distemper, exhibited in his brother's house in 1809, with some other of his paintings in the same manner, of which he printed a 'Descriptive Catalogue,' containing many critical heresies, some sense, and much that is wild and absurd. Charles Lamb speaks of the 'Canterbury Pilgrims' in a letter to a friend as a work with "wonderful power and spirit, but hard and dry, yet with grace." In the same letter he says, "I have heard of his poems, but never seen them. There is one to a tiger, which I have heard recited, beginning—

'Tiger, tiger, burning bright,
Through the deserts of the night!—

which is glorious. But, alas! I have not the book, and the man is flown, whither I know not—to Hades or a madhouse—but I must look on him as one of the most extraordinary persons of the age."

In the 'Descriptive Catalogue' of his exhibition he makes some excellent remarks upon the character of Chaucer's writings; and some excessively severe remarks upon the 'Canterbury Pilgrimage' of Stothard. He seems to have injured himself very much in the opinion of the world by the extremities he went to in this catalogue; he was comparatively neglected after its publication, and the demand for his works very much declined. He became extremely poor, but he still continued to produce new works, as 'Twenty-one Illustrations to the Book of Job,' which are among his best productions; two works of prophecies, one on America, in eighteen plates, the other on Europe, in seventeen; and a long series of illustrations to Dante, of which however he engraved only seven. His last performance was a likeness of his faithful wife, who, through his eccentricities reduced to the extreme of poverty, was never even inclined to complain. Blake himself never regretted his poverty: he considered himself a martyr in the cause of poetic art, and he pitied his fortunate contemporaries for their inordinate love of gain. He died on the 12th of August 1828.

A very elegant edition of the 'Songs of Innocence,' &c., was published in London (by the late Mr. W. Pickering) in 1839, exactly half a century after their first appearance, with a Preface containing some excellent remarks upon Blake's character. There is a good portrait of Blake by T. Phillips, R.A., of which there is a print prefixed to the notice of Blake in 'The Lives of the most Eminent British Painters,' &c., by Allan Cunningham.

*BLANC, LOUIS, a political and historical writer, was born October 28, 1813. His father had been Inspector-general of Finances under Joseph Bonaparte, at Madrid. His mother was a native of Corsica, and he lived with her in that island till he had attained the age of seven years. He was then sent to the Lycœum at Rodez, in the French department of Aveyron, where he pursued his studies till the year 1830. The French revolution of that year deprived his father of the means of supporting his family; but Louis Blanc, by the assistance of an uncle and by giving lessons in mathematics, was enabled to complete his education. In 1832 he removed to Arras, in the department of Pas de Calais, as tutor to the children of M. Hallet, a maker of machines. While in this situation several articles written by him on political and literary subjects were inserted in the journal called 'Le Progrès du Pas de Calais.'

In 1834 Louis Blanc removed to Paris, where he obtained an engagement as a sub-editor of the periodical entitled 'Bon Sens.' In January 1837 he was appointed editor, but in 1838 he resigned his situation in consequence of a dispute with the proprietors of the journal on the subject of railroads, Louis Blanc being decidedly of opinion that they ought to be undertaken and managed by the government, whilst the proprietors maintained that they ought to be left to private enterprise and industry. The other writers employed on the 'Bon Sens' retired with Louis Blanc, who in 1839 established the periodical called 'La Revue du Progrès,' the main object of which was to form and support a combination of certain sections of the democratic associations then existing. In 1840 he published his treatise on the 'Organisation of Labour' ('Organisation du Travail'), in which he laid down his doctrines of political and social reform, the essential principle of those doctrines being that men, instead of labouring for themselves, should labour for the community, each individual contributing according to his capabilities, and receiving his recompense according to his requirements, under the administration of a central government. These doctrines were widely spread some years ago among the working classes in this country as well as in France, but have now nearly died out, at least in the United Kingdom. Louis Blanc does not, we believe, in the least degree sympathise with those socialists who advocate principles of spoliation. Not

long afterwards he published his 'Histoire des Dix Ans' (1830-1840). He was active in the French revolution of 1848, and was elected a member of the provisional government which was formed after the expulsion of the king Louis-Philippe. He has the merit of having induced his colleagues, during their short period of political power, to pass the decree which abolished the punishment of death for political offences. An accusation was soon afterwards got up against him with respect to his conduct on the 15th of May 1848, and so powerful was the party opposed to him that his friends advised him to leave the country. He made his escape to London, where he has since continued to reside, chiefly employed in writing his 'Histoire de la Révolution Française,' a well-written and valuable addition to the historical library of the first French revolution. The seventh volume of this history was published at the latter end of the year 1855, and brings down the narrative to the termination of the trial of Louis XIV.

(*Nowelle Biographie Universelle.*)

BLANCHARD, FRANÇOIS, was born at Andelys, in the department of Eure, France, in 1738. Although illiterate, and little acquainted with the physical sciences, he displayed very early a strong mechanical genius. His first experiment, when only sixteen years old, was the construction of a machine, moving mechanically, with which he traversed a space of seven leagues, and on which he subsequently made some improvements. At nineteen he invented a hydraulic machine; and next a flying vessel, which was capable of raising itself twenty feet from the ground. These ingenious toys, for they were little better, served to introduce him to the court of Versailles. When the brothers Montgolfier invented their balloon in 1783, a fresh direction was given to the genius of Blanchard. He immediately constructed a balloon with wings and a rudder, thinking to be able to steer it, and ascended for the first time on March 2, 1784. The wings and rudder were found to be useless; but he had also invented a parachute, which, on his first ascent, was merely taken up in order to break the fall in case of accident. On January 7, 1785, M. Blanchard and Dr. Jeffries undertook to cross the channel in a balloon. They started from Dover, and landed in the forest of Guennes, but they had been obliged to disencumber themselves of everything of weight in order to avoid falling into the sea. For this exploit he received a gift of 12,000 francs from the king of France, and a pension of 1200 livres. From this time he continued making repeated ascents in various countries; in one of which, landing near Kufstein in Tyrol, he was thrown into prison as a propagator of revolutionary doctrines. He afterwards figured at New York, and styled himself, aéronaut of both hemispheres, citizen of the principal towns of both worlds (the old and new), member of foreign academies, and pensioner of the French empire. While making his sixty-sixth ascent at the Hague in 1808, he was struck with apoplexy; from this he never entirely recovered, and he died at Paris, March 7, 1809. His wife was less fortunate: she had participated in his labours, and continued them. In 1819 while ascending from the Tivoli gardens at Paris, the balloon burst, she fell, and was found dead in the car. (*Nowelle Biographie Universelle; Conversations-Lexikon.*)

BLANCHARD, JACQUES, whom D'Argenville dignifies with the title of the French Titian, was born at Paris in 1600. He was first instructed by his maternal uncle Jerome Balleri, and afterwards by Horace le Blanc, at Lyon. He visited Italy, and arrived in Rome, in 1624, and having studied there two years, he went to Venice, where he remained also two years. He found the works of the Venetian masters more suited to his taste, and models of imitation better adapted to his abilities, than the more severe compositions of the Romans. After spending some time at Turin and Lyon, Blanchard returned to Paris an accomplished painter, and by a series of easel pictures, which followed in rapid succession, he acquired a name as a colourist without a rival in France. He had however a short career; he died of consumption, aged only thirty-eight, in 1638. He left a son, Gabriel, who became a distinguished painter. Blanchard's principal works at Paris are a gallery in the Hôtel de Bouillon, containing thirteen pictures from ancient mythology, painted in oil upon the wall; the 'Descent of the Holy Ghost' in the church of Notre Dame; 'A Nativity,' and several holy families. The majority of his works are of small dimensions: they are chiefly of religious subjects. He painted also many portraits. There are about seventy engravings after the works of Blanchard, by himself and by other engravers. (*D'Argenville, Abrégé de la Vie des plus fameux Peintres.*)

BLANCHARD, LAMAN, was born at Great Yarmouth, Norfolk, May 15, 1803. His father having removed to London, Laman was educated at St. Olave's school, Southwark. He commenced the business of life as reader in a printing office. From boyhood he had exhibited a great fondness for poetry, and considerable aptitude in verse making; and his first venture in authorship was a small volume of poetry entitled 'The Lyric Offering,' published in 1828. Before this however, in 1827, he had received the appointment of secretary to the Zoological Society. This office he held till 1831, when he resigned it to become acting editor of the 'New Monthly Magazine.' From this time till his death his talents were wholly devoted to writing for the periodical press, to which he was one of the most varied and prolific contributors. His contributions consisted of poems, essays, tales, sketches, and brief pointed paragraphs;—whatever in fact was

most required for the magazine or journal with which he was at the time connected: and all of them displayed a lively and genial fancy and a ready wit. Mr. Blanchard edited the 'True Sun' newspaper during the whole of its career; the 'Constitutional'; and for a while the 'Court Journal,' and the 'Courier.' For some time previous to his death he had assisted in conducting the 'Examiner.' His death occurred under very painful circumstances. His wife, to whom he was much attached, became very ill about a year before his decease, and her illness ended in insanity. She rallied for awhile, but relapsed and died. Under the prolonged anxiety attending her long illness and its fatal termination, his own health and spirits gave way. He was attacked by nervous paroxysms, and during or after one of these, put an end to his life, February 15, 1845. His death excited much sympathy, especially among his literary brethren by whom he was greatly esteemed. His 'Essays and Sketches' have been collected and published, with a memoir by Sir E. Bulwer Lytton.

BLAND, THE REV. ROBERT, B.A., was born in 1779 in London, where his father, Dr. Robert Bland, was an eminent physician. On leaving Pembroke College, Cambridge, he became an assistant master at Harrow, where he had previously been a pupil. After several other changes, including a short residence at Amsterdam as clergyman of the English Church, he married in 1813, and became a curate in Essex. In 1816 he entered on the curacy of Kenilworth, which he retained during the remainder of his life. He died at Leamington, on the 12th of March 1825. Mr. Bland enjoyed an excellent reputation, not only for his knowledge and taste in the learned languages, and in French and Italian, but also for his skill as a classical teacher. His character is described as amiable and exemplary. He published two volumes of original poems, 'Edwy and Elgiva,' 8vo, 1808; and 'The Four Slaves of Cythera,' a poetical romance, 8vo, 1809. He was also the author of 'Elements of Latin Hexameters and Pentameters,' a work which has gone through several editions. He contributed to periodical publications, and was one of the translators of the Memoirs of Grimm and Diderot, 2 vols. 8vo, 1813. His translations from the minor Greek poets, by which he is best known, first appeared in a volume entitled 'Translations, chiefly from the Greek Anthology, with Tales and Miscellaneous Poems,' 8vo, 1806 (chiefly by Mr. Bland and the late Mr. Merivale); again, in the form of 'A Collection of the most beautiful Poems of the Minor Poets of Greece, with Notes and Illustrations,' 8vo, 1813; and lastly, in an improved edition with new contributions, which was published in 1833 by Mr. Merivale.

BLANE, SIR GILBERT, an eminent physician, was the fourth son of Gilbert Blane of Blanefield, in the county of Ayr, in Scotland. He was born at Blanefield on the 29th of August 1749. Being intended for the church, he was sent to the University of Edinburgh; but during his attendance there he was led to devote himself to the study of medicine. In the prosecution of this branch of science he acquired the notice not only of his fellow-students, but also of Dr. Robertson, the principal of the university, of Dr. Blair, and Dr. Cullen.

After obtaining his degree of Doctor of Medicine he was recommended by Dr. Cullen to Dr. William Hunter, at that time the most eminent teacher of anatomy in London. Through his instrumentality Dr. Blane was appointed private physician to Lord Holderness. This appointment introduced him to the notice of many distinguished individuals, and among others, to Lord Rodney, who nominated him his private physician, in which capacity he accompanied Lord Rodney, when in 1780 he assumed the command of the squadron on the West Indian station. In the course of the first engagement every officer being either killed, wounded, or employed, Dr. Blane was intrusted by the admiral with the duty of conveying his orders to the officers at the guns, and in one of these dangerous missions he was slightly wounded. As a reward for his services on this occasion, and on the recommendation of Lord Rodney, he was instituted at once, without going through the subordinate grades, to the high office of physician to the fleet. In the execution of his duties he was unremitting, and exerted himself most beneficially in preserving the health and efficiency, as well as in promoting the comfort of the seamen, on that sickly station. He was present during six engagements under his friend and patron Lord Rodney, and of the battle of the 12th of April 1782 he gave so animated an account in a letter to Lord Stair, that his narrative was published. He remained on the West India station till 1783. Soon after his return to England he embodied the results of his experience, and also many of the conclusions drawn from the returns of the surgeons of the ships, in a volume, which he published in 1783, entitled 'Observations on the Diseases of Seamen,' 8vo, London. This work has several times been reprinted, with enlargements and improvements. For his services on the West India station a pension was granted him by the crown, the amount of which was subsequently doubled, on the recommendation of the Lords of the Admiralty.

In the course of his residence in the West Indies he frequently met the Duke of Clarence, afterwards William IV., who was then serving as a midshipman in Lord Rodney's fleet. Dr. Blane obtained the favourable regard of his Royal Highness, and upon determining to settle in London as a physician, he was by the influence of the Duke of Clarence appointed physician extraordinary to the Prince of Wales. In 1785 he was elected physician to St. Thomas's Hospital. About this time he was appointed one of the commissioners of sick and wounded sailors; and in 1795 was placed at the head of the Navy

Medical Board. During the time that Earl Spencer was first lord of the admiralty, Dr. Blane, seconded by that nobleman, was enabled to effect the introduction into every ship of the use of lemon-juice, as a preventive and cure for scurvy, a measure which has had the beneficial effect of almost completely eradicating scurvy at sea. Dr. Blane zealously directed his attention to improve the condition both of the men engaged in the service, and of the medical officers whose duty it was to superintend their health. He caused regular returns or journals of the state of health and disease to be kept by every surgeon in the service, and forwarded periodically to the Navy Board. From a careful examination of these returns, he drew up several dissertations which were read before the Medico-Chirurgical Society, in whose transactions they were subsequently published.

In 1786 he was elected a fellow of the Royal Society, who appointed him to deliver the Croonian Lecture in 1788. He selected for his subject 'Muscular Motion,' his treatment of which evinced the extent and variety of his knowledge as well as the originality of his mind. It was printed in 1791, 4to, and reprinted in his 'Select Dissertations,' London, 1822, of which a second edition appeared in two volumes, 1834. An essay on the 'Nardus,' or spikenard of the ancients, was published in the 'Transactions of the Royal Society,' vol. 80, in the year 1790. During the scarcity in 1799 and 1800, he published a pamphlet on the scarcity and high price of provisions.

Having attained great eminence as a physician, and his private practice becoming very extensive, he resigned his office of physician to St. Thomas's Hospital. He recorded some of his observations made during the twenty years that he held that situation, in a dissertation on the 'Comparative Prevalence and Mortality' of different diseases in London, which was published in the 'Transactions of the Medico-Chirurgical Society,' and reprinted in his 'Select Dissertations.' The last public service on which Dr. Blane was employed was on a professional mission to inquire and report on the cause of the sickness of the army in Walcheren in 1809; and to Northfleet, to report on the expediency of establishing a dockyard and naval arsenal at that place in 1810. The title of baronet was conferred upon him in 1812, and in the same year he was appointed physician in ordinary to the Prince Regent.

In 1819 he published 'Elements of Medical Logic,' which in a few years went through several editions. Of all his writings, this is calculated to be the most permanently useful. His observations on the diseases of seamen however must always be worthy the attentive perusal of all who are designed for that branch of the public service. In 1821 he suffered severely from an attack of *prurigo senilis*, from the harassing irritation of which he could only obtain relief by the use of opium; and as the disease never completely left him, he acquired a habit of consuming a quantity of that potent drug, equal to what any of the opium-eaters of the East can take. In 1826 he was elected a member of the Institute of France. In 1830, on the accession of King William IV., he was nominated first physician to his Majesty. His last appearance before the public was as the author of a pamphlet, entitled 'Warning to the British Public against the alarming approach of the Indian Cholera,' 1831. His later years were spent in retirement from professional labours, and in the revision of his 'Select Dissertations,' the second edition of which he lived to see published. He died on the 26th of June 1834, in the eighty-fifth year of his age.

BLESSINGTON, MARGUERITE, COUNTESS OF, was born at Knockbrit, near Clonmel, Tipperary county, Ireland, on the 1st of September, 1789, and was the third daughter of Mr. Edmund Power, who was of respectable family, but broken fortune and reckless habits. She was married in her fifteenth year to a Captain Farmer, but the marriage was a very unhappy one, and Mrs. Farmer after a time quitted his house. He was killed by falling from a window in the King's Bench prison while in a state of intoxication, and within four months his widow was married to the Earl of Blessington, February 1818. After exhausting every means of enjoyment in England and Ireland, the earl and countess started in September 1822 on a continental tour, which, partly owing to the earl's property having become considerably encumbered, was prolonged till his death. At Paris they were joined by the Count Alfred d'Orsay, who in 1827 married a daughter of Lord Blessington by his first wife. It was an unhappy marriage, and a separation eventually took place; but Count d'Orsay continued after the death of Lord Blessington to reside with Lady Blessington during the remainder of her life. Lord Blessington died at Paris in May 1829. Lady Blessington on her return to London made her house the centre of a brilliant circle of persons of social and intellectual eminence. She quickly became one of the celebrities of London; and for nearly twenty years the *salons* first of Seamore-place and afterwards of Gore House, disputed the palm with those of Holland House as the resort of the learned, the witty, and the famous of the day. But Lady Blessington aspired to be something more than merely their hostess. She had in 1822 published a couple of volumes of 'Sketches,' and in 1832 she fairly entered upon her career of authorship by contributing to the 'New Monthly Magazine' a 'Journal of Conversations with Lord Byron.' She had become acquainted with Lord Byron when residing on the continent, and as she repeated his remarks with little reserve, the 'Journal' excited considerable interest, and was soon republished in a separate form. From this time Lady Blessington continued to write for the press with little intermission.

She wrote a great many novels, of which 'The Repealers' was the first in point of time; and the 'Victim of Society,' the 'Two Friends,' and the 'Belle of a Season,' were the most popular. When portraying the habits of fashionable society she was on familiar ground, and could write with effect; when she treated of subjects of more general interest she lost her power. The majority of her novels and tales are of little literary worth, and none perhaps are likely to have a very long vitality. One of her most pleasant books, after the 'Conversations with Lord Byron,' is her 'Idler in Italy,' published in two volumes in 1839. The 'Idler in France' and 'Desultory Thoughts and Reflections,' are of inferior value. Lady Blessington also contributed slight tales, sketches, and verses to the magazines and annuals; and for several years she edited 'Heath's Book of Beauty' and the 'Keepsake'; she also for a few years edited another annual called the 'Gems of Beauty.' She likewise for a time contributed to the 'Daily News' and 'Sunday Times' newspapers.

To this literary industry Lady Blessington was incited by pecuniary necessity, brought about by her splendid style of living. But both her jointure and her literary earnings proved insufficient to meet her expenditure; and when the famine in Ireland cut off in a great measure the returns of the Blessington property, it became necessary in 1849 to dispose of the costly fittings and furniture of Gore House. Count D'Orsay had gone to Paris in the hope, as was understood, of obtaining a post under Louis Napoleon, with whom he had been on terms of much intimacy. Lady Blessington followed him in April 1849, and died at Paris almost suddenly on the 4th of June, 1849. Count D'Orsay died at Paris August 4, 1852.

(Madden, *the Literary Life and Correspondence of the Countess of Blessington*.)

BLIGH, WILLIAM, born in 1753, the commander of the ship 'Bounty' at the time when she was piratically seized in the South Seas. The description given by Captain Cook of the bread-fruit and edible fruits of various descriptions in the South Sea Islands induced a number of the West India merchants to take measures for introducing them into the West India colonies. On the advantages likely to result from such a design being strongly represented to George III., orders were given to prepare a vessel for the purpose. The arrangements were superintended by Sir Joseph Banks, who named the vessel the 'Bounty.' Bligh, then a lieutenant, who had already sailed with Cook in those quarters, was appointed to the command, and sailed from Spithead for Otaheite on the 23rd December 1787. On the 26th of October following they reached their destination, and remained at the island until April 4th, 1789. The number of bread-fruit plants taken on board was 1015, besides a number of other plants. The whole were under the care of competent persons who had been selected by Sir Joseph Banks. Laden with these valuable plants the vessel proceeded on her voyage to Jamaica. On the morning of the 28th of April the captain was seized in his cabin, while asleep, by Mr. Christian, who was the officer of the watch, and three other individuals; his hands were tied behind him, and he was threatened with instant death if he gave the least alarm. The mutineers then put him into the ship's launch, with eighteen of the crew, and cast them adrift. They had been allowed to collect twine, canvass, lines, nails, cordage, a twenty-eight gallon cask of water, 150 lbs. of bread, with a small quantity of rum and wine. They had also a quadrant and a compass, but no map, ephemeris, or sextant. They were left to struggle with cold and hunger in an open boat deeply laden, and some thousands of miles from any hospitable shore. They were near the island of Tofoa at the time of leaving the ship, in 19° S. lat., 184° E. long.; and they landed, in order, if possible, to increase their stock of provisions, but a sudden attack by the natives compelled them to embark without obtaining more than a trifling quantity of bread-fruit, plantains, and cocoa-nuts. They caught on their voyage a few sea-birds, and spent a few days among the coral islands off the coast of New Holland, which enabled them to get a comparatively comfortable meal or two of oysters, clams, and dog-fish, relieved them from the fatigue of being constantly in the same position in the boat, and enabled them to enjoy good rest at night. On the 14th of June they arrived at Timor. They had reached this island in forty-one days after leaving Tofoa, having in that time run by the log a distance of 3618 nautical miles with scarcely anything to support life, without shelter from the weather, and without the loss of a single man. To the prudence, firmness, and seamanlike qualities of Bligh their safety may be chiefly ascribed. Lieutenant Bligh proceeded as soon as possible to England, where he landed March 14th, 1790. Of the companions of his perilous voyage five died; and one, who was left behind, was never heard of afterwards. The adventures of the mutineers in the 'Bounty,' after Bligh and his companions had been cast adrift, are narrated under ADAMS, JOHN.

The relation of the treatment which Lieutenant Bligh had experienced, and of the hardships which he had encountered, highly excited the public sympathy. He was again sent out to the South Seas, and was completely successful in conveying to the West Indies a supply of the bread-fruit plant. He was also promoted to the rank of commander, and the 'Pandora' frigate, Captain Edwards, was sent out to Otaheite, for the purpose of apprehending the mutineers. The 'Pandora' reached that island March 23rd, 1791, where fourteen of the mutineers were found, apprehended, and kept on board in irons. On the 8th of May 1791, the 'Pandora' left Otaheite, and, after an

ineffectual search of several months, with a view to discover the place of Christian's retreat and the fate of the 'Bounty,' she was wrecked on the 29th of August on the coral rocks near New Holland, when four of the mutineers and thirty-one of the ship's company lost their lives. The survivors, consisting of eighty-one of the crew and officers of the 'Pandora,' and ten of the mutineers of the 'Bounty,' proceeded in four open boats to Timor, which they reached in sixteen days. Captain Edwards, of the 'Pandora,' finally reached Spithead with his prisoners on the 19th of June 1792. On the 12th of September following a court-martial was assembled at Portsmouth, under the presidency of Lord Hood, for the trial of the ten surviving mutineers, and on the 18th they delivered their verdict. Four of them were acquitted, and six were found guilty and sentenced to death, of whom two were recommended to mercy. On the 24th of October the king's warrant was received at Portsmouth, ordering the execution of three out of the four men who were condemned without recommendation, and granting a respite to the fourth, who subsequently received his majesty's pardon; the other two received a full pardon, and one of them, a young midshipman named Heywood, afterwards honourably distinguished himself in the service.

It was much disputed at the time whether the mutiny of the 'Bounty' was occasioned by the harsh conduct of Bligh, or whether the mutineers were seduced from their duty by the prospects of a life of ease and pleasure in the delightful islands of the South Seas. During their stay at Otaheite they had been exposed to temptations which must have had some influence on their future conduct. On the other hand, it is certain that Bligh's conduct was often coarse and arbitrary, and that both officers and men felt indignant at his treatment of them. There is the best reason for believing that the mutiny was not the result of a maturely-formed conspiracy, but that "the plot was conceived and carried into execution between the hours of four and eight A.M. of the 29th of April." (Marshall, 'Naval Biography,' article 'Heywood.') The two or three preceding days, Bligh, in the united capacities of commander and purser, had acted in a manner more than usually arbitrary.

In 1806 Bligh was appointed governor of New South Wales, where his acts appear to have been extremely tyrannical, and his use of the powers vested in him most impolitic and even illegal. (Wentworth, 'Statistical, Historical, and Political Description of New South Wales,' p. 200.) His conduct became at length so unbearable, that on the 26th of January 1808 he was arrested by order of the other civil and military officers of the colony, and his government was thus summarily terminated. The excesses with which he is charged are of so shameful and atrocious a character as almost to indicate insanity, and ought to be taken into account in forming our estimate of his conduct on board the 'Bounty.' (See Wentworth's second edition, p. 203, and the note.) Bligh died in December 1817. Nothing was heard of the 'Bounty' until 1809, when an American vessel touched at the island which Christian had selected as a retreat. [ADAMS, JOHN.]

The mutiny of the 'Bounty' has partly been made the subject of one of Lord Byron's poems, entitled the 'Island,' which contains many passages of great beauty. The account of Bligh's voyage to the South Seas was published in 4to, pp. 264, London, 1792, and contains charts, engravings, and a portrait of Bligh. A popular account, entitled 'The Eventful History of the Mutiny and Piratical Seizure of H.M.S. Bounty: its Cause and Consequences,' forms one of the volumes of the 'Family Library.'

(*Narrative of the Mutiny on board H.M.S. Bounty*, by Lieutenant W. Bligh; *Minutes of the Proceedings on the Court-Martial*, with an Appendix, by Edward Christian, brother of Fletcher Christian.)

BLIZARD, SIR WILLIAM, was born in 1748 at Barnes Elms, in Surrey, where his father was an auctioneer. His early education was neglected, but he was apprenticed to a surgeon and apothecary at Mortlake. During his apprenticeship he devoted himself to self-improvement, and paid much attention to botany. On leaving Mortlake, he became assistant to a surgeon in London, and attended during that time hospital practice at the London Hospital, and the lectures of William and John Hunter and Mr. Pott. His assiduity recommended him to his teachers, and he was soon elected surgeon to the Magdalen Hospital. On the decease of Mr. Thompson in 1780, he was elected surgeon to the London Hospital. About this time he connected himself with Dr. Maclaurin as a teacher of anatomy, and they lectured together, first at a small place in Thames-street, afterwards in Mark-lane, and in 1785 at the London Hospital. Imperfect as such an institution was for teaching medicine, it was the first that was established in London in connection with any of the large hospitals.

In 1787 Mr. Blizard was appointed professor of anatomy to the old Corporation of Surgeons, and in the year following was unanimously re-elected. He was afterwards appointed an examiner. He was also elected a Fellow of the Royal Society in 1787. He took an active interest in procuring for the old Corporation of Surgeons the new charter, under which the new institution was called the Royal College of Surgeons of London. By a charter granted in 1844, it is now called the Royal College of Surgeons of England. On the granting of the first charter, Mr. Blizard was appointed, in conjunction with Sir Everard Home, a professor of anatomy. He was president of the college twice during his life, and delivered the Hunterian Oration three

times. On the occasion of the great collection of John Hunter being presented to the College by the government, Mr. Blizard presented also his collection of about 900 preserved specimens in anatomy and pathology. In 1796 he published a work entitled 'Suggestions for the Improvement of Hospitals and other Charitable Institutions,' in which he pointed out the evils that existed at that time in the various institutions intended for the relief of disease; and its publication was followed by a beneficial improvement in many of the metropolitan hospitals.

In 1803 Mr. Blizard was appointed to present an address to the king from the College of Surgeons, when he received the honour of knighthood. In 1819 he founded the Hunterian Society. He also was the founder of the Samaritan Society, which was instituted with the view of examining the circumstances of cases in hospitals that have a claim upon benevolence, of obtaining a fund from which relief might be afforded, and providing a body of men who might properly execute and perpetuate the good design. He was one of the first fellows of the Horticultural Society. He was one of the founders, and for many years vice-president of the London Institution.

Besides being Surgeon to the London Hospital and a member of the Council of the College of Surgeons, he held the offices of Consulting Surgeon to the Deaf and Dumb Asylum, the Marine Society, the Clergy Orphan Asylum, and the London Orphan Asylum. But with all his activity and industry, with the exception of an attack of fever, caught by working night and day in his dissecting-room, his health never failed him to the last. In 1827 he was in his eighty-fifth year, but strong enough to make his first visit to Edinburgh. His eyesight latterly failed him, and when this was discovered to be owing to cataract, he insisted, in spite of the entreaties of his friends, on having the operation of extraction performed. This was done by Mr. Lawrence in 1834, after which he regained the use of his eyes. He was however now in his ninety-third year, and during the following year his strength and health visibly failed him, although he attended a meeting of the court of examiners at the college the Friday before his death. He died on the 25th of August 1835.

Sir William was most punctilious on points of etiquette, and retained the fashions of the last century to the day of his death. At one time it was customary for physicians and surgeons to attend at coffee-houses to be consulted. Sir William Blizard is said to have been the last medical man in the metropolis who pursued this practice. He regularly frequented, for this purpose, Batson's coffee-house, Cornhill.

In early life Sir William was in politics a great reformer, and contributed to many of the periodicals of the day, under the signature of Curtius. As he grew older however, and his position in society improved, he became less democratic, was an admirer of Mr. Pitt, and a member of the Pitt Club. Subsequently, in his position of a member of the Council of the College of Surgeons, he was an opponent of all change in that body.

As a surgeon Sir William Blizard never took the highest position in his day, but he was a good anatomist. His contributions to medical literature are few, and, considering the vast opportunities he must have had of witnessing all forms of disease in one of the largest hospitals in London, not so important or valuable as might have been anticipated. Among his principal papers are—'Observations on the Uses of Electricity in Deafness,' 1790; 'Lecture to the Scholars of the Maritime School at Chelsea, on the Situation of the Large Blood-Vessels of the Extremities, explaining the Use of the Tourniquet,' 12mo, written with the view of affording some knowledge of what could be done in cases of emergency from wounds of various kinds; 'Hunterian Oration,' 1815, 1823, 1828; 'An Address to the Chairman and Members of the House Committee of the London Hospital, on the subject of Cholera,' 1831. He also wrote 'Desultory Reflections on Police, with an Essay on the Means of Preventing Crimes and Amending Criminals,' 1785, and some papers in the 'Philosophical Transactions.'

(Cooke, *A Brief Memoir of Sir William Blizard, Knt.*)

BLOCH, MARCUS ELIESER, was born in 1723, at Ansbach in Bavaria, of extremely poor Jewish parents. Having made up by intense industry the deficiencies of his early education, and acquired a wide extent of knowledge, especially in the department of natural history and anatomy, to which he had particularly devoted himself, he took the degree of M.D. at Frankfurt-on-the-Oder, and returned to Berlin to exercise his art as a physician. In this city he was highly prized not only for his knowledge but for the excellence of his private character, and here he died on August 6, 1799. On his settling at Berlin as a medical practitioner he began to publish. His first work was 'Medical Observations, with a Treatise on the Mineral Waters of Pyrmont,' 1774; and he followed this by other valuable medical treatises. But his great work, and that on which his fame principally rests, was on the natural history of fish, published in two series, 'Oekonomische Naturgeschichte der Fische Deutschlands' ('Natural History of the Fish of Germany, with reference to their Management'), in 3 vols., 1762-64; and 'Naturgeschichte Ausländischer Fische' ('Natural History of Foreign Fish'), in 12 vols., 1785-95. The two works contain 432 coloured plates, of which the excellence is even now acknowledged, and the work itself is regarded as the foundation of the science of ichthyology. Bloch left uncompleted a 'Systema Ichthyologiae Iconibus ex illustratum,' which was published by Schneider in

1801. The valuable collection which Bloch had formed was purchased by the government, and now forms a part of the collections of the Berlin Zoological Museum. (*Conversations-Lexikon.*)

BLOEMART, ABRAHAM, an historical painter, was born at Gorcum in 1567. Bloemart appears not to have travelled beyond Paris, and he derived little advantage from his visit to that city. He principally resided in Utrecht. His works have remained almost entirely in his native country, and are chiefly at Amsterdam. There are pictures of his in some of the churches at Brussels and Mechlin. Bloemart possessed originality and feeling, but was a complete mannerist, making nature subservient to his own peculiar style. In some of his historical pictures the figures are as large as life, which shows that he had the ambition of doing something great; but the costume is still Dutch, no matter what the subject may be. He acquired however considerable skill in the practice of his art. Besides historical pictures he executed some landscapes, which have been admired, and he was not a stranger to the etching needle. He died in 1647 according to some accounts, but others say 1657. There are engravings of his works very spiritedly executed by Bolswert.

Cornelius, his eldest son, obtained some celebrity as an engraver, and introduced certain improvements in the practice of his art, giving a softer edge to his shadows than his predecessors. His other sons practised painting and engraving, but without much success.

BLOMFIELD, FRANCIS, was born at Fresfield in Norfolk, July 23rd, 1705. He received the elements of education at Diss and Thetford, and in 1724 was sent to Gonville and Caius College, Cambridge. He took his degree of B.A. in 1727, and in the same year was ordained deacon of the church of St. Giles's-in-the-Fields, London. In 1728 he was made a licensed preacher by Dr. Tanner, then Chaucerellor of Norwich. In 1729 he was instituted rector of Hargham in Norfolk, and in September of the same year he was instituted rector of Fresfield on the presentation of his father, Henry Blomefield, Gent.; soon after which he relinquished Hargham. Blomefield's death occurred from small-pox, January 15, 1751. His great work, which in its completed form constitutes one of the best county histories we possess, was published under the modest title of 'An Essay towards the Topographical History of the County of Norfolk.' It was printed in his own house at Fresfield, and the publication began in numbers in 1739. It was to a great extent owing to his being his own printer and publisher that the slow progress of the work was owing; but its issue was greatly retarded by a fire having, when the first volume was completed, destroyed not only all the parts printed, but also the printing apparatus. It was left unfinished at his death, when he had carried it to nearly the end of the third (folio) volume; and the completion was ultimately undertaken by the Rev. C. Parkin, rector of Oxburgh, who had rendered some assistance to Blomefield in the previous portion, and had himself formed considerable collections. This gentleman finished the third volume, and added two more, which are considered inferior to those by Blomefield. The second volume was published in 1743; the third, completed by Parkin, not till 1769; the fifth and final volume appeared in 1775. Blomefield was greatly assisted in his work by the collections which had been formed by Peter le Neve, norroy king-at-arms, who spent above forty years in amassing at great expense and trouble the most extensive collection of facts for the history of Norfolk that had been formed for any county in the kingdom. Blomefield's own last-printed work was the 'Collectanea Cantabrigiensia,' a collection relating to Cambridge university, town, and county.

(*History of Norfolk*; Gough, *British Topography.*)

* BLOMFIELD, CHARLES JAMES, Bishop of London, was born in 1786 at Bury St. Edmunds, Suffolk, where his father was a schoolmaster. Having been first well-grounded in classics he proceeded to Trinity College, Cambridge, and both there and in the university examinations he attained great distinction. He graduated in 1808 as third wrangler, and was senior medalist the same year; subsequently he was elected fellow of Trinity College. The first published specimen of his philological and critical abilities was an edition of the 'Prometheus' of Æschylus, which appeared in 1810; this was followed by the 'Seven against Thebes,' 1812; the 'Persians;' the 'Choephoræ;' and the 'Agamemnon.' A valuable edition of Callimachus was published under his supervision in 1824. It is on these works that the fame of Bishop Blomfield as a classical scholar chiefly rests. But they are far from exhibiting the extent of his labours in the academic field. In 1812 he edited in conjunction with Kennel the 'Museum Cantabrigiensis;' and in conjunction with Monk the 'Posthumous Tracts' of Porson, a work which he followed, two years later, by editing alone the 'Adversaria Porsoni.' But besides these he is known to have written numerous critical papers on Greek literature, some of them of a rather trenchant character, in the quarterly reviews and classical journals; and he compiled in 1823 a Greek grammar for schools.

His first preferment in the church was in 1810 to the living of Warrington; and in the same year he received that of Dunton in Essex. In 1819 he became chaplain to Howley bishop of London, and very soon after he received the valuable rectory of St. Botolph, Bishopsgate, in the city of London, and was made Archdeacon of Colchester. From this time his career of active clerical influence may be dated. In 1824 he was raised to the episcopal bench as Bishop of

Chester; and in 1828 on his friend and patron Bishop Howley being translated to the see of Canterbury, Bishop Blomfield was chosen to succeed him as Bishop of London. His lordship has ever since taken perhaps the most active and influential, if not always the most prominent part, in the government of the established church, and a leading position in the discussion of all ecclesiastical or semi-ecclesiastical subjects in the House of Lords. His conduct in the many important matters connected with the doctrines and ceremonial observances and innovations which have vexed or interested the Church of England during the many years he has held his present important post, has been much canvassed: into its merits however we of course refrain from entering. But besides his watchful supervision of the general interests of the Church, Bishop Blomfield has been a careful overseer of the clergy of his diocese, and prompt to support any proposition which has appeared likely to improve the condition of the labouring classes in the metropolis. Nor in the briefest notice of Bishop Blomfield ought the amazing success of his efforts for increasing the number of churches to pass unmentioned. While Bishop of Chester he zealously set on foot efforts to erect new churches in places insufficiently supplied; but it is in his London diocese that success has most abundantly crowned his labours. During the time that he has held the see there have been built in his diocese a number of churches beyond all comparison greater than in the presidency of any other bishop since the Reformation; yet one of his most recent public acts has been to make an earnest appeal, seconded by a large subscription, to the affluent and liberal to endeavour by a vigorous effort to raise funds sufficient if possible to construct as many additional churches as the Census Report of the Registrar-General shows are still needed to meet the wants of the vast and rapidly increasing population of the metropolis.

The theological writings of Bishop Blomfield consist of 'Lectures on the Acts of the Apostles,' and of numerous Sermons and Charges.

BLOND, or BLON, JACQUES CHRISTOPHE LE, a miniature painter, born at Frankfurt in 1670, known as the inventor of printing in colours. He appears to have been studying in Rome as early as 1696, and he probably lived there many years. Before 1711 he was practising as a miniature painter with great success in Amsterdam, but he executed miniatures of so small a size that he injured his eyes, and he was forced to give up that style. He then for awhile practised oil-painting; but he appears to have soon afterwards turned his attention to printing in colours. He anticipated great results from his discovery, and removed to Paris as a larger field of operation, but not finding the encouragement he expected, he came to London. Here he found ready subscribers to his novel plan of picture painting. Those however whom his representations had persuaded to venture money in the scheme were very much disappointed in the results. His prints were flat and dirty, and gave but very faint copies of their originals; they were however efforts of great merit and great novelty, and with more perseverance than Le Blond possessed much good might have resulted. Le Blond however, disheartened by the coldness with which his prints were received, and a consequent bankruptcy, neglected the discovery, and turned his attention to a new scheme—the weaving in tapestry of the cartoons of Raphael.

His plan of printing was too simple to produce satisfactory results. He used only three primary colours, and passed the prints three times through the press, printing with one colour each time; the secondary and tertiary colours were obtained by printing one colour over one or both of the other two primary colours; and the impression was repeated for those parts where great depth was necessary: they were first engraved in mezzo-tinto. He published an account of his plan in 1722, in French and English, in 4to, entitled 'Il Colorito, or the Harmony of Colouring in Painting, reduced to Mechanical Practice, under easy Precepts and infallible Rules,' with five examples, and a dedication to Sir Robert Walpole. A second edition was published in Paris, in 1756, after the death of Le Blond, by one of his pupils, under the title 'L'Art d'Imprimer les Tableaux.' Le Blond executed altogether in this style thirty-three plates, many after the great masters, and all very large; some of the portraits, which are a considerable proportion, are as large as life: they are extremely scarce.

Le Blond found also much assistance towards the commencement of his undertaking regarding the cartoons of Raphael, but it was so inadequate to the full accomplishment of the tapestries, that after he had spent all that was advanced, he saw the hopelessness of persisting; and in about 1737 he went off to Paris, leaving his friends the partly-prepared apparatus as the indemnity for their outlay. In Paris he again had recourse to his printing in colours, for which he took out a patent in 1740, but he produced only two plates; the enterprise failed, and he himself is said to have died in an hospital in 1741.

(Heineken, *Idée Générale d'une Collection d'Estampes, and Dictionnaire des Artistes, &c.*; Hüsgen, *Artistisches Magazin*; Huber, *Manuel des Amateurs, &c.*; Strutt, *Dictionary of Engravers*; Fiorillo, *Geschichte der Zeichnenden Künste, &c.*)

BLONDEL, or BLONDIAUX, a French minstrel of the 12th century, and the friend of Richard I. of England, whom he accompanied to Palestine. The story of his discovery of Richard—who on his return from Palestine had been made a prisoner by Leopold, duke of Austria, and confined in the castle of Löwenstein—by singing under the castle walls an air which they had formerly composed together,

and to which Richard responded, is given by Fauchet, on the authority of some old French chronicle, and has furnished the subject of a well-known opera by Gretry. The truth of the story however is doubted.

BLOOD, THOMAS, generally called Colonel Blood, was a native of Ireland, and an adventurer of no ordinary character. He is said to have been born about 1628. For some time he served in Ireland as a lieutenant in the parliamentary forces. After the king's restoration, the Act of Settlement in Ireland, by affecting Blood's fortune, made him discontented beyond the common feeling of the republican party, and finding a design on foot for a general insurrection, which was to be begun by surprising the Castle of Dublin, and seizing the person of the Duke of Ormond, the then lord-lieutenant, he joined it, and ultimately became its leader. The conspiracy however which had been long suspected, was discovered upon the eve of its execution. Colonel Blood fled, but one Lackie, a minister (his brother-in-law), with various others, were apprehended, convicted, and executed. Blood secured his retreat to Holland, where he is stated to have been received into intimacy by some considerable persons in the republic. From Holland he came to England, and joined the Fifth Monarchy men, whose plans giving no promise of success he withdrew to Scotland, where he took part with the covenanters, and was present in the action of Pentland Hills, November 27th, 1666. After that defeat he again went to England, where he lived for a time in disguise, meditating revenge against the Duke of Ormond; whom he actually seized on the night of December 6th, 1670, in his coach in St. James's-street, with the intent, as was believed, of carrying him to Tyburn to hang him. The duke's servants after a severe struggle rescued their master. Blood's connection with this enterprise was not suspected; nor, though a reward of 1000*l.* was offered by proclamation to discover the perpetrators of the crime, could any of the gang be apprehended.

The miscarriage of this design put him upon one still more strange and hazardous to repair his broken fortunes. He proposed to the same desperate persons who had assisted him in the former attempt, to join him in seizing the regalia of England; he was to contrive the means, and they were to devote themselves to the service. His scheme was so well laid, and executed with so bold a spirit, that on the 9th of May 1671 he so far carried his point as to get a part of the regalia (the crown and orb) into his possession. Blood, who had assumed the disguise of a clergyman, concealed the crown beneath his cloak, but was pursued and taken. One of his companions, Parret, had the orb. Blood and Parret, with another of the party, were now committed to the Tower-jail, where, strange to say, at the instigation of the Duke of Buckingham, then the favourite and first minister, the king himself visited him; finally pardoned him, took him into favour at court, and gave him a pension. For several years applications were constantly made to the throne through the mediation of Colonel Blood; and the indulgence shown to him became a public scandal. When the ministry styled the 'Cabal' fell to pieces, Colonel Blood's consequence at court declined. He then became an enemy to his former patron, the Duke of Buckingham, for a conspiracy to fix a scandalous imputation upon whom he was convicted in the court of King's Bench, and committed to prison; but finding bail, was allowed to retire to his house in the Bowling Alley in Westminster, where he died August 24th 1680.

(*Remarks on Some Eminent Passages in the Life of the Fam'd Mr. Blood*, fol., London, 1680; Sir Gilbert Talbot, *Narrative of Blud's Attempt on the Crown in the Tower*, Harl. M.S., No. 6859; *The Narrative of Colonel Thomas Blood, Concerning the Design Reported to be laid Against the Life and Honour of George, Duke of Buckingham*, folio, London, 1680.)

BLOOMFIELD, ROBERT, an English pastoral poet, was the youngest of six children of George Bloomfield, a tailor at Honington, a village near Bury St. Edmunds in Suffolk, where Robert was born, December 3rd, 1766. Having in early infancy lost his father, his mother obtained a scanty subsistence for her family by keeping a little school, in which he himself was taught to read. At the age of eleven he was hired in the neighbourhood as a farmer's boy; but being found too feeble for agricultural labour, he was placed with a relative in London to become a shoemaker. With no assistance or stimulus beyond the reading of a newspaper, and a few borrowed books of poetry, of which his favourite was Thomson's 'Seasons,' he composed his very pleasing rural poem 'The Farmer's Boy' in a poor garret, No. 14, Bell Alley, Coleman-street, whilst at work with six or seven others, who paid each a shilling a week for their lodging. The manuscript, after being offered to, and refused by, several London publishers, was printed under the patronage of Capel Loft, Esq., in 1800; and the admiration it produced was so general that, within three years after its publication, more than 26,000 copies were sold. An edition was published in the following year at Leipzig. At Paris a translation, entitled 'Le Valet du Fermier,' was made by Etienne Allard; one was made into Italian; and in London appeared, in 1805, 'Agricolæ Puer, poema Roberti Bloomfield celeberrimum, in versus Latinos redditum' auctore Gulielmo Clubbe, LL.B.: a very clever effort in imitation of the 'Georgics.'

The fame of Bloomfield was increased by the subsequent publication of 'Rural Tales, Ballads, and Songs,' 'Good Tidings, or News from the Farm,' 'Wild Flowers,' and 'Banks of the Wye.' He was kindly noticed by the Duke of Grafton, by whom he was appointed to a situation in the Seal office; but suffering from constitutional ill-health, he

returned to his trade of ladies' shoemaker, to which, being an amateur in music, he added the employment of making Æolian harps. The Duke of Grafton allowed him a pension of a shilling a day, but the maintenance of his family, and of some other of his relatives, involved him in difficulties; and, being habitually in bad health, he retired to Shefford in Bedfordshire, where, after much bodily and mental suffering he died, August 19th, 1823, at the age of 57 years. He left a widow and four children, and debts to the amount of 200*l.*, which sum was raised by subscription among his benevolent friends and admirers.

The works of Bloomfield have been published in a collected form; and his 'Farmer's Boy' has been frequently reprinted. The author's amiable disposition and benevolence pervade the whole of his compositions. There is an artless simplicity, a virtuous rectitude of sentiment, an exquisite sensibility to the beautiful, which cannot fail to gratify every one who respects moral excellence, and can enjoy simple descriptive poetry illustrative of English country life.

BLOW, JOHN, Mus. Doc., was born at North Collingham, Nottinghamshire, in 1648, and educated in the Chapel-Royal, where he very early distinguished himself by his industry and enterprise, for it appears, from Clifford's 'Collection,' that while one of the 'children' of that royal establishment, he composed several anthems, which had the honour to be performed before the king. His advancement was rapid: he was successively appointed to the offices of Gentleman of the Chapel-Royal and Master of the Children; one of the King's Private Musicians; Composer to the King; Almoner and Master of the Choristers of St. Paul's Cathedral; and Organist of Westminster Abbey. He died in 1708, and was interred in the north aisle of Westminster Abbey, where a monument is erected to his memory, on which is engraved his famous 'Gloria Patri,' a canon, together with a long inscription, wherein it is stated, and to his honour, that he was "master to the famous Mr. H. Purcell." The compositions of Dr. Blow are numerous, but more the offspring of study and patient labour than of genius. Two of his anthems however prove that he was sometimes inspired by the muse presiding over his art; and a few of the many secular compositions in his 'Amphion Anglicus'—a volume of songs, &c.—were deservedly popular.

BLÜCHER, LEBRECHT VON, Prince of Wahlstadt, field-marshal of Prussia, was born December 16th, 1742, at Rostock, a town near the shore of the Baltic, in the duchy of Mecklenburg-Schwerin. His father was a captain of cavalry in the service of Hesse-Cassel. At an early age he manifested a strong predilection for the military profession; and in opposition to the advice of his relatives, entered in his fourteenth year a regiment of Swedish hussars as ensign. In a campaign against the Prussians, at the commencement of the Seven Years' War, in which the Swedes were allied with Russia and Austria against Frederic the Great, he was taken prisoner in Pomerania by the same regiment of Prussian hussars in which he afterwards became so distinguished. The colonel of the regiment, Von Belling, being favourably impressed with his frank and gallant character, persuaded him to join the Prussian army, and contrived to give in exchange for him another Swedish officer. In the service of Frederic he rose from a lieutenant to senior captain, when his pride being ruffled by the promotion of a person of higher birth than himself to the vacant post of major, and finding no use in remonstrance, he caused a request for permission to resign to be delivered to his royal master. That singular personage, to whom in stoical endurance of hardships and energy of character he was so remarkably similar, gave him in a very blunt manner the permission he requested. He then retired to the duchy of Silesia, became a farmer, and by persevering assiduity acquired possession of a considerable estate. He remained thus employed for fifteen years, until the accession in 1786 of Frederic William II., by whom he was courteously recalled, and again introduced in the rank of major to his old regiment of black hussars, which he commanded with honourable distinction in several campaigns against the French.

In 1789 he obtained the Order of Merit; and subsequently in 1793-94, as colonel and major-general, at the battles of Orchies, Luxembourg, Frankenstein, Oppenheim, Kirchweiller, and Edesheim in the palatinate, he acquired reputation as a soldier by his vigilance, promptitude, and astonishing energy. In the name of the king of Prussia he took possession in 1802 of Erfurt and Mühlhausen. In the same year, after the victory gained by the French at Jena, having, with a remnant of 10,000 or 12,000 Prussians, become separated from the rest, he succeeded without disorder in forcing his retreat westward as far as Lubeck, and, though harassed by the forces of the marshals Soult, Marat, and Bernadotte, he resisted to the last, and finally accepted a capitulation only on condition that the cause of surrender should in writing be stated to be "want of ammunition and provisions." Having been exchanged for General Victor, he was sent into Pomerania to assist the Swedes. He was afterwards employed in the war department at Königsberg and Berlin; and when in 1813 his country rose in opposition to France, he was appointed to take the command of a numerous army of Prussians and Russians combined. The order of St. George was bestowed upon him by the emperor Alexander in acknowledgment of his conduct at the battle of Lützen; at those also of Bautzen and Haynau he was no less conspicuous. In the battle fought August 26th, 1813, on the banks of a small river near Liegnitz in Silesia, called the Katzbach, Blücher first held undivided command; and with 60,000 men, the greater number of whom

were but raw militia, defeated the French marshals Macdonald, Ney, Lauriston, and Sebastiani, and inflicted on them a terrible loss. Marching with amazing rapidity to the Elbe, he crossed that river by means of pontoons, and pushed on to the important battle of Leipsig, to the victorious results of which his services greatly contributed. With his Russo-Prussian troops he now formed the left wing of the great army of the allies in their pursuit of Napoleon I. retreating towards France. Having passed over the Rhine at Kaub and Coblenz, he took possession of Nancy in January 1814. At Brienne he received a fierce attack from Napoleon: but, though repulsed with great loss, returned to the combat, as usual, on the following day, and succeeded in getting some advantage. The rash and reckless rapidity of his movements at this time having obliged him to make a retreat, and exposed his army to disasters which prudence might have avoided, an alarm began to arise in England about the final result of the contest; when, after various battles lost and won on the way to Paris, he finally entered that metropolis March 31, 1814; and, but for the intervention of the other commanders, it would by him have been made a scene of revengeful retribution. Among his less extravagant demands, he firmly insisted upon the restitution of every picture and work of art which had been plundered from Prussia to adorn the Louvre. As field-marshal and prince of Wahlstadt he accompanied the allied sovereigns to England, where his personal appearance excited great curiosity. All the most illustrious military orders of Europe having been conferred upon him, the king of Prussia created for him a new one, with the badge of a cross of iron, in compliment to his invincible courage. The Prince Regent of England gave him his portrait; and the University of Oxford, not to be deficient in proof of admiration, bestowed upon the veteran warrior the academical degree of LL.D. In possession of these honours he retired to his Silesian estate, residing there until the return of Napoleon from Elba in 1815, when he again returned to the great theatre of war, and assumed the command of the Prussian army in Belgium. His characteristic over-confidence and precipitancy occasioned his defeat at the battle of Ligny, June 16th. It was at the close of this desperate engagement, in which the fighting continued until ten at night, that his horse was shot dead, and fell upon him, so that he lay in that position unable to move, whilst several regiments of French cuirassiers passed over him in charging his troops. A report of his death was soon in circulation; and Napoleon, who commonly named him 'le vieux diable' (the old devil), made the most of it in cheering the hopes of his soldiers in the struggle at Waterloo on the 18th. But late in the evening of that memorable day, before victory was quite assured, Prince Blücher, who on the night of his accident had, owing to the darkness, escaped unhurt, appeared suddenly emerging from the forest of Frichefont at the head of a great portion of his Prussian army. At first Napoleon took it for the French division of Marshal Grouchy arriving from Wavre; that illusion however was quickly dispelled, and a general attack, ordered by the Duke of Wellington, completed the victory. Blücher, although his troops had been marching all day, immediately gave orders to pursue the flying enemy. The moon being bright, a fierce and hot pursuit by sixteen regiments of Prussians was kept up the whole night, until the roads were choked with the dying and the dead. Having arrived with his army at Paris, and assisted in the reinstatement of the Bourbon dynasty, he remained there several months, very frequently attending the tables for rouge-et-noir. When the Prussians returned to Germany, Blücher, on the anniversary of the battle of Katzbach, paid a visit to Rostock, his native place, where the inhabitants united to raise a public monument to his fame. His health now beginning to decline, he finally retired to his château of Kriblowitz in Silesia, where the king of Prussia visited and took leave of him in his latest moments. "I know I shall die," said the old general; "I am not sorry for it; because I can be no longer of any use." Having requested that he might be buried without any parade, in a neighbouring field by the roadside, under three linden trees, he died on the 12th of September 1819, aged seventy-seven. The whole Prussian army went into mourning for eight days. He had been in the service of Prussia during forty-five years, and at the battle of Waterloo was seventy-three years of age. In the year 1826 his statue in bronze, twelve feet in height, modelled by the sculptor Rauch, was erected in Berlin. The merit of Blücher lay nearly altogether in his fearless courage and his personal advantages: as a prudent, scientific general he has no claims at all to distinction. With a piercing eye, a loud and sonorous voice, a bold outline of figure, accoutred and armed as a cosack, and a masterly style of manœuvring his horse, his presence, as he rode in front of his men, never failed to inspire them with hope of success in following a captain so daring and full of energy. The astonishing celerity of his movements got him the appellation of Marshal Forwards, by which he was generally known in Germany and Russia; but equally well known was the fact, that to the able plans of General Gneisenau, one of his officers, he owed almost all his success.

BLUMENBACH, JOHANN FRIEDRICH, was born at Gotha on the 11th of May 1752. He studied medicine successively in the universities of Jena and Göttingen, and took his degree at the latter place in 1775. He chose for the subject of his inaugural dissertation the varieties of the human race. It was published at Göttingen with the title 'De Generis Humani Varietate Nativa,' 4to, 1775; and several new editions appeared during the next twenty years. This essay

appears to have laid the foundation of many of his important investigations on this subject in after life, and led to the formation of his very extensive collection of the skulls of all nations.

In 1776, the year after taking his degree, Blumenbach was appointed extraordinary professor of medicine in the university of Göttingen, and in 1778 he was made ordinary professor. At the same time he also received the appointment of superintendent of the library and museum of natural history in the university. From this time his contributions to the sciences connected with medicine, especially anatomy and physiology, became regular. In physiology he pursued the path of Haller, and directed his attention more especially to the structure and functions of the lower animals, as a means of determining the true laws of human physiology. In 1781 he published a work on embryology, entitled 'Ueber den Bildungstrieb und das Zeugungs-geschäft,' 8vo, Göttingen. In this work he threw much light on the obscure subject of generation, and opened up a path for future inquirers. New editions of this work appeared in Germany in 1789 and 1791. In 1786 appeared his work on the human bones, with the title 'Geschichte und Beschreibung der Knochen des Menschlichen Körpers,' 8vo, Göttingen. He also published, in Latin, in the same year, an introduction to medical literature. In 1787 appeared his 'Institutiones Physiologicae,' 8vo, Göttingen. This work was written in Latin, and was one of the first attempts that had been made to give a condensed account of the functions of the human body without entering into the minute anatomical structure of the body. It quickly became the text-book of schools where physiology was taught. Several new editions of the original work were published, and it was translated into German, Dutch, English, and French. A second English translation, by Dr. Elliotson, was published in London in 1817; and of this translation so many subsequent editions appeared, and the notes by the translator became at length so numerous, and the progress of physiology required so much of the original to be modified, that the translator at length published the work with the title 'Human Physiology, &c., with which is incorporated much of the elementary part of the Institutiones Physiologicae of J. F. Blumenbach, by John Elliotson, M.D.'

Blumenbach, in all his contributions to physiology, had frequent recourse to the lower animals for the purpose of illustrating and developing the functions of those of the higher; and in 1805 he was induced to publish a manual of comparative anatomy. This work appeared at Göttingen, with the title 'Handbuch der vergleichende Anatomie.' It was translated into English in 1809, by Mr. William Lawrence; and again in 1827 by Mr. Couison. Although this work is meagre compared with those which have appeared both in this country and on the continent since its first publication, yet it exerted an important influence on the systematic study of comparative anatomy, embodying as it did the results of previous observers and the author's own labours in this department of scientific inquiry.

One of the results of the author's inquiries with regard to the varieties of the human race was the collection of a large number of skulls of the inhabitants of the various parts of the world. In 1791 he commenced the publication of a work in parts, containing descriptions and illustrations of these skulls. It was entitled 'Decas Collectionis sup Cranium diversarum Gentium illustrata,' 4to, Göttingen. This work extended to several volumes, and was finished in 1808. Besides his large works, Blumenbach contributed to various scientific journals a great number of papers on particular departments of medical and physiological inquiry, and indeed on almost every subject connected with medicine.

In 1783 Blumenbach visited Switzerland. During this journey he made notes on the medical topography of the districts through which he travelled, and afterwards published them in his 'Medicinische Bibliothek,' a work which he edited at Göttingen from 1780 to 1794. He visited England in 1788, and again in 1792. In 1812 he was appointed secretary to the Royal Society of Sciences at Göttingen. In 1816 he was made physician to the king of Great Britain and Hanover; and in 1821 was made a knight commander of the Guelphic order. In 1831 he was chosen a member of the Academy of Sciences in Paris. The jubilee of his graduation was celebrated by the university in Göttingen in 1825, and the jubilee of his professorship in the following year. He died on the 22nd of January 1840.

(Kallisen, *Medicinisches Schriftsteller-Lexikon*; Blumenbach, *Works*.)

BOADICEA, BOODICEA, BONDICEA, or BOUNDORICEA, lived in the middle of the first century, and was the wife of Prasutagus, the king of the Iceni, a tribe of Britons inhabiting Norfolk and Suffolk. Prasutagus at his death bequeathed his wealth, which was very great, to his two daughters and to the Roman emperor, a device resorted to in those times with the hope that it would confine the emperor to a share of the deceased's possessions, and would rescue the remainder from his officers. Nero was at this time emperor; and Suetonius Paulinus, a general of great skill and energy, commanded in Britain. While Suetonius was occupied in attacking the Isle of Anglesey (then called Mona), Catus, the procurator or collector of the revenue, was guilty of great rapacity among the Britons in the east. He caused Boadicea, on whom the government of her nation had devolved by the death of her husband, to be scourged, and her daughters to be violated. In consequence of these atrocities, the Iceni and their neighbours, the Trinobantes (who dwelt in what is now

Essex and Middlesex), flew to arms. They first attacked and destroyed the Roman colony of Camalodunum (Colchester), and defeated a Roman legion which was coming to the relief of the place, under the command of Petilius Cerialis. The insurgents also massacred the Romans at Verulamium (St. Alban's), and at London, which was then famous for its commerce. Catus fled into Gaul. Tacitus says that the Romans and their allies were destroyed to the number of 70,000, many of whom perished under torture.

Suetonius hastened to the scene of this revolt; and abandoning London, which he had no means of defending, posted himself with an army of about 10,000 men in a narrow pass, his rear being guarded by a wood, A.D. 61. The Britons were commanded by Boadicea, who, in a chariot with her two daughters, went from one tribe to another exhorting them to fight bravely. They seem however to have met the usual fate of uncivilised armies. Without combination, incumbered by their very multitude, impeded by their women who surrounded them, and by their unwieldy chariots, they suffered a terrible carnage. Tacitus, a nearly contemporary historian, estimates the destruction at 80,000 persons, an incredible number, although he says that the Romans did not spare even the women and the animals, who added to the heaps of slain. Boadicea, he tells us, killed herself by poison.

(Tacitus, *Annal.* xiv. 31, &c.)

BOBROV, SEMEN SERGÆEVITCH, a Russian poet of some distinction, who commenced his literary career about 1784. His most important, if not most extensive work is the 'Khersonida,' a poem descriptive of the wild scenery, natural history, and antiquities of the Taurida. In this production, which first appeared in 1803, and was afterwards corrected and enlarged, there is much originality both of subject and manner, and it is further remarkable for being written in blank verse, a form before unknown to Russian poetry. Besides containing many very animated pictures of nature in the mountainous regions of the Tauridan peninsula, there are many lyrical passages of great vigour, which, while they relieve the sameness of landscape description, breathe a powerful moral strain, and are replete with elevated sentiment and religious fervour. Some of the episodical parts are of a dramatic cast, being thrown into the form of dialogue, and along with these may be classed the narrative of the aged Shereef Omar, in the course of which he relates the history of the Taurida from the fabulous ages of Greece. Bobrov was gifted with much imagination and feeling, but in aiming at energy and loftiness he was occasionally inflated in his language. He was exceedingly well read in English poetry, to which he is perhaps in some measure indebted for the best characteristics of his own. He died at St. Petersburg in 1810.

BOCCA'CCIO, GIOVANNI, born in 1313, was the son of Boccaccio di Chellino, a merchant of Florence, whose family belonged to Certaldo in the Val d'Elsa in the territory of Florence. His mother was a Frenchwoman, with whom his father had become acquainted during a visit to Paris, where Boccaccio was born. He studied at Florence under the grammarian Giovanni da Strada until he was ten years of age, when his father apprenticed him to a merchant at Paris, where he spent six years. On his return to Florence, having expressed a dislike of mercantile pursuits, his father set him to study the canon law. After some years passed in this study, he was sent to Naples, where he became acquainted with several learned men about the court of King Robert, who was a patron of learning. Boccaccio says that the sight of Virgil's tomb near Naples determined his literary vocation for life, and that he then renounced all other pursuits.

In 1341, on Easter-eve, as he was attending service in the church of San Lorenzo, he was struck by the appearance of a beautiful young lady, with whom he fell deeply in love. The object of Boccaccio's admiration proved to be Mary, of the family of Aquino, and a presumed daughter of King Robert of Naples. Boccaccio's attachment was returned; and to please his mistress he wrote 'Il Filocopo,' a romance in prose, at the beginning of which he relates the history of their love, and afterwards 'La Teseide,' a poem in ottava rima on the fabulous adventures of Theseus. This was the first romantic and chivalrous poem in the Italian language. Chaucer borrowed from the 'Teseide' his 'Knight's Tale,' afterwards remodelled by Dryden under the name of 'Palamon and Arcite.' Boccaccio dedicated the 'Teseide' to his Fiammetta, the name which he gave to his mistress Mary. In 1342 Boccaccio was recalled home by his father, but in 1344 he returned to Naples, where he remained for several years. He there wrote the 'Amorosa Fiammetta;' 'Il Filostrato,' a poem in ottava rima, and 'L'Amorosa Visione,' a poem in terza rima, of which the initial letters of the first line of each terza being placed in succession together by way of acrostic, compose two sonnets and a canzone in praise of his mistress, and this is the only way in which he has called her by her real name 'Mirja.' At this time he frequented the court of Queen Joanna, who had succeeded her father Robert. He read his works to the queen, and at her desire, as it appears, he wrote his 'Decamerone,' a hundred tales, ten of which are supposed to be told every afternoon of ten successive days by a society of seven young women and three young men, who, having fled from the plague which afflicted Florence in 1348, had retired to a country-house some distance from the town. Most of the stories turn upon love-intrigues; they are full of humour and admirably told, but the details are often very licentious. Several of the tales however are unexceptionable.

Some of the subjects of these tales are taken from older works, but most of them are original.

While at Naples Boccaccio amused himself with writing in the Neapolitan dialect, in which there is extant a humorous letter addressed by him to Francesco de' Bardi, a Florentine merchant, in the year 1349. It appears that Boccaccio went from Naples to Calabria, and some say also to Sicily, either for the purpose of studying Greek, or in order to collect manuscripts for his library. About 1350 Boccaccio returned to Florence, where, by the death of his father, he had become possessed of his inheritance, which he spent in travelling and in purchasing manuscripts chiefly of the Greek and Latin classics. What manuscripts he could not purchase he contrived to copy.

Boccaccio's merits being now known and appreciated by his countrymen, he was employed by the state in several offices and missions. He was sent several times to Romagna, to the lords of Ravenna and Forlì, and afterwards on a mission to Louis of Bavaria, Marquis of Brandenburg, in Germany, and again to Pope Innocent VI. In 1351 he was sent to Petrarch, who was then at Padua, to communicate to him the revocation of the sentence of exile passed against his father during the factions of 1302, as well as the restoration of his paternal property, which had been confiscated; Petrarch was at the same time invited to return to his paternal country, but he declined the invitation. In 1355 Boccaccio wrote 'Il Corbaccio, ossia il Labirinto di Amore,' a kind of satire against women, full of indecent passages. His *Fiammetta* appears to have died at Naples some time before. In 1360, having induced the Florentines to found a chair of Greek literature in their university, he repaired to Venice for a professor, and brought home with him Leontius Pilatus, a native of Calabria, who wished to pass himself off for a Greek, as Petrarch says. ('*Epistola Senil.*' lib. iii. 6.) Pilatus was a learned but uncouth man. Boccaccio lodged him in his own house, and treated him with great kindness notwithstanding his repulsive manners and bad temper. Boccaccio learned Greek from Pilatus, who made for his pupil's use a Latin translation of Homer.

In 1361 a great change took place in Boccaccio's moral conduct. His life had till then been irregular, and most of his writings licentious, but in that year Father Ciani, a Carthusian monk, came to him and stated that Father Petroni of Siena of the same order, who had died shortly before in odour of sanctity, had commissioned him to exhort Boccaccio to forego his profane studies, reform his loose life, and prepare for death. To prove the truth of his mission, Ciani told Boccaccio several circumstances, known only to Boccaccio and Petrarch. Boccaccio wrote immediately in great agitation to his friend Petrarch, expressing his resolution to quit the world and shut himself up in a Carthusian convent. Petrarch's answer, which is among his Latin epistles, is remarkable for its sound and clear sense. Without ascribing much weight to the mysterious circumstances of the monk's communication, he exhorted his friend to listen to the warning, so far as to adopt a new and regular course of life, which he might do without shutting himself up in a convent, and without giving up his studies and his books. This letter calmed the excited imagination of Boccaccio, who from that time became an altered man. His studies took a more serious turn, and he devoted part of his time to the perusal of the Scriptures. It was soon after this that he wrote to Mainardo de' Cavalcanti, marshal of Sicily, imploring him not to allow his '*Decamerone*' to be perused by the females of his family, "who, though they might by education and honourable principles be above temptation, yet could not but have their minds tainted by such obscene stories." And as an apology for himself, he stated that it was a work of his youth, and that he had written it in great measure in compliance with the will of the powerful, "*majori coactus imperio,*" alluding probably to Queen Joanna's request.

In 1362 Boccaccio went to Naples at the request of Acciajuoli, the seneschal of the kingdom, but he soon left Naples for Venice, where he spent three months with Petrarch. After his return to Florence, he was sent by the republic to Pope Urban V., then at Avignon, and again to the same pope at Rome in 1367. At this period of his life he appears to have been distressed in his circumstances, and to have received occasional assistance from his kind friend Petrarch, who also, on his death-bed, left him by will fifty golden florins "to buy him a winter pelisse to protect him from cold while in his study at night," adding, that if he did no more for Boccaccio, it was only through want of means. In 1373 Boccaccio was appointed to lecture at Florence on Dante's '*Commedia*,' and to explain and comment upon the obscure passages of that poem. He wrote a commentary on the '*Inferno*,' which is much esteemed, and also a life of Dante, which is not very accurate. His health being bad, he gave up his lectureship in 1374, and retired to Certaldo, where he made his will, leaving his little property to his two nephews, except his library, which he bequeathed to his confessor, Father Martin of Sigma, an Augustine friar, and after his death, to the convent of Santo Spirito at Florence, for the use of students. A fire which occurred in the convent a century after destroyed this valuable collection, the work of Boccaccio's whole life. After lingering for several months, Boccaccio died at Certaldo on the 21st December 1375, at the age of sixty-two, sixteen months after the death of his friend Petrarch.

Boccaccio may be considered as the father of Italian prose. The merits of his '*Decamerone*' with regard to language have been perhaps

exaggerated, but still it has the merit of being the earliest prose work written in pure Italian. (Foscolo, '*Discorso Storico sul Testo del Decamerone*;' '*Journal of Education*,' No. x., 'On the Study of the Italian Language.') Boccaccio and Petrarch were the revivers of classical literature in Italy. They spared neither labour nor money in recovering the Greek and Latin classics, and in giving an impulse to the study of them. Boccaccio wrote several works in Latin: '*De Genealogia Deorum*;' '*De Montium, Sylvarum, Lacuum, Fluviorum, Stagnorum et Marium Nominibus, Liber*;' '*De Casibus Virorum et Fœminarum illustrium*;' '*De Claris Mulieribus*,' and sixteen '*Eclogues*,' in which he alludes, under the veil of allegory, to the events of his time. His Italian works have been published together, carefully corrected from the best existing manuscripts, in 17 vols. 8vo, Florence, 1827-34.

(Baldelli, *Vita di Giovanni Boccaccio*, Florence, 1806; Mazzuchelli, *Scrittori d'Italia*.)

BOCCAGE, MARIE ANNE LEPAGE, was a French poetess of the last century, so highly esteemed by her contemporaries that she was received as a member of the academies of Rome, Bologna, Padua, Lyon, and Rouen. She was born in Rouen in 1710, and educated in a convent at Paris, where, at an early age, she was distinguished for talent and a poetic turn; but it was not until the year 1746 that Madame du Bocage first appeared as an author, when her poem, entitled '*Prix Alternatif entre les Belles Lettres et les Sciences*,' gained the first prize given by the then recently founded Rouen Academy. She was from this time surrounded, courted, and eulogised by all the distinguished literati of France. Fontenelle called her his daughter; Voltaire placed a crown of laurel on her head, saying it was the only thing wanting to her dress; and the words '*Forma Venus arte Minerva*' were assigned her as a motto; but her productions display little real genius, and little that can command the admiration of posterity. Their chief merit seems to be an easy and correct versification. Her poetical works consist of an imitation of '*Paradise Lost*,' another of Geaner's '*Death of Abel*,' '*Les Amazones*,' a tragedy (which was acted eleven times), '*La Colombiade*,' an epic poem, and several small pieces. Her works ran through four editions between the years 1749 and 1770, and were translated into English, German, Spanish, and Italian. Her prose letters, written during her travels through England, Holland, and Italy, which were little thought of at the time, will probably be valued long after her poetry is forgotten. Madame du Bocage died at the age of ninety-two, in the year 1802.

BOCCALINI, TRAJANO, born at Loreto in 1556, studied at Rome, and afterwards applied himself to the profession of the law. He was employed by the court of Rome in several administrative offices, and Gregory XIII. sent him as governor to Benevento. He was well acquainted with the politics of the different courts in his time, and wrote satirical comments upon them, in which he was particularly vehement against the court of Spain, in that age the preponderating power in Europe. His principal work is '*I Ragguagli di Parnaso*,' in which Apollo is supposed to sit in judgment and hear the charges and complaints of princes, warriors, and authors. This work made him many enemies. He also wrote '*La Pietra del Paragone Politico*,' which he left in manuscript in the hands of a friend. In this work, which is a kind of continuation of the other, he especially attacks Spanish despotism. It was published after his death in 1652, and translated into English by Henry earl of Monmouth, with the title '*Politick Touchstone*,' London, 1674. Boccalfni also wrote commentaries upon Tacitus, '*Osservazioni sugli Annali di Cornelio Tacito*,' in which he develops his views of ancient politics, and makes frequent comparisons between them and the events of his own time. These commentaries, which also extend to the life of Agricola, were published in 2 vols. 4to, 1678, under the title of '*La Bilancia Politica di tutte le Opere di Trajano Boccalfni*,' with notes by Louis du May. The notes are written with greater freedom than the text, especially on religious subjects, for which reason the work was put in the Index of forbidden books. Owing to his invectives against Spain, Boccalfni, being afraid of the power of that government, took refuge at Venice, the only Italian state that kept itself comparatively independent of Spanish influence. He did not live there much more than a year, and died on the 16th of November 1613. According to some accounts he was murdered in his lodgings, and in his own bed, by hired assassins, but the statement is disbelieved by Mazzuchelli, Tiraboschi, and other Italian writers.

BOCCANERA, SIMONE, the first doge of Genoa, was elected by popular acclamation in 1339. Until that time the republic had been governed by two capitani chosen from among the patrician families, between whom frequent disputes occurred, they being divided into the factions of Guelphs and Ghibellines. These disputes were often accompanied with violence, and the citizens of Genoa growing tired of such commotions appointed a doge, or elective supreme magistrate, after the example of Venice. It was resolved at the same time that the doge should be chosen from among the private citizens, and not from any of the patrician families. The doges were appointed for life; but they were often driven from office by civil commotions. Boccanera himself was expelled in 1344, but returned some years after and was reinstated. His son Battista was elected doge in 1400, but was soon after beheaded. The institution of the doges for life lasted till 1523.

BOCCHERINI, LUIGI, was born at Lucca in 1740. His first instructions in music were from the Abbé Yannucci, and he subsequently studied composition generally, and the violoncello particularly, at Rome. Some time afterwards Charles IV. of Spain, a great connoisseur in music, engaged Boccherini as court composer, and during many years he lived in the sunshine of royal favour; but indiscreetly wounding the vanity of the royal dilettante, he was dismissed from his envied situation. About the same time Lucien Bonaparte, then ambassador at Madrid, took him under his protection, and settled on him a pension of a thousand crowns, on condition of his supplying him with six quintets every year. Boccherini continued to reside in the Spanish capital till his death, which took place in 1806. Boccherini produced little besides quintets for two violins, viola, and two violoncellos, which are remarkable for sweetness of harmony, and for gracefulness of melody; and, what renders them unlike all other compositions of the kind, he most commonly assigns the principal part to the first violoncello. Of these he composed no less than ninety-three, which have now been superseded by the more elaborate and undoubtedly superior works of the same class by Haydn, Mozart, and Beethoven.

BOCHART, MATTHIEU, Protestant minister at Alençon in the 17th century, published 'Traité contre les Reliques,' and 'Traité contre le Sacrifice de la Messe.' Judicial proceedings were commenced against him for having given in this treatise the forbidden title of pastors to Protestant ministers. He published also 'Dialogue sur les Difficultés que les Missionnaires font aux Protestans de France.' This dialogue on the tolerance of Lutheran errors induced the Elector Palatine to try if he could unite the two reformed churches in Germany, namely, the Lutherans and the Calvinists, and accordingly he advocated their union in the assembly of Protestant princes at Frankfurt. Upon hearing this, Matthieu Bochart published his 'Diallacticon,' that is, 'a conciliatory treatise,' 1662, which he dedicated to the Elector Palatine. It contains the plan of this projected union.

BOCHART, SAMUEL, of the family De Bochart Champigny, de la branche de Menillet, became by his great learning the most distinguished member of his illustrious family, although he did not enjoy such splendid titles as many of his relations. He was born at Rouen in 1599, and was the son of a Protestant minister. When Samuel Bochart was thirteen years old he composed forty-four Greek verses, and it is said that he read at an early age not merely the Hebrew Bible, but also the rabbinical commentators. Soon afterwards he studied philosophy at Sedan under the professor D. J. Smith, and defended his theses with great applause in 1615. He studied divinity under Caméro, or Caméron; and the Syriac, Chaldean, and Arabic under Capel. When Caméron escaped from the civil commotions to London in 1621, Bochart followed him and attended his private instructions.

After a short stay in England, Bochart went, towards the close of the year 1621, to Leyden, where he studied Hebrew and Arabic under Thomas Erpenius, and divinity under A. Rivetus, who had married a sister of P. du Moulin. Rivetus dedicated his 'Catholicus Orthodoxus' to Bochart. It is said that Bochart learned the Ethiopic from Job Ludolf.

Having finished his studies at Leyden, Bochart returned home. His father was then dead, but his mother still survived. He was soon invited by the Protestants at Caen to accept among them the office of pastor, and he became a zealous and popular preacher, admired even by Roman Catholics. During the siege of Rochelle a number of Roman Catholic controversialists went about in order to dispute with Protestant ministers, and to entrap them by unguarded expressions. The famous Veron, who had been trained by the Jesuits, and was now travelling through France, urged Bochart to a public disputation, which took place in the castle, in the presence of a large assembly of nobility and gentry, and lasted from the 22nd of September to the 3rd of October 1629. Sometimes the Duke of Longueville, viceroy of Normandy, himself attended. In nine sessions Bochart and Veron debated on the accuracy of the French version of the New Testament, the faults of the Vulgate, images, traditions, intercession of the saints, good works, the mass, presbyters, forbidden food, celibacy, certainty of salvation, authority of the Bible, the church, supremacy of St. Peter, power of the pope, the Virgin, saints, relics, free will, merits, vows, abstinences, justification, purgatory, limbus, prayers for the dead, number of sacraments, eucharist, *equivocæ*, &c. Veron, observing that Bochart had gained more general approbation than himself, left without having terminated the disputation. Bochart enriched his 'Actes de la Conférence tenue à Caen entre Samuel Bochart, et Jean Baillache, et François Verin, et Isaac le Conte,' Saun. 1630, 2 vols. 8vo, with several additions from the fathers, which prove that he was well versed in this branch of learning.

Having begun to expound Genesis to his congregation, these popular expositions, which terminate with Gen. xl. 18, led him to write the following works:—'De Paradiso Terrestri,' 'Geographia Sacra, seu Phaleg, et Canaan,' 'Hierozoicon, or the Animals mentioned in the Bible.' He wrote also some dissertations on the plants and gems mentioned in the Bible, but of these merely fragments remain. The 'Phaleg' and the 'Canaan' were published in 1646. The approbation with which 'Phaleg' and 'Canaan' were received by the learned induced Bochart to bestow all his energy upon the 'Hierozoicon,' but

two circumstances occasioned delay. Dr. Morley, then chaplain to King Charles II. of England, prevailed on Bochart to write a letter on episcopacy and presbyterianism, in order to pacify the minds of the English about the time of the Convention of Breda; and in 1652 Bochart was invited by an autograph letter of Christina, queen of Sweden, to come to Stockholm, where she had surrounded herself with learned men. Bochart was accompanied to Stockholm by Huetius, or Huet. They visited on their journey through Holland the learned of those days, as Heinsius at Leyden, and the famous Anna Maria à Schurmann, then at Utrecht. They passed through Hamburg and Copenhagen to Stockholm, where they were well received by the queen, but Bochart was much annoyed by the levity of the courtiers. He returned in 1653 to Caen, where he was welcomed by the members of the academy which had been founded during his absence, and of which he became one of the most distinguished members. In the Royal Library at Stockholm he had found many oriental sources of information for his 'Hierozoicon,' and he induced his young companion Huet to employ his leisure in editing the 'Commentaries of Origen' from a codex in the royal library at Stockholm. In 1661, having come to an agreement with a London bookseller for the 'Hierozoicon,' which is the best of his works, he obtained the assistance of Stephanus Morinus in his ministerial functions, in order that he might devote his time to the completion of it. Morinus was afterwards his biographer, and it is from his treatise 'De clarissimo Bocharto et omnibus ejus Scriptis,' that we derive our information. Bochart died suddenly of apoplexy on the 16th of May 1661, whilst speaking in an assembly of the academicians at Caen.

Bochart's works have been edited at Leyden by Johannes Leusden and Petrus de Villedandy, 'Opera omnia, hoc est, Phaleg, Chanaan, et Hierozoicon, quibus accesserunt Dissertationes Variæ, &c. Præmittitur Vita Auctoris à Stephano Morino scripta, editio quarta, 1712.' This edition is the best of the complete works, but the 'Hierozoicon' has been published by F. C. Rosenmüller, Lips., 1793-96, in 3 vols. 4to, with additions from modern travellers.

(*Dictionaries of Moreri and Bayle; Morinus, Vita; Pet. Dan. Huetii, Episcopi Abrincensis Commentarius de Rebus, &c.*)

BODLEY, SIR THOMAS, from whom the Bodleian or public library at Oxford takes its name, was the eldest son of Mr. John Bodley of Exeter, by Joan, daughter and heiress of Robert Home, Esq., of Ottery St. Mary. He was born at Exeter, March 2nd, 1544. He was about twelve years of age when his father, being obliged to leave England on account of religion, settled with his family at Geneva, where he lived a voluntary exile during the reign of Queen Mary. In the university of Geneva, then newly erected, young Mr. Bodley applied himself to the study of the learned languages and divinity under the most eminent professors. He frequented the public lectures of Chevalerius on the Hebrew tongue, of Beroaldus on the Greek, and of Calvin and Beza on divinity, and had also domestic teachers in the house of Philibertus Saracenus, a physician of that city, with whom he boarded, where Robert Constantine, author of the Greek Lexicon, read Homer to him. Upon the accession of Queen Elizabeth, in 1558, he returned to England with his father and family, who settled in London. He was soon after sent to Magdalen College, Oxford, where he was placed under the tuition of Dr. Humphrey, afterwards president of that society. In 1563 he took the degree of B.A., was chosen probationer of Merton College the same year, and the year following was admitted fellow. In 1566 he took the degree of M.A., and in the same year read natural philosophy in the public schools. In 1569 he was elected one of the proctors of the university, and after that, for a considerable time, supplied the place of university orator. In 1576, being desirous to improve himself in the modern languages, and to qualify himself for public business, he began his travels, and passed nearly four years in visiting France, Germany, and Italy. Afterwards, returning to his college, he applied himself to the study of history and politics. In 1583 he was made gentleman usher to Queen Elizabeth, and in 1585 married Anne, daughter of Mr. Carew of Bristol, and widow of Mr. Ball, a lady, as Wood informs us, of considerable fortune. Soon after, he was employed by Queen Elizabeth in several embassies to Frederic king of Denmark, Julius duke of Brunswick, William landgrave of Hesse, and other German princes, to engage them to join their forces with those of the English for the assistance of the King of Navarre, afterwards Henry IV. of France; and having discharged that commission, he was sent to king Henry III., at the time when that prince was forced by the Duke of Guise to quit Paris. This commission, he himself tells us, he performed with extraordinary secrecy, not being accompanied by any one servant (for so he was commanded), nor with any other letters than such as were written with the queen's own hand to the king, and some select persons about him. "The effect," he continues, "of that message it is fit I should conceal; but it tended greatly to the advantage of all the Protestants in France, and to the duke's apparent overthrow, which followed soon upon it." In 1588 Mr. Bodley was sent to the Hague to manage the queen's affairs in the United Provinces, where, according to an agreement between the queen and the States, he was admitted one of the Council of State, and took his place next to Count Maurice, giving his vote in every proposition made to that assembly. In this station he behaved greatly to the satisfaction of his royal mistress and the advancement of the public service.

After nearly five years' residence in Holland, Mr. Bodley obtained leave to return into England to look after his private affairs, but was shortly afterwards remanded back to the Hague. About a year afterwards he came into England again, to communicate some private discoveries to the queen, and presently returned to the States for the execution of the counsels which he had secretly proposed. He obtained his final recall in 1597. After his return, finding his advancement at court obstructed by the jealousies and intrigues of the great men, he retired from it and from all public business, and never could be prevailed with to return, or to accept any new employment. In the same year he set about the noble work of restoring or rather founding anew the public library at Oxford, which was completed in 1599. After King James's accession to the throne, Mr. Bodley received the honour of knighthood. He died the 28th of January 1612, and was buried with great solemnity at the upper end of Merton College choir. Sir Thomas Bodley wrote his own life to the year 1609, which, together with the first draught of his statutes for his library, and a collection of his letters, were published from the originals in the Bodleian by Thomas Hearne under the title of 'Reliquiæ Bodleianæ, or some genuine Remains of Sir Thomas Bodley, 8vo, London, 1703. The 'Life' alone had been previously published in 4to, Oxford, 1647.

BODMER, JOHANN JACOB, the son of a clergyman, was born at Zurich in July 1698. He applied himself particularly to the study of history and to poetry. Bodmer was struck with the want of national character in the German literature of his time, the style and manner of which were heavy imitations of the French. Bodmer and his friend Breitinger began publishing a series of critical articles on the subject, which were violently opposed by Gottsched, the Aristarchus of Germany in those days, who treated the two Swiss critics with great superciliousness; but this controversy, which continued for some years, was the means of effecting a complete revolution in German literature. Several young and gifted writers embraced Bodmer's views, and a thoroughly German school was formed, which produced Klopstock, Lessing, Schiller, Göthe, and a host of others.

Bodmer was deeply read in the Greek and Latin, as well as in the English poets, and he translated Homer and Milton into German. But his special delight was in the old romantic and chivalrous poetry of Germany, and he made the value of ancient German poetry known by publishing in 1758 a collection of the Minnesinger, or old German romantic poets. He likewise published the 'Helvetische Bibliothek,' Zurich, 1735-41, which is a collection of tracts relative to the history of Switzerland. He also wrote a poem in twelve cantos on the Deluge, which was translated into English under the title of 'Noah,' by J. Collyer, London, 1767. Bodmer filled for fifty years the chair of literature in the academy of his native town, Zurich. He died at a very advanced age in January 1783. In the latter part of his life he was regarded as the patriarch of German literature, and he took delight in directing and encouraging young men in their studies. His books and manuscripts he bequeathed to the National Library of Zurich. His correspondence was published, together with that of his countryman Solomon Gessner, by Körte, Zurich, 1804.

BODONI, JOHN BAPTIST, one of the most eminent printers of the 18th century, was born at Saluzzo in the Sardinian states, February 16, 1740. He learned the rudiments of his art in the office of his father. In his earlier days he showed a taste for design, and at hours of leisure engraved vignettes on wood. At eighteen years of age a desire to improve his condition induced him to undertake a journey to Rome. He left Saluzzo with a school-fellow, Dominic Costa, who expected to receive assistance from an uncle, at that time secretary to a Roman prelate. With some difficulty arising from their scarcity of means, they reached Rome, when Costa's uncle told them he could do nothing for them, and advised them to return. Bodoni yielded to the advice; but, before he quitted Rome, thought he would visit the printing-house of the Propaganda. His general demeanour and vivacity on this occasion attracted the notice of the Abbate Ruggieri, the superintendent of that establishment, who gave him an engagement. Here he attracted the notice of the Cardinal Spinelli, at that time the head of the Propaganda, who became his patron, and by whose advice he attended a course of lectures on the Oriental languages in the University of La Sapienza, and learned to read Arabic and Hebrew. Being intrusted with the printing of the 'Arab-Copt Miscell,' and the 'Alphabetum Tibetanum,' edited by Père Giorgi, he acquitted himself so well, that Ruggieri put his name at the end of the volume, with that of his town: 'Romæ exoudebat Johannes Baptistæ Bodonus Salutiensis, MDCCCLIII.' Ruggieri's suicide however in 1766 (or as other accounts say, as early as 1762) rendered Bodoni's longer stay at Rome insupportable from regret. At this time he had also accepted a proposal to come to England, but going to Saluzzo to see his parents, he fell ill; and the Marquis de Felino, in the interval, offering to place him at the head of the press intended to be established at Parma, upon the model of that of the Louvre, Bodoni broke through his engagements, and settled there in 1768. In 1771 he published specimens of his art in 'Saggio Tipografico di fregi e majuscole,' in 8vo; followed in 1774 by 'Iscrizioni esotiche,' composed by J. B. de Rossi; and in 1775, on occasion of the marriage of the Prince of Piedmont with the Princess Clotilde of France, a third work of the same description, entitled 'Epithalamia exoticis linguis

reddita,' exhibiting the alphabets of twenty-five languages. Between 1775 and 1788, although his fame became universal, his press was not over-actively employed. In 1789 the Duke of Parma furnished Bodoni with a portion of his palace and a press, from which issued some of the most beautiful, though not the most correct editions of the classics known: especially a 'Horace' in folio, in a single volume, in 1791; 'Virgil,' in two volumes in folio, in 1793; 'Catullus, Tibullus, and Propertius,' in 1794; and 'Tacitus's Annals,' in three vols. folio, in 1795. In 1794 Bodoni produced a most beautiful edition of the 'Gerusalemme Liberata' of Tasso, in three vols. folio.

His most sumptuous work of all was his 'Homer,' in three volumes in folio, printed in 1808, with a prefatory dedication to the Emperor Napoleon in Italian, French, and Latin. When the French armies entered Italy, in the early part of the revolutionary war, Bodoni and his labours had received a marked protection. On the 21st of January 1810 Bodoni presented a copy of this splendid work, printed upon vellum, in two volumes, to the emperor, in the gallery at St. Cloud, and in return, received a pension of 3000 francs. After this time, while Italy was under the French rule, Bodoni received the most tempting offers to quit Parma. Prince Eugene Beauharnois offered him the superintendence of the press at Milan, and Murat that of Naples; but he pleaded age and infirmities, and his wish to remain at Parma. In 1811, having received the Cross of the Two Sicilies from Murat, he proposed to publish for the education of the young prince, the son of Murat, a series of French classics, and commenced the execution of his project by a folio 'Telemachus' in 1812. 'Racine' was to have followed; but it was not published till 1814, after Bodoni's death. Bodoni had long suffered from the gout, to which a fever was at last superadded. He died November 20th, 1813. Within a few months of his death the Emperor Napoleon nominated him a 'Chevalier de la Réunion,' and sent him a present of 18,000 francs to aid him in the publication of the French classics.

BOECE, or BOETIUS, HECTOR, the Scottish historian, was of the family of Boece of Balbride, or Panbride, in the shire of Angus (now Forfarshire). He was born about the year 1465-66 in the town of Dundee: whence he had the appellation of Deidonanus, as he is styled in the edition of his history published by Ferrarius. He received his early education in his native town and at Aberdeen, whence he went to Montague College in the University of Paris, where he took the degree of A.M. in 1494, and in 1497 was appointed professor of philosophy. At Paris he became acquainted with many of the learned persons of his time; amongst others Erasmus, who kept up an epistolary correspondence with him, and, as a mark of his regard, dedicated to him a catalogue of his works. He calls Boece "vir singularis ingenii, felicitatis, et facundi oris;" and says of him that "he knew not to lie."

In the beginning of the 16th century, Boece was induced to accept an invitation made by Bishop Elphinstone of Aberdeen, to be principal of the college about to be erected in that city. When he came to Aberdeen he was made a canon of the cathedral, and chaplain of the choir of St. Ninian. In the end of the year 1514 his friend and patron, Bishop Elphinstone, died.

In the beginning of 1522 Boece published at Paris his 'Vita Episcoporum Murthlacensium et Aberdonensium,' a work to which he was, it seems, led by the exemplary life of the late bishop, an account of whom, indeed, occupies the greater part of it. The dedication, which is to Bishop Dunbar, is dated from the College of Aberdeen, prid. Cal. Sept. 1521. Major's or rather Mair's 'History of Scotland' appeared about this time; and its appearance probably led Boece to undertake a similar work. In 1526 the first edition of Boece's 'History of Scotland' was published. In estimating this work we must apply to it the standard of the day in which it was issued: when knowledge was in the hands of few, and in those few hands meagre and inaccurate; when communication was difficult, and intercourse rare; and when physical science was in its infancy. Taking these things into account, we must admit that Boece merited the admiration and reward which he received. In 1527 the king gave him a pension of 50*l.* Scots yearly, to be paid until the king should promote Boece to a benefice of 100 marks Scots of yearly value. Boece subsequently obtained the rectory of Fyvie in the shire of Aberdeen, which he held at his death in 1536. Bellenden's translation of Boece's 'History' was published in 1536 at Edinburgh. This translation was made at the command of King James V., whose limited education precluded him from perusing the Latin original. Bellenden's translation of Boece was a very free translation, the author having added and altered as he thought proper; and it again was put from the Scottish dialect, in which it was written, into English, with equal freedom, by Harrison. (Ap. Holinshed's 'Chron.' vol. I.)

In 1527, Boece's brother Arthur, who was a doctor of the canon law, and a licentiate in the civil law, and the author of a book of 'Excerpta' from the canon law, appears to have been appointed canonist of King's College. (Kennedy, 'Annals of Aberdeen.') The next year Boece himself took the degree of Doctor in Divinity in the college; and on this occasion the magistrates and town-council of Aberdeen voted him a present of a tun of wine, when the new wines arrived, or 20*l.* to buy a new bonnet. ('Council Register,' ap. Kennedy, 'Annals,' vol. ii. p. 367.) Boece died about the year 1536, and was buried in the chapel of the college near the tomb of Bishop Elphinstone.

* BOECKH, AUGUST, was born in the year 1785 at Carlsruhe, in the grand-duchy of Baden. He was educated at the university of Halle in the Prussian province of Saxony, was thence admitted into the Teachers' Seminary at Berlin, and was afterwards appointed professor of the Greek language and literature in the university of Berlin, which office he still holds. He also fills the situation of secretary to the class of history and philosophy in the Academy of Sciences in that city. He is an associate-member of the Academy of Inscriptions and Belles-Lettres of France, and a corresponding member of most of the other learned societies of Europe.

Professor Boeckh's principal philological and critical work is his edition of Pindar (Leipzig, 3 vols. 4to, 1811-21), consisting of the Greek text, with various readings, scholia, a Latin translation, a continuous commentary, notes, and a treatise on Greek versification. But the work which has established his reputation among the students of Greek antiquity throughout Europe is 'Die Staatshaushaltung der Athener' (Berlin, 2 vols. 8vo), which has been translated into English by the present chancellor of the exchequer, Sir George Cornewall Lewis, under the title of 'The Public Economy of Athens' (London, second edition, revised, 1842). It is divided into four books, the heads of which will best exhibit the extent of investigation which the work comprises:—Book 1, on the prices of commodities, wages of labour, rent of land and houses, and profits of stock, in Attica; book 2, on the financial administration and expenditure of the Athenian state; book 3, on the ordinary revenues of the Athenian state; book 4, on the extraordinary revenues of the Athenian state.

In 1819 Professor Boeckh published 'Die Entwicklung der Lehren des Pythagoräer Philolaos' ('Development of the Doctrines of Philolaus the Pythagorean'). In 1838 he published his 'Metrologische Untersuchungen über Gewichte, Münzfüsse, und Masse des Alterthums' ('Metrological Investigations concerning the Weights, Coins, and Measures of Antiquity'). This treatise includes a full inquiry into the subjects which were more summarily discussed in the first six chapters of the first book of 'The Public Economy of Athens.' In 1840 came out his 'Urkunden über das Seewesen des Attischen Staats' ('Documents relating to the Maritime Administration of the Athenian State'). He also published a 'Dissertation on the Silver-Mines of Laurion in Attica,' and in 1843 an edition of the 'Antigone' of Sophocles. The great work entitled 'Corpus Inscriptionum Græcarum,' printed under the authority and at the expense of the Royal Academy of Berlin, was commenced by Boeckh, and continued by Frantz, one of Boeckh's pupils, who has since died. This work, in three magnificent folio volumes, but not yet completed, is to contain all the Greek inscriptions known, whether printed or in manuscript.

(*Nouvelle Biographie Universelle.*)

BOERHAAVE, HERMANN, was born on the 31st of December 1668 at Voorhout, a village two miles from Leyden, of which his father, James Boerhaave, was the minister. Being designed for the Church, he was instructed by his father in the classical languages, and at the age of eleven he was already able to translate both Greek and Latin with tolerable accuracy. He went to Leyden in 1682, and at the university there he studied Greek, Latin, Hebrew, Chaldee, with ancient, modern, and ecclesiastical history, and the mathematics; and he soon began to give public proofs of his eloquence and erudition. In 1688 he delivered an oration before Gronovius, professor of Greek. In 1689 he took the degree of Doctor of Philosophy, the subject of his inaugural thesis being the distinction between the soul and the body. In this, as in his former discourse, he refuted the atheistical doctrines of Epicurus and Spinoza, and obtained a great reputation for piety and learning.

About this time he taught the mathematics as a means of enabling him to continue his studies, his resources having been much impaired by the death of his father in 1682. Without giving up his intention of entering the ministry, he now began the study of physic by a diligent perusal of Vesalius, Bartholinus, and Fallopius; he was a constant attendant at Nuck's anatomical demonstrations, and examined the anatomy of different animals himself. He carefully studied Hippocrates among the ancient and Sydenham among the modern medical writers. He likewise prosecuted the study of chemistry and botany with ardour, and still pursued his theological studies. Having taken the degree of Doctor of Physic at Hardewick in 1693, he returned to Leyden with the design of undertaking the ministry, but altered his views, and adopted the medical profession, in consequence it is said of an idle report having been propagated that he had gone over to Spinoza. Had Boerhaave been at this time firmly rooted in his design of entering the church, it is difficult to conceive that this absurd calumny could have made him change his resolution. It seems more probable that, feeling himself eminently skilled both in theology and physic, he was wavering in his choice of a profession; and as the slightest weight will turn a loaded but well-balanced beam, so even the breath of a slanderer made Boerhaave a physician.

He now commenced the practice of physic, and his time was taken up with visiting the sick, studying, making chemical experiments, investigating every part of medicine with the utmost diligence, teaching the mathematics, and reading the Scriptures. In 1701 he was recommended by Van Berg to the university as a proper person to succeed Dreincourt in the lectureship of the theory of medicine. He was elected on the 18th of May, and his inaugural discourse was

on the study of Hippocrates. His lectures were received with great applause, and he was soon prevailed upon by his audience to enlarge his original design, and instruct them in chemistry. This he undertook, not only to the advantage of his pupils, but to that of the science itself.

It was then in 1703 that Boerhaave delivered his lecture 'De usu Ratiocinii Mechanici in Medicina,' and also began, in theory at least, to leave the Hippocratic method of simple observation, and to enter upon mechanical speculations in connection with his researches in medical science. Thus he supposed that the adaptation of the calibre of the vessels to the size of the globules of the animal fluids was the principle which regulated the circulation of the humours, their separation from the blood in the different organs of secretion, as well as the morbid congestion of the blood in defluxions, tumours, and inflammations; so that, in the treatment of disease, all the efforts of the physician were to be directed to the re-establishment of this mechanical equilibrium; and the medicines given with this intention were called deobstruents, incisives, &c. To these mechanical hypotheses he joined chemical ones: thus he supposed many morbid phenomena to arise from acrimony of the blood, which it was the business of the physician to neutralise. This part of his doctrine, the humoral pathology, as it is called, though banished for a time from the schools, has always kept its hold on popular belief, and bids fair to revive again. Late investigations into animal chemistry have shown that certain deviations from the healthy composition of the blood accompany, if they do not produce, certain diseases. Thus in jaundice the blood contains both the colouring matter and the resin of the bile; in gout the blood is loaded with earthy phosphates; and in cholera it is deficient both in water and in alkaline salts. But the most remarkable of all these statements respects chlorosis: in this disease, where the sickly pallor of the patient would naturally be attributed by the ordinary observer to deficiency or poorness of the blood, we find a singular deficiency of colouring matter.

In 1703 the professorship of physic being vacant at Groningen, Boerhaave was invited thither, but he preferred remaining at Leyden. He had now read lectures on physic for eight years without the title or dignity of a professor, when in 1709 he obtained the chair of medicine and botany vacant by the death of Hotton. His inaugural discourse was on simplicity in the practice of physic, 'Oratio quæ repurgatæ medicinæ faciliis asseritur simplicitas,' Leyden, 1709. At this time also he published the 'Institutiones medicæ in usus annuæ exercitacionis domesticæ,' first published at Leyden in 1708, but several times reprinted. His 'Aphorismi de cognoscendis et curandis morbis, in usum doctrinæ medicinæ,' published in 1709, was also frequently republished. On these two great works the reputation of Boerhaave is founded. They have been translated into several European languages, and even into Arabic; and Van Swieten, himself a physician of no ordinary talent, illustrated the 'Aphorisms' with a commentary extending to five quarto volumes. Haller published a commentary on the 'Institutiones' in seven quarto volumes, Leyden, 1750; and Lamettrie published a French translation with notes, 'Institutions et Aphorismes,' Paris, 1743, 8 vols. 12mo.

In the 'Institutiones,' Boerhaave indicates the plan of study to be followed by a physician; he gives a compendious history of the art, and an account of the preliminary knowledge which is necessary for its practice; then, entering upon his subject, in five successive chapters he describes the parts and functions of the body, their alterations, the signs of health and disease, together with hygiene and the art of prolonging life. Lastly, he treats of the aids which art affords to medicine; here he details the system on the principles of which we slightly touched above. In his 'Aphorisms,' Boerhaave gives a classification of diseases, and sets forth their causes, their nature, and their treatment, with a short but accurate summary of the whole of ancient and modern medicine. These two works are masterpieces of learning, order, and correctness of style.

Boerhaave shed almost equal lustre upon the chair of botany, which he held with that of medicine, by the publication of his 'Index Plantarum quæ in horto academico Lugduno-Batavo reperiuntur,' Leyden, 1710, 8vo. An enlarged edition of this work, with plates, appeared under the title of 'Index alter Plantarum quæ in horto academico Lugduno-Batavo aluntur,' Leyden, 1720, 4to. Boerhaave greatly increased the number of specimens in the botanical garden; he figured new plants, established new genera, and was one of the first who introduced the stamina and the sexual differences among their characteristic distinctions.

In 1715 Boerhaave was made rector of the University of Leyden, and in the same year was appointed physician to St. Augustine's Hospital, and professor of practical medicine, having already delivered the lectures more than ten years. Twice a week he gave clinical lectures at the hospital, and, like other great physicians, forgetting his theories for awhile, distinguished and treated the complex forms of disease before him with that unrivalled tact which stamped him the first practitioner of his age. On laying down his office of rector, Boerhaave delivered one of his finest orations, 'Oratio de comparando certo in Physicis,' Leyden, 1715, 4to.

He already held the chairs of theoretical medicine, practical medicine, and botany, and, on the death of Lemort in 1718, that of chemistry was added to the number, a subject on which he had

lectured since 1703. In conformity with his custom, he opened his course by a general discourse worthy of his other performances of that kind, 'Oratio de Chemia suos errores expurgante,' Leyden, 1718, 4to.

Boerhaave was one of the first who made chemistry delightful and intelligible; and though the rapid progress of the science has rendered his works on this subject obsolete, he will ever be mentioned with respect in its history. He excelled in experiments, and repeated them with unwearied patience; he performed one experiment 300 and another 877 times. He was skilled in organic chemistry, and showed how the animal fluids might be decomposed by simple means, and how to avoid destructive distillation over the open fire, in the manner then practised. His work on the elements of chemistry went through numerous editions, and was translated into the French and English languages.

So many offices discharged with unparalleled success, obtained for Boerhaave a reputation which was almost without a precedent, and which scarcely knew any other limits than those of the civilised world. The learned of every part of Europe corresponded with him, and every academy desired to be honoured by dissertations from the hand of the most distinguished master of his art. Much of his time was of course taken up with patients, some of whom came to consult him from the most distant countries of Europe; and in answering letters, which in urgent cases were sent to ask the advice of the first physician in the world. The pecuniary proceeds of his practice must have been enormous, for at his death he left more than two millions of florins. He was elected a Correspondent of the Academy of Sciences at Paris in 1715, and a Foreign Associate in 1728; in 1730 he was elected a Fellow of the Royal Society of London. He communicated to the Royal Society and to the French Academy some observations on mercury, which were published in the 'Philosophical Transactions' and in the 'Memoirs of the Academy of Sciences' for 1734.

In 1722 his course both of lectures and practice was interrupted by the gout, which he brought upon himself, he says, by an imprudent confidence in the strength of his constitution, and by transgressing those rules which he had a thousand times inculcated upon his friends and pupils. In consequence of his illness, he lay five months in bed without daring to move, because any effort renewed his torments, which were so exquisite, that he was at length not only deprived of motion but of sense. In the sixth month of his illness, having obtained some remission, he took simple medicines in large quantities and got well. His unexpected recovery was celebrated on the 11th of January 1723 by a public illumination. Fresh attacks of illness in 1727 and 1729 shattered his constitution and forced him to resign the professorships of chemistry and botany; on this occasion he delivered the lecture entitled 'Oratio quam habuit cum Botanicam et Chemicam professionem publicè poneret,' Leyden, 1729, 4to.

In 1730 he was again elected rector of the university, and on quitting this honourable office he delivered a discourse on the subserviency of the physician to nature, 'De honore Medici servitute,' Leyden, 1731, 4to. About the middle of 1737 that illness began which proved fatal. In a letter to a friend in London, dated September 8th 1738, he details the symptoms with a masterly hand; and it appears clearly from his description that he was labouring under organic disease of the heart, with its ordinary concomitants—general dropsy, disturbed sleep, and a distressing sense of suffocation. He expired on the 23rd of September 1738, in his 70th year.

Boerhaave was the most remarkable physician of his age, perhaps the greatest of modern times: a man who, when we contemplate his genius, his erudition, the singular variety of his talents, his unfeigned piety, his spotless character, and the impress which he left not only on contemporaneous practice, but on that of succeeding generations, stands forth as one of the brightest names on the page of medical history, and may be quoted as an example not only to physicians, but to mankind at large. The town of Leyden, which on his recovery from his first illness, had given him so signal a proof of its affection, erected a monument to his memory in St. Peter's church.

He married, September 10th, 1710, Mary Drolenveaux, the only daughter of a burgomaster of Leyden, by whom he had four children, of whom one alone, Joanna Maria, survived her father; the others died in their infancy.

Besides the works already mentioned, Boerhaave published several orations and treatises, and many more have been attributed to him, which are not recognised as genuine in his own catalogue.

The works which he edited are—the works of Drelincourt; the observations of Piaz; the anatomical and surgical works of Vesalius, edited in conjunction with Albinus; the 'Tractatus Medicus de Lue Venerea, præfixis Aphrodisiaco'; the smaller anatomical works of Eustachius; Bellini 'On the Urine and Pulse'; Prosper Alpinus 'On the Prognosis of Life and Death'; and the celebrated edition of Aretæus.

Three works came out under the auspices of Boerhaave which probably would never have been published but for his friendly aid: these are—'The Physical History of the Sea,' by Count Marsigli, Amsterdam, 1725, folio; the 'Botanicon Parisiense,' by Le Vaillant, who when dying sent him the manuscript, Leyden, 1727, folio; and Swammerdam's 'History of Insecta,' printed at Amsterdam in 1737 in 2 vols. folio, with plates, and a Preface by Boerhaave.

(*Biographie Universelle*; Hutchinson, *Biographia Medica*.)

BOERNE, or PÖRNE, LUDWIG, was born in 1784, of Jewish parents, at Frankfurt-on-the-Main, where his father, Jacob Baruch, was a banker. After having received his preparatory education in his native place, he went to the University of Berlin, and then to that of Halle, where he studied medicine, though against his will; but as persons of the Jewish persuasion cannot hold any public office in Germany, the only scientific department that they can devote themselves to with any hope of advantage is medicine, which they are allowed to practise. In 1807 however he gave up his medical pursuits, and in the University of Heidelberg he began to study politics and political economy, which he continued in 1808 at Giessen. On his return to Frankfurt, which was then in the hands of the French, he received an office in the department of the police, which he held for several years, although it little agreed with his peculiar views. In 1815, when Frankfurt recovered its old constitution, Boerne, being a Jew, was of course dismissed from his office, but received a pension. Having thus got rid of all external ties, he now began to devote himself with energy and great success to what he conceived to be his calling: he became a political writer, and successively edited three periodicals, the 'Frankfurt Staats-Ris-tretto,' 'Die Zeitschwingen,' and 'Die Wage,' which were published at Offenbach, but some of the papers in these periodicals were too liberal for the government of Hesse-Darmstadt, which soon suppressed them, and Boerne himself was arrested at Frankfurt, and charged with having promulgated revolutionary ideas. He was tried as a criminal, but as no evidence was brought against him, he was acquitted, and declared innocent. In 1817 Boerne exchanged his Jewish religion for Protestantism, and altered his name Baruch into Boerne. After having given up 'Die Wage,' in 1821, he lived in complete retirement, partly at Frankfurt, partly at Paris, and partly at Hamburg, until, about the time of the French revolution of 1830, he went to reside at Paris. Here he endeavoured to act upon Germany through the medium of a French journal, 'La Balance,' which he intended also to be a sort of mediator between the two countries. But he gradually sank into a state of despondency and bitterness, which hastened his death, which took place on the 13th of February 1837.

Owing to his retirement he was nearly forgotten in Germany, when, shortly before the outbreak of the French revolution of 1830, he published a collection of all his political, critical, and philosophical writings, in 8 vols. 8vo (Hamburg, 1829-31; a second edition appeared in 1835). The occurrences in France contributed to make his works at the time very popular with the liberal party. During his residence at Paris he published six more volumes of political letters, entitled 'Briefe aus Paris,' and 'Neue Briefe aus Paris,' in which he attacked the German governments most unsparingly, and with a bitterness which must be accounted for by the disappointment of his hopes. Boerne, with all his faults, is one of the most eminent political and critical German writers of the present century. He was a man of great humour and wit; his deep feeling is most manifest in a splendid eulogium on Jean Paul ('Denkrede auf Jean Paul,' Erlangen and Hamburg, 1826, 8vo), and he was one of the few Germans at Paris who maintained his character as a German, and did not sink into that frivolity and licentiousness into which many able persons of his acquaintance fell. He remained what he had always been, a sincere warm-hearted man. All his writings are distinguished for power, clearness, and brilliancy of style, qualities rarely met with in German writers. Some years after his death his former friend, H. Heine, published a work on Boerne, entitled 'Heine über Boerne' (Hamburg, 1840, 8vo), which is of a most defamatory nature. A monument more worthy of the noble spirit of Boerne is his Life by Carl Gutakow ('L. Boerne's Leben,' Hamburg, 1840).

BOETHIUS, ANNIUS MANLIUS TORQUATUS SEVERINUS, the most learned and almost the only Latin philosopher of his time, descended from an ancient and noble family, was born at Rome A.D. 456, forty-six years after the taking of that city by Alaric. His father was put to death by Valentinian III., to whom he had been prefect of the palace, in the very year in which his son was born. Though deprived of his father, his other relations gave Boethius a good education, and encouraged in him an early taste for philosophy and letters. They sent him to Athens, where these studies still flourished, and where he remained for eighteen years, studying every branch of literature, but more especially philosophy and mathematics. Plato, Aristotle, Euclid, and Ptolemaeus were his favourite authors. Upon his return to Rome he soon attracted public attention, and the most eminent persons of the city sought his friendship. He married Elpis, a lady of literary attainments, descended from one of the most considerable families of Messina, who bore him two sons.

Boethius was made consul in the year 487, at the age of thirty-two, under Odoacer, king of the Heruli, who at that time reigned in Italy. Two years later, Theodoric, king of the Goths, invaded the country, put Odoacer to death, and fixed the seat of his government at Ravenna. The Romans and the inhabitants of Italy generally, became reconciled to the administration of affairs under Theodoric, who ruled them by the same laws to which they had been accustomed under the emperors; and Boethius had the singular felicity, in the eighth year of Theodoric's reign, to see his two sons, Patricius and Hypatius, raised to the consular dignity. During their continuance in office, Theodoric came to Rome. He was received by the senate and people with the greatest joy, and Boethius pronounced an elegant panegyric before him in the

senate. Theodoric answered in obliging terms, and promised never to encroach upon the privileges of the Senate. In the eighteenth year of Theodoric, Boethius was advanced a second time to the dignity of consul. In the same year he wrote his 'Commentary upon the Predicaments, or the Ten Categories of Aristotle.' He also wrote an explanation of that philosopher's 'Topics,' in eight books; another of his 'Sophisms' in two books; and commentaries upon many other parts of his writings. He translated the whole of Plato's works; wrote a commentary, in six books, upon Cicero's 'Topics;' commented also upon Porphyry's writings; published a discourse on Rhetoric, in one book; a treatise on Arithmetic, in two books; and another, in five books, upon Music; he also wrote three books upon Geometry, the last of which is lost; translated Euclid, and wrote a treatise upon the quadrature of the circle, neither of which performances is now extant; and published translations of the works of Ptolemæus of Alexandria, and of the writings of Archimedes, besides several treatises upon theological and metaphysical subjects, which are extant. The acuteness and profound erudition displayed in such a diversity of works, upon all subjects, acquired for Boethius a great reputation, not only among his countrymen, but with foreigners. Gondebald, king of the Burgundians, who had married a daughter of Theodoric, came to Ravenna on a visit to his father-in-law, and thence went to Rome, not only with a view to see the beauties of the city, but that he might have the pleasure of conversing with Boethius. The philosopher showed him several curious mechanical works of his own invention, particularly two time-keepers, one of which pointed out the sun's diurnal and annual motion in the ecliptic, upon a moveable sphere; and the other (a clepsydra) indicated the hours of the day by the dropping of water from one vessel into another. Gondebald was so well pleased with these contrivances, that upon his return home he despatched ambassadors to Theodoric, praying that he would procure for him the two wonderful time-pieces which he had seen at Rome.

During the course of these transactions Boethius lost his wife Elpis, but married a second time Rusticiana, the daughter of Symmachus, along with whom, in the year 522, he was a third time elected consul. It was during this consulship that he fell under the displeasure of Theodoric. Theodoric was an Arian; and Boethius, who was a Catholic, published about this time a book upon the unity of the Trinity, in opposition to the Arians, Nestorians, and Eutychians. This treatise, which was universally read, made him many enemies at court, who insinuated that Boethius wanted not only to destroy Arianism, but to effect a change of government, and deliver Italy from the dominion of the Goths. Theodoric, unmindful of his former friendship, directed the prosecution of Boethius upon the evidence of three persons of infamous reputation. The offences laid to his charge, as we are informed in the first book of the 'Consolation of Philosophy,' were, "That he wished to preserve the Senate and its authority; that he hindered an informer from producing proofs which would have convicted that assembly of treason; and that he formed a scheme for the restoration of the Roman liberty." In proof of the last article the witnesses produced forged letters, which they averred had been written by Boethius. For these supposed crimes, as we learn from the same authority, he was, unheard and undefended, at the distance of five hundred miles, proscribed and condemned to death. Theodoric, conscious that his severity would be blamed, contented himself for the time with confiscating his effects, banishing him to Pavia, and there confining him in prison.

Soon after this, Justin, the Catholic emperor of the east, finding himself thoroughly established upon the throne, published an edict against the Arians, depriving them of all their churches. Theodoric being highly offended at this edict, obliged Pope John I., together with four of the principal senators of Rome (among whom was Symmachus, the father-in-law of Boethius), to go on an embassy to Constantinople, to persuade Justin to revoke his edict against the Arians. The embassy was unsuccessful, and Theodoric was so incensed that on the return of Pope John and his colleagues he threw them into prison at Ravenna. Boethius was at the same time ordered into stricter confinement at Pavia. Though confined in prison, and deserted by the world, Boethius preserved his vigour and composure of mind, and wrote during his confinement, in five books, his excellent treatise on the 'Consolation of Philosophy,' the work upon which his fame chiefly rests. He had scarcely concluded this work, or, according to some of his commentators had not concluded it, when, Pope John being fished to death in prison, and Symmachus and the other senators put to death, Theodoric ordered Boethius to be beheaded. His execution took place in prison, October 23, 526. His body was interred by the inhabitants of Pavia, in the church of St. Augustine, near the steps of the chancel, where his monument existed till the last century, when that church was destroyed. The tomb had been erected to him by Otho III. in 996. Theodoric, who did not long survive Boethius, is said in his last hours to have repented of his cruelty.

The most celebrated production of Boethius, 'De Consolatione Philosophiæ,' has always been admired both for the style and sentiments. It is an imaginary conference between the author and philosophy personified, who endeavours to console and soothe him in his afflictions. The topics of consolation contained in this work are deducted from the tenets of Plato, Zeno, and Aristotle, but without

any notice of the sources of consolation which are peculiar to the Christian system, which circumstance has led many to think him more of a Stoic than a Christian. It is partly in prose and partly in verse; and was translated into Saxon by King Alfred, and illustrated with a commentary by Asser, bishop of St. David's. Two manuscripts of an English version of this work made by John Walton, canon of Oseney (commonly called John of Oseney) in 1410 are preserved among the Harleian manuscripts in the British Museum. Chaucer and Queen Elizabeth were also translators of Boethius's treatise 'De Consolatione;' with George Colville, or Coldewel, Richard (Graham) Viscount Preston, W. Causton, the Rev. Philip Ridpath, and R. Duncan of Edinburgh. King Alfred's translation into Saxon was published at Oxford in 8vo, 1698, by Mr. Christopher Rawlinson, and again with an English version from it by J. S. Cardale, 8vo, Lond., 1829. Other English versions have been published. A translation into French by Jean de Meun, was printed at Paris by Verard in 1494. Few books were more popular in the middle ages than this treatise; and few have passed through a greater number of editions in almost all languages. The best edition of Boethius's whole works is that 'cum commentariis, enarrationibus, et notis Jo. Murmelii, Rodolphi Agricolaë, Gilberti Poiretæ, Henrici Lorriti Glareani, et Martiani Rotæ,' printed in 2 vols. folio, at Basel in 1570.

(Life prefixed to Ridpath's translation of the Treatise *De Consolatione*, 8vo, Lond., 1785; Fabricius, *Bibl. Lat.* 4to, Ven., 1728, tom. ii. p. 146-165; Bruckeri, *Historia Philos.*; Baillet, *Vies des Saints*, vol. vii. p. 365, in which work 'Saint Boèce' is included, '13 Octobre.')

BOGATZKY, CARL-HEINRICH, was born in 1690 at Jankowa in Silesia, and died at Halle, in Saxony, in 1774. He published a large number of religious works, but is chiefly known in this country by the work called 'Bogatzky's Golden Treasury,' which is a translation of his 'Tägliches Hausbuch der Kinder Gottes,' and was first published in London in 8vo, in 1754, with the title of 'The Christian's Guide, or Golden Treasury for the Children of God.' It was formerly very popular among the stricter sects of English protestants; it has been frequently reprinted in various forms, and is still in circulation.

BOGDANOVITCH, HIPPOLYTUS THEODOROVITCH, was born December 3rd, 1743, in the town of Perevolotchna in Little Russia, where his father practised as a physician. When eleven years old he was sent to Moscow to be educated in the College of Justice, where he soon began to display a passionate fondness for poetry and the drama. So greatly was he for a time captivated by the drama, that at the age of fifteen he determined to make the stage his profession, and for that purpose presented himself to Khcraskov, the author of the *Rossiada*, and at that time the director of the Moscow theatre, who regarding the application as a boyish freak, exhorted Bogdanovitch to pursue his studies, and proffered his assistance and instruction in literary composition. Bogdanovitch had the good sense to adopt this friendly counsel, and forthwith began to apply himself diligently to the acquirement of foreign languages and the perusal of the best authors. His own industry was seconded by the judicious advice and good taste of Khcraskov, with whom he had now taken up his abode; and he began to try his pen in some pieces which were published in the University Journal entitled 'Polesnoe Uveselenie' (Profitable Recreation).

In 1761 he was appointed inspector at the University of Moscow, and also translator in the foreign office; but in less than two years he went with Count Bieloselsky as secretary of legation to Dresden. During his residence in that city he commenced his delightful poem entitled 'Dushenka,' which was not published till 1775. It is upon those three cantos that his reputation rests, and they earned for him celebrity and favour on their first appearance. The Empress Catherine was charmed with a production, so unlike anything that had preceded it in the language; and it almost immediately became a favourite with all classes. Its author became the idol of the court and the public; but this excessive popularity chilled his invention. Although he afterwards wrote much, he never attempted anything else in the same vein, nor produced anything that was calculated to win a second wreath for the author of 'Dushenka.' In this work, the fable of which is the mythological story of Psyche, the poet bestowed upon the narrative all the captivating graces of style in a language which, although it could boast of many productions marked by the lofty eloquence of poetry, did not, until then, contain any finished model of playfulness of language and refined vivacity. It is not to be wondered at therefore that it should have obtained such unbounded admiration.

Notwithstanding his early predilection for the stage, Bogdanovitch wrote only two dramatic pieces, one of them a comedy in verse entitled the 'Joy of Dushenka.' Except many short poetical productions and other contributions to various journals, by far the greater part of his remaining publications consist of translations. In 1795 he retired from St. Petersburg with the salary of president of the archives continued to him as a pension, and passed his latter years in the peaceful solitude of Little Russia, where he died on the 8th of December 1803, leaving a name which has yet obtained no rival or associate in that particular species of poem with which he was the first to adorn the literature of his country.

BOGERMAN, who signed himself Johannes Bogermanus Pastor Ecclesiæ Leowardensis, Synodi Dortrechtanæ Præses, was born in

1576, in the village of Oplewert in Friesland, and studied divinity at Heidelberg and Geneva, then the two principal seats of reformed theology. In 1604 he was made minister at Leeuwarden. In the polemics of his age he joined Gomarus against Arminius. He approved, translated, and commented on Bezza's work on the capital punishment of heretics. He also wrote a 'Mirror of the Jesuits,' in Dutch, Leeuw. 1608, 4to; a polemical work against Grotius, about or before 1614; and other polemical works which are now forgotten. In 1617 he effected the deprivation of a preacher who held Remonstrant opinions, and greatly contributed to the victory of the Gomarists, or Contra-Remonstrants, over the Remonstrants, or Arminians. He was not without learning, but obtained celebrity especially by his zeal against the Remonstrants. Count William Lewis of Nassau, an enemy to the Remonstrants, recommended Bogerman to the stadtholder Maurice, who, for political reasons, opposed the Remonstrants. Bogerman the president, and four other members of the synod of Dort, were commissioned to translate the Bible. Their translation, especially that of the Old Testament, is chiefly Bogerman's work. It is still used in the churches of Holland, and is admired for its correctness, oriental taste, and purity of language. It is said that Bogerman declined some lucrative invitations to the Hague and to Amsterdam, in order that he might devote his time to this translation of the Bible. Davenantius proposed that the debates of the synod should be published, but Bogerman opposed this motion successfully. On his return home he was sharply reproved by the states and the synod of Friesland, to which province he belonged. He was also accused of having exceeded his instructions. Bogerman remained a partisan of the stadtholder Maurice, and wrote an account of his death. Bogerman died in 1633, as professor primarius at Franeker.

(Brandt, *Historie der Reformatie*, vol. 2—this work has been translated into English and into French; Le Clerc, *Hist. der Vereenigde Nederl.* ii. d. bl. 441; E. L. Vriemont, *Athene Frisicæ*, p. 234; Von Kampen, in *Encyclop. von Ersch und Gruber*; *The Works of Arminius*, translated by James Nicholls, i. pp. 443, 444; *Acta Synodi Nationalis Dordrechtii habitæ*, Lugd. Bat. 1620, fol; *Geschichte der Synode von Dordrecht* von Matthias Graf, Basel, 1825, 8vo, pp. 79-85; Arnold, *Ketzergeschichte*; Stuart on the *Life of Arminius*, in the 'Biblical Repository,' Andover, 1831; *Letters of John Hales*.)

BOGUE, DAVID, one of the principal founders of the London Missionary Society, was born on the 18th of February (old style), 1750, at Dowland, near Eyemouth, in Berwickshire, and was a younger son of John Bogue, a landed proprietor. He received his early education at the grammar-school at Dunse, and afterwards removed to the university of Edinburgh, where he continued his studies for nine years; and took the degree of A.M. in 1771. He was licensed as a preacher in the Church of Scotland; but his views on the subject of church patronage led him to relinquish his prospects of promotion, and in 1771 to proceed to London. He shortly after engaged himself as usher in a school at Chelsea, kept by the Rev. Mr. Smith, of Silverstreet Chapel, whom he assisted also in his ministerial duties; and in 1776 he visited Holland, having been invited to take the pastoral charge of a Scotch church at Amsterdam. Having declined this engagement Bogue returned to England, and in the next year was chosen pastor of an Independent church at Gosport, where he remained until his death, a period of nearly fifty years. About the year 1789, at the request of an opulent friend who desired to promote the education of young ministers of the Independent denomination, Bogue began to superintend a kind of dissenting college, many of the students in which attained eminence. In 1792 he published a discourse on the subject of Christian missions, which, while it tended to excite the zeal of those favourable to missions, drew upon the author, on account of certain expressions in it, much obloquy from those who looked with more jealousy than himself upon the political changes then commencing on the continent of Europe. A paper supplied by Bogue to the 'Evangelical Magazine' for September 1794, was the more immediate precursor of the London Missionary Society, in the formation of which, in the following year, he took an active part. Shortly afterwards he made arrangements for going out with a new mission to Bengal, the expenses of which were to be borne by his friend Robert Haldane; but permission having been refused by the East India Company, the design was relinquished. He then undertook the charge of a missionary seminary which the directors of the London Missionary Society deemed it advisable to found in aid of their foreign labours. Immediately after the peace of Amiens, in 1802, Bogue, in company with Mr. Hardecastle, Dr. Waugh, and the Rev. Matthew Wilks, visited Paris for the purpose of promoting measures which had long been contemplated for the introduction of Bibles and religious books into France, and in furtherance of which object he had written his 'Essay on the Divine Authority of the New Testament,' a work which, in addition to being very widely circulated in the English and French languages, has been translated into Spanish, Italian, and German. In 1816, in conjunction with Dr. Bennett, Bogue undertook another continental missionary tour, for the promotion of the cause of missions in the Netherlands. In the autumn of 1825, when upon one of his numerous preaching tours for the Missionary Society, he was taken ill at Brighton, where he died on the 25th of October, in his seventy-sixth year.

Bogue was one of the originators of the Religious Tract Society, and wrote the first tract issued by it. He was also one of the founders

and first editors of the 'Evangelical Magazine,' and was more or less connected with most of the important religious movements of his age. Besides various minor works, he published discourses on the Millennium, and, in conjunction with his pupil and friend, Dr. James Bennett, a 'History of Dissenters, from the Revolution in 1688 to the year 1808,' in four volumes, 8vo, 1808-12.

(Bennett, *Memoir of Dr. Bogue*; Morison, *Fathers and Founders of the London Missionary Society*.)

BOHEMOND, the eldest son of Robert Guiscard, the Norman conqueror of Apulia and Calabria in the 11th century. After Robert had become Duke of Apulia and Calabria, and his brother Roger had made himself Count of Sicily, Bohemond accompanied his father in his various expeditions to Greece and Illyria, against the emperor Alexis Comnenus. They took Corfu, and defeated the Greeks near Durazzo. His father returning to Italy, Bohemond remained in Illyria with his Norman and Apulian army. He defeated the Greeks near Arta, entered Thessaly, and besieged Larissa.

At his father's death in 1085, Roger, Robert's second son, took possession of Apulia and Calabria, and Bohemond on his return from Greece found himself deprived of all share of his paternal inheritance. Roger, count of Sicily, Robert's brother, took the part of his nephew and namesake against Bohemond. A war ensued between the two brothers, which terminated by Bohemond accepting the principality of Tarentum, and leaving his brother Roger in possession of the rest. When the great Crusade was resolved upon in 1092, part of the Crusaders took their way through Italy, and assembled at Bari to embark there. Bohemond, bold and aspiring, resolved upon joining them, and trying his fortune in the East. Being at the time in his brother's camp near Amalfi, which town had revolted against Roger, he addressed the assembled warriors; and so inspired them with his own sentiments, that nearly the whole of his brother's army determined on taking the cross, amidst the cries of 'Dieu le veut,' and proclaimed Bohemond for their commander. Roger being thus deserted by his troops was obliged to raise the siege of Amalfi. Both the Prince of Salerno, and Tancred, the hero of romance, immortalised by Tasso, and who was Bohemond's cousin, agreed to follow Bohemond's banner. The Norman and Apulian expedition embarked at Bari, and landed at Durazzo. Bohemond took his way by land across Macedonia, and he was treated with great distinction by the emperor Alexis, who, by his polite behaviour, aided by splendid presents, prevailed on Bohemond and several of the other chiefs to swear allegiance to him for the conquests they should make in the East. Anna Comnena, the daughter of Alexis, has left a striking portrait of Bohemond. "He was remarkably tall and handsome, his eyes were blue, his complexion florid, his demeanour haughty, his look fierce, and yet his smile was soft and insinuating;" but she says that he was crafty and deceitful, a despiser of laws and promises. In the arts of cunning policy he appears to have been quite a match for her father. After the capture of Nicæa, 1096, Bohemond, who commanded the left division of the Crusaders, was attacked by a vast multitude of Turks near Doryleum, and his division was mostly cut to pieces, but by his exertions he maintained the conflict until Godfrey of Bouillon came to his assistance, and routed the enemy. Bohemond succeeded in taking Antioch by the help of an Armenian renegade, who agreed to introduce him and his men by night within the walls; and he prevailed upon his brother Crusaders, with the exception of Raymond of Toulouse, to agree that he should be prince of Antioch. The Christians were soon after besieged in their turn by Kerboga, and after suffering the extremities of hunger they came out to offer the Sultan battle, in which the Saracens and Turks were completely routed, and Bohemond greatly signalised himself. In 1099, in an excursion into Mesopotamia, he was taken prisoner by a Turkish emir, and remained two years in captivity. Both the sultan of Iconium and the emperor Alexis offered large sums to the emir in order to obtain possession of Bohemond, who however contrived to persuade the emir to accept his own ransom, although of less amount, and to make alliance with the Christians against the sultan of Iconium. Returning to Antioch he found there the faithful Tancred, who had taken care of his interests during his absence. In 1103 Bohemond returned to Italy, and in 1106 he visited France, where Philip I. gave him his daughter Constance in marriage: Philip's natural daughter Cecil married Tancred. Upon Bohemond's return to Italy he collected a large force, and sailed from Bari for Durazzo. After several combats with Alexis's troops, he had an interview with the emperor, in which the latter acknowledged him Prince of Antioch. Bohemond died in Apulia in 1111, and was buried at Canosa. His son, Bohemond II., succeeded him as Prince of Antioch.

BOHLEN, PETER VON, was born on the 13th of March 1796 of poor parents in the village of Wuppels, near Jever, not far from the mouth of the Weser. He lost his father when nine years of age, and he and his mother with two young daughters were left without any support; but they were assisted by the villagers. Bohlen received his first education in the village school, to which he was admitted gratis. The clergyman of the place took great interest in him, giving him instruction along with his own children. The knowledge thus acquired created in young Bohlen a love of learning, but as he felt that he ought to earn something to contribute to the support of his poor mother, he obtained occasional employment with the neighbouring

farmers. When he was twelve years old he was put apprentice to a village tailor, by whom he was ill-used in a manner which he afterwards related with shuddering. In 1810, his mother having died in the meantime, he was called upon as an orphan boy to appear at Jever to be examined as to his fitness for serving in the army of Napoleon. He was delighted at the prospect of getting away from his master and of seeing something of the world; but he was found to be too short, and was obliged to return to the tailor. Some time afterwards he was called upon again, and was admitted into the army. At the examination the French general Guiton was pleased with his appearance, and took him into his service. In 1812 he accompanied his new master, who was extremely kind to him, to Hanover, from which place frequent excursions were made to the neighbouring towns. Afterwards they travelled to Stutgardt, Switzerland, and Berlin. General Guiton gradually ceased to demand any services of Bohlen, and treated him more as a son than as a servant. In 1813, when the French army returned from Russia, Guiton and his corps retreated to Magdeburg. Bohlen afterwards accompanied the general to Hamburg. At this time however the relation between the general and Bohlen became much less cordial. Fromont, the adjutant of General Guiton, out of friendship for Bohlen, at length procured him another situation as servant to Admiral l'Hermite, but he did not remain with the admiral above two months. Early in 1814 the French quitted Hamburg, and Bohlen, although he had nothing to live upon, refused to accompany the admiral. He remained at Hamburg, and obtained a place as waiter in an hotel; but the incessant work and the want of rest was more than he could bear; he accordingly left his place, and engaged himself as servant to a rich India merchant. As he had not much to do in his new situation, he got his master's clerk to instruct him in letter-writing and the like, and employed his time in reading. In the meantime he acquired a passion for writing poetry. He had learned to speak French in his intercourse with Frenchmen, and he now learned English in the same way; for in the house of his employer scarcely any other language than English was spoken. He then began translating Burns into German, and with the assistance of a dictionary and grammar he even ventured upon translating Virgil. In 1817 he became a pupil of the Johanneum at Hamburg. His diligence in prosecuting his studies was extraordinary, and his conduct secured the goodwill of all. His intention was at first to study theology; but the preparation that he made for it, the study of Hebrew, Arabic, and Persian, led him in another direction. About this time he was induced by a fit of vanity to assume the prefix that indicates a nobleman, Von Bohlen, as he remembered to have heard that his father was descended from a noble family.

In 1821 he went to the University of Halle, some distinguished and wealthy Hamburgers having provided him with the means of pursuing his studies there for three years. At the suggestion of Gesenius, who was his principal teacher, Bohlen copied, translated, and commented upon an episode of Ferdusi, which was sent to the Prussian ministry, with the view of obtaining the patronage of the government. In 1822, before he left Halle, Von Bohlen published a little work, 'Symbolæ ad Interpretationem S. Cod. ex Lingua Persica,' which was well received; and in the autumn of the same year he went to Bonn to study Arabic under Freytag. Here he wrote a dissertation on the life and character of Motenabbi, which received the prize, and was printed at Bonn in 1824. In the meantime he continued his studies of the Persian language, and gave attention also to Sanscrit, and to Italian and Spanish. Towards the end of this year the Prussian ministry summoned him to Berlin, that he might complete his studies there, and prepare himself for a professorship at Königsberg, where it was proposed to give him an appointment. At Berlin he attended the lectures of Bopp, and formed an intimate friendship with the late Dr. Rosen. In 1825 he went to Königsberg to begin his career of academical teacher, in the usual way, as a private lecturer. He received however from the first a considerable salary, and in 1826 he was appointed professor extraordinary. In 1827 he travelled to Bonn, and married a lady whose acquaintance he had made during his stay there; and the year after he was appointed ordinary professor of oriental literature. The unhealthy climate of Königsberg began gradually to undermine his health, and its influence was increased by his incessant studies and neglect of exercise. He then visited England, for the purpose of acquiring oriental manuscripts and books, for which the Prussian ministry placed funds at his disposal. He was also provided by the government with Arabic and Devanagari types, and printed with his own hands the 'Carmen Amali.' Soon after he published his great work on Indian antiquities, entitled 'Das Alte Indien,' which with all its defects is a most valuable work on ancient India. In 1837 he undertook a second journey to England. He stayed some time with the son of the Marquis of Lansdowne, and pursued his oriental studies with his friend Dr. Rosen. On his return to the continent he travelled with his wife to the south of France and Italy for the benefit of her health. Bohlen's health also was in such a precarious state that his friends advised him not to return to the north. He therefore lingered at Heidelberg and Bonn for some time, and then went to Halle. His wife died on the 7th of March 1839, and from this blow he never recovered. He was unable to return to Königsberg, and remained at Halle. In the beginning of 1840 his condition became worse, and he died on the 6th of February at Halle, where he was buried.

Bohlen appears to have been a most amiable man; and in his autobiography, from which this account is taken, he relates without any reserve all the vicissitudes of his life, in a manner which secures the affection and admiration of every reader. In 1826 he was elected a member of the Royal Asiatic Society of London. He possessed a most extensive knowledge of Eastern history and literature, and his works rank among the first of their class. Their deficiencies arise mainly from two causes: first, the great haste with which he worked; and secondly, a want of sound philological knowledge, for which he had little taste, though in later years this defect greatly impeded his antiquarian researches, as he himself confesses. We subjoin a list of his separate works:—1, 'Symbolæ ad Interpretationem Sac. Cod. ex Lingua Persica,' Leipzig, 1822; 2, 'Commentatio de Motenabbio, celeberrimo Arabum Poeta,' Bonn, 1824; 3, 'Carmen Arabicum, Amali dictum,' Königsberg, 1825; 4, 'Vermischte Gedichte und Uebersetzungen,' Königsberg, 1826; 5, 'De Buddhismo Tentamen,' Königsberg, 1827; 6, 'Das alte Indien mit besonderer Rücksicht auf Aegypten,' 2 vols., Königsberg, 1830; 7, 'Bhartriharis Sententiæ et Carmen Chauropanchásica,' Berlin, 1833; 8, 'Die Genesis, historisch-kritisch erläutert,' Königsberg, 1835; 9, 'Die Sprüche des Bhartrihari, metrisch nachgebildet,' Hamburg, 1835; 10, 'Ritusanhára, sive Tempstatum Cyclus, Carmen Kálidási,' Lipz., 1840. Bohlen was a contributor to the 'Penny Cyclopædia,' for which he wrote the articles 'Lokman,' 'Mahabharatam,' 'Mahmud of Ghisni,' 'Manu,' 'Mohammed' (including 'Koran'), and 'Mongols and Tartars.' (*Autobiographie des Dr. Peter von Bohlen, herausgegeben von Joh. Voigt, Königsberg, 1842, second edition.*)

BÖHME, or BÖHM, JACOB, frequently mis-written BEHMEN was born at Alt-Seidenberg, in Upper Lusatia, in 1575, of poor but sober and honest parents. Young Jacob's first employment was the care of cattle, after which he was for some time sent to a common school, and then apprenticed to a shoemaker at Görlitz. He married in 1594 Catherine Hunschmann, the daughter of a citizen of Görlitz, by whom he had four sons. He became a master-shoemaker in 1595.

Jacob Böhme relates several remarkable incidents which he says occurred to him in early life. Among other things, he says, that when he was an apprentice, his master and mistress being abroad, there came to the shop a stranger, of a reverend and grave countenance, yet in mean apparel, and taking up a pair of shoes desired to buy them. The boy, being yet new to the business, would not presume to set a price on them; but the stranger being very importunate, Jacob at last named a price which he was certain would keep him harmless in parting with them. The old man paid the money, took the shoes, and went from the shop a little way, when, standing still, with a loud and earnest voice he called, "Jacob, Jacob, come forth." The boy came out in a great fright, amazed that the stranger should call him by his Christian name. The man, with a severe but friendly countenance, fixing his eyes upon him, which were bright and sparkling, took him by his right hand, and said to him—"Jacob, thou art little but shalt be great, and become another man, such a one as the world shall wonder at; therefore be pious, fear God, and reverence his word. Read diligently the Holy Scriptures, wherein thou hast comfort and instruction. For thou must endure much misery and poverty, and suffer persecution; but be courageous and persevere, for God loves and is gracious unto thee;" and therewith pressing his hand with a bright sparkling eye fixed on his face, he departed. This prediction made a deep impression upon Jacob's mind, and made him bethink himself, and grow serious in his actions, keeping his thoughts stirring in consideration of the caution received. Considering Luke xi. 13—"My Father in Heaven will give his spirit to them that ask him," he desired that comforter. He says that he was at last "surrounded with a divine light for seven days, and stood in the highest contemplation and in the kingdom of joys whilst he was with his master in the country about the affairs of his vocation." He then grew still more attentive to his duties, read the Scriptures, and lived in all the observance of outward ministrations. Scurrilous and blasphemous words he would rebuke even in his own master, who, being not able to bear this, set him at liberty with full permission to seek his livelihood as he liked best. About the year 1600, in the 25th year of his age, Jacob was again surrounded by the divine light, and viewing the herbs and the grass in the fields near Görlitz in his inward light, he saw into their essences, use, and properties, which were discovered to him by their lineaments, figures, and signatures.

In like manner he beheld the whole creation, and from that fountain of revelation he wrote his book 'De Signatura Rerum.' In unfolding these mysteries he had great joy, yet he looked carefully after his family, and lived in peace and silence, scarce intimating to any these wonderful things, till in the year 1610 he wrote his first book, called 'Aurora,' or the 'Morning Redness.' This work, contrary to the author's intention, was copied and became public. It fell into the hands of Gregory Richter, superintendent of Görlitz, who attacked it from the pulpit, and endeavoured to stir up the magistracy to exercise their jurisdiction in rooting out this supposed church-weed. The senate convened Jacob Böhme, seized his book, and admonished him to stick to his last, and leave off writing books. Upon the command of the senate he abstained from writing for seven years, after which he was moved again to write. The list of his works stands as follows; the books which he left unfinished are put in parenthesis:—

1, 'Aurora.' 2, 'Of the Three Principles,' 1619. 3, 'Of the Three-fold Life of Man,' 1620. 4, 'Answers to the Forty Questions of the Soul.' 5, 'Of the Incarnation of Jesus Christ.' 'Of the Suffering, Death, and Resurrection of Christ.' 'Of the Tree of Faith.' 6, 'Of the Six Points, great and small.' 7, 'Of the Heavenly and Earthly Mystery.' 8, 'Of the Last Times,' to P. K. 9, 'De Signatura Rerum.' 10, 'A Consolatory Book of the Four Complexions.' 11, 'An Apology to Balthasar Tilken,' in two parts. 12, 'Considerations upon Isaias Stiefel's Book.' 13, 'Of True Repentance,' 1622. 14, 'Of True Renunciation.' 15, 'A Book of Regeneration.' 16, 'A Book of Predestination and Election of God,' 1623. 17, 'A Compendium upon Repentance.' 18, 'Mysterium Magnum, or an Exposition upon Genesis.' 19, 'A Table of the Principles, or a Key of his Writings.' 20, 'Of the Supernatural Life.' 21, '(Of the Divine Vision.)' 22, 'Of the Two Testaments of Christ, Baptism and the Supper.' 23, 'A Dialogue between the Enlightened and Unenlightened Soul.' 24, 'An Apology for the Book on True Repentance, against a Pamphlet of the Primate of Görlitz, Gregory Richter.' 25, '(A Book of 177 Theosophick Questions.)' 26, 'An Epitome of the Mysterium Magnum.' 27, '(The Holy Weeks, or the Prayer Book.)' 28, 'A Table of the Divine Manifestation.' 29, 'Of the Errors of the Sects of Ezekiel Metha and Isaias Stiefel, or Antistiefelius II.' 30, 'A Book of the Last Judgment.' 31, 'Letters to Divers Persons with Keys for Hidden Words.'

Among the many learned men who visited Böhme after the publication of his 'Aurora,' was a physician, Balthasar Walter from Silesia, who had travelled in search of ancient magical learning through Egypt, Syria, Arabia, &c., where he found such small remnants of it, that he returned unsatisfied to his own country, where he became inspector of the chemical laboratory at Dresden. Having become acquainted with Böhme, he rejoiced that at last he had found at home, in a poor cottage, that for which he had travelled so far in vain. Walter introduced the appellation of 'Philosophus Teutonicus.' Walter went to the German universities, and collected such questions concerning the soul as were thought and accounted impossible to be resolved fundamentally, of which he made a catalogue, being forty in number, and sent them to Böhme, from whom he received answers to his satisfaction. These answers have all been published, and translated into many languages.

Dr. Weiser, after giving in a letter a curious account of the persecution of Böhme by Gregorius Richter, the primate of Görlitz, of Jacob's banishment by the senate, of their repealing their absurd and unjust order, goes on to say, that tired with the prelate's incessant clamour, they at length sent for him again, and entreated him that in love to the city's quiet he would seek himself a habitation elsewhere; which if he would do they should hold themselves obliged to him for it, as an acceptable service. In compliance with this friendly request of theirs he removed from thence. After this upon a citation, Jacob Böhme went to Dresden before his highness the prince elector of Saxony, where were assembled six doctors of divinity and two professors of the mathematics, who, in the presence of the prince elector, examined him concerning his writings, and the high mysteries therein. They also proposed to him many profound queries in divinity, philosophy, and the mathematics: to all which he replied with such meekness of spirit, depth of knowledge, and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction. The prince his highness much admired his demeanour, and was so interested with Böhme that he took him apart, and discoursed with him concerning difficult points, and courteously dismissed him. Soon after Böhme's return to Görlitz his adversary the pastor primarius Gregorius Richter died; and Böhme himself died three months and a half later. On Sunday, November 18, 1624, early in the morning, he asked his son Tobias if he heard the excellent music! The son replied, "No." "Open," said he, "the door, that it may be better heard." Afterwards he asked what the clock had struck, and said, "Three hours hence is my time." When it was near six he took leave of his wife and son, blessed them, and said, "Now go I hence into Paradise;" and bidding his son to turn him, he fetched a deep sigh and departed.

Jacob Böhme was lean, and of small stature; had a low forehead; his temples were prominent; was somewhat hawk-nosed; his eyes were grey and very azure; his beard was thin and short; his voice low, but he had a pleasing speech, and was modest and humble in his conversation. He wrote very slowly but legibly, and seldom or never struck out and corrected what he had written.

After Böhme's death his opinions spread over Germany, Holland, and England. Even a son of his persecutor Richter, being then a merchant's clerk at Thorn, edited at his own expense an epitome of Böhme's work in eight volumes, and arranged their contents in a sort of index. The first collection of Böhme's works was published by Heinrich Betke, Amst. 1675, 4to. At the conclusion of the 17th, and in the first years of the 18th century, the works of Böhme were translated into Dutch by Abraham Wilhelm van Beyerland, and published by him in 12mo, 8vo, and 4to. More complete than Beyerland's is the edition by Gichtel in 10 vols. 8vo, Amst., 1682. For this edition the manuscripts were bought from the heirs of Beyerland. This was reprinted with Gichtel's manuscript 'Marginalia,' Altona, 1715, 2 vols. 4to, and again with a notice of former editions and some additions

from Gichtel's 'Memorialia,' 1780. There are some later editions of separate works. The best translation of his works into English is that by the celebrated William Law of Oxford, Lond. 1764, in two vols. 4to. Several accounts of his views were published about the end of the 17th century; among these the following may be mentioned:—Jacob Böhme's 'Theosophic Philosophy, unfolded by Edward Taylor, with a short account of the life of J. B.,' Lond., 1691-4. The preacher and physician John Portage, who was born about 1625, and died in London, 1698, endeavoured to systematise the opinions of Böhme in 'Metaphysica vera et divina;' and several other works. The 'Metaphysica' was translated into German in three volumes, Franck. and Leipzig, 1735-28. Henry More also wrote on the mystical views of Böhme. Among the most zealous supporters of Böhme's theosophy in England were Charles and Durand Hotham, who published 'Ad Philosophiam Teutonicam,' a Carolo Hotham, 1648; and 'The Life of Jacob Behmen,' by Durand Hotham, Esq., 1654, 4to. A later English Böhmenite's work ought perhaps to be named—'Memoirs of the Life, Death, Burial, and wonderful Writings of Jacob Behmen, now first done at large into English from the best edition of his works in the original German, with an introductory preface of the translator, directing to the due and right use of this mysterious and extraordinary Theosopher,' by Francis Okely, formerly of St. John's College, Cambridge, Northampton, 1780, 8vo. Claude St. Martin, who died at the beginning of the present century, published French translations of several of Böhme's writings.

Böhme and his followers were especially persecuted by the clergy, who seemed to deem his writings on theosophical subjects an infringement of the prerogatives of the clerical order. The ecclesiastical at Görlitz persecuted Böhme during his life, and refused to bury his corpse until they were compelled by the magistrates not to disgrace the earthly remains of a man who had led a harmless life and always been in strict communion with the Lutheran Church. The admirers of Böhme were for the greater part not professional divines, but noblemen, country gentlemen, courtiers, physicians, chemists, merchants, and in general men who were eager in the pursuit of truth, and who did not stickle for modes of speech and established formalities. The persecutions raised against him brought Böhme first into the notice of men of rank, who took delight in conversing with the poor shoemaker and his followers, while universities and ecclesiastical courts enacted laws against his opinions, and his persecuted disciples appealed even in England to the high court of parliament. Sir Isaac Newton, William Law, Schelling, and Hegel were all readers of Böhme. William Law, in the appendix to the second edition of his 'Appeal to all that doubt or disbelieve the Truths of the Gospel,' 1756, mentions that among the papers of Newton were found many autograph extracts from the works of Böhme. Law conjectures that Newton derived his system of fundamental powers from Böhme, and that he avoided mentioning Böhme as the originator of his system, lest it should come into disrepute; but this may be doubted.

Böhme's philosophy consists in the endeavour to demonstrate in everything its necessity by tracing its origin to the attributes of God. Consequently some of Böhme's phrases sound like the doctrines of Manichæan emanation, and have been misinterpreted as being such. Böhme traces the parallelism between the visible physical, and the invisible metaphysical world. His comparisons and images are not the essence of his theosophy, but only illustrative of thoughts which have commanded the admiration and approbation of some of the deepest thinkers, while others are apt to neglect him entirely on account of his errors in subordinate non-essentials. Böhme forms undoubtedly an important link in the present state of the history of the progress of mental philosophy. He often produces magnificent ideas, but he occasionally supports his theory by false etymologies, and by chemical and astrological notions which have been long ago rejected. Böhme has many devoted admirers in the present day, especially in Germany, and many of his followers have accepted wholly or partially the in some respects not dissimilar 'revelations' of Emmanuel Swedenborg.

BOIELDIEU, ADRIEN-FRANÇOIS, a French composer of high and well deserved reputation, was born at Rouen, in 1775. At a very early period of his life he manifested a decided talent for music, and at eighteen wrote a one-act opera, which was produced at Rouen, and drew all the amateurs of Normandy to hear it. In 1795 he went to Paris, and brought out several compositions, of which many met with great success, and some are still admired. In 1797 he produced 'La Famille Suisse,' at the Opera Comique; in 1800 he wrote three operas,—'Heniewski,' 'Le Calife de Bagdad,' and 'Ma Tante Anore,' all of which abound in musical beauties. On the establishment of the Conservatoire de Musique, by the National Convention, Boieldieu was appointed one of the professors. In 1803 he accepted from the Emperor Alexander the appointment of Maitre-de-Chapelle at the imperial court of Russia, and composed, for the Hermitage theatre, some operas, and various smaller dramatic works. In 1811 he returned to Paris, and there, among other operas, produced 'Jean de Paris,' 'Le Petit Chaperon Rouge,' and his most popular work, 'La Dame Blanche.' He afterwards was called upon to compose music for the baptism of the Duc de Bordeaux, and the coronation of Charles X. After this, the state of his health indicating the want of some repose, he proceeded to a watering-place in the Pyrenees, and appeared to be much benefited

by his retirement and relief from business and care; but soon after he was suddenly attacked by illness, and died, October 3rd, 1835, after a very short confinement. Boieldieu was honoured by a splendid public funeral, which was, in some degree, a military one, for he was an officer of the National Guard, and held the order of the Legion of Honour. His heart was claimed by the city of Rouen, and received with great pomp in the cathedral, the council of the town having voted 12,000 francs to defray the expense of the solemnity. They also erected a column to his memory; and the government settled a pension on his son.

BOILEAU, NICOLAS, SIEUR DESPREAUX, was born at or near Paris, on November 1, 1636, and was the eleventh child of Gilles Boileau, first Registrar (Greffier) of the Great Chamber of the Parliament of Paris.

Nicolas Boileau finished his education at the College of Beauvais, where his predominant taste was discovered by Sevin, one of the professors. Nevertheless the future guide of the French Muse was not at all distinguished by precocity in the pursuit through which he afterwards gained his fame: nor was it until he had perceived his own inaptness both for the bar and for the pulpit, that he devoted himself altogether to Parnassus.

The law had few attractions for him: and although he obtained from the church a priory of 800 livres annual rent, he afterwards resigned it, and most honourably distributed in charities the whole of his calculated receipts. His earliest poetical attempts were in satire, by which he nullified a prediction made by his father, who, when comparing the genius of each of his three sons, used to say, "That as for Colin, he would never speak ill of anybody." But the seven 'Satires' which Boileau published in 1666, with a preliminary address to the king (a formula not to be omitted by any author who courted popular notice), were playful and sportive, not rabid and virulent; they showed, as he used to observe of himself, neither fang nor talon. They excited considerable attention among the lettered circles of the capital, by a terseness of language and a polish of versification to which the public ear had not heretofore been accustomed. The number was increased from time to time till they amounted to twelve.

The fearlessness of Boileau's attack upon the bad taste which had elevated Chapelaine and Quinault to the loftiest poetical eminence was quickly repaid by general applause, by royal favour, and by substantial patronage. Boileau received a considerable pension, and when the treasurer's clerk, a matter-of-fact man, one day inquired where were "the works" for which the order instructed him to make this payment, the poet amused himself by answering that he was a "builder." He was also appointed joint historiographer with Racine; an office which, notwithstanding the brilliancy of their master's exploits, appears to have been regarded by both of them as a sinecure, unless so far as they contributed some illustrations to a medallic history. So well however were Boileau's habits and manners adapted to the court, that he won over the single harsh critic whom he encountered in it, the rigid Duke of Montausier, who at first had not scrupled to pronounce that the satire which had been unprovoked must of necessity be ill-natured. In 1684 Boileau had the melancholy task of announcing to the king the death of his historiographical colleague: Louis, who had his watch in his hand at the time, paid him the high compliment of saying, that notwithstanding his many engagements, an hour in every week should be reserved for the enjoyment of his conversation. It was not till that year that he was admitted a member of the Academy. Twelve 'Epistles,' which flow with much greater ease than the 'Satires,' were produced between 1669 and 1696. The 'Art of Poetry,' accompanied by a translation of 'Longinus on the Sublime,' with critical remarks on that writer, was published in 1673; in which year also appeared four cantos of the 'Lutrin,' a mock-heroic, suggested by the President Lamoignon.

The two concluding cantos were not appended to the 'Lutrin' till ten years after its first appearance. The minor poems which escaped Boileau from time to time are altogether unworthy of his pen. The 'Ode on the Capture of Namur' by Louis in 1692 is tame, cold, and spiritless; and his occasional verses, if written in our own days, would scarcely find gratuitous admission into a magazine or an annual. 'Les Héros des Romains,' a dialogue after the manner of Lucian (as all dialogues at that time were said to be), is the chief of his original prose works. It was written in the beginning of 1685, and it very pleasantly exposes the absurdity of Honoré d'Urfé, Madame de Scudéry, and their imitators. It probably gave a death-blow to the 'Astrées,' the 'Cyrus,' and the 'Clélie,' and it formed part of a controversy which at that time raged in France, and which produced lasting enmity between Boileau and Fontenelle—the comparative merits of the ancients and of the moderns.

Boileau lived till 1706 in familiar intercourse with the choicest contemporary writers, and in the enjoyment of the best society of the capital. Repeated attacks of infirmity and an increasing deafness then warned him to retire, and he closed an honourable existence, peaceably and piously, on March 13, 1711, having exceeded his seventy-fourth birthday by a few months.

Boileau is one of that scanty number of poets who have left behind them—

"No line which, dying, they would wish to blot;"

and the high moral standard of his writings may be best estimated by the innocence of the very expressions to which the enmity of Perreault objected. Boileau in his tenth 'Satire,' while denouncing the opera, speaks of the 'Héros à voix luxurieuse,' and of the 'morals lubricques.' These terms were gravely represented to be offensive to modesty; and the silly charge awakened no less a champion than Arnauld, whose letter, together with a grateful acknowledgment which it received from Boileau, is printed in most editions of the poet's works. His purse was always open for purposes of benevolence. When indigence compelled the advocate Patin to dispose of his library, Boileau paid down a third more purchase-money than had been offered for the collection, at the same time signifying that he bought only the reversion, and that the books were to remain the property of their original owner during his lifetime. In a similar spirit he prevailed upon the king to continue the pension to Corneille, which had been revoked on Colbert's death. The French critics are much inclined to compare Boileau with Pope, and naturally to give preference to the former; but we think, so far as they admit comparison, the English poet may encounter it without apprehension. Both of them were great imitators; and as Pope was twenty-one years of age at the time of Boileau's death, the former had the advantage of one additional model, which there cannot be a doubt he studied very attentively. There are passages in the works of Pope which are undisguised translations, and which he avowed to be so. Memory or observation will supply innumerable close parallels; and the 'Essay on Criticism' especially, one of Pope's earliest works, is very largely indebted to the 'Art of Poetry.'

The 'Moral Essays' are immeasurably superior to the 'Satires,' inasmuch as Pope looked abroad into the world and upon mankind, while the narrower view of Boileau was circumscribed by Paris and the courtiers of the Grand Monarque. Each has failed in lyric poetry; and it almost seems as if the comparisons of the heroic couplet were indispensable for the development of their full powers, for the exhibition, if we may so speak, of their paces: yet Pope, happily for his reputation, has escaped any approach to the downright epigram with which the 'Ode sur la Prise de Namur' concludes. The 'Rape of the Lock' is far richer in imagery and much more playful in expression than the 'Lutrin'; and after-thought, which added to the one its graceful machinery of Sylphs and Gnomes, gave to the other only two more cantos with the lumbering personifications of Poetry and Justice. Of the sentiments which inspired the greatest effort of the English bard, the 'Eloise to Abelard,' Boileau, as we have already hinted, was perhaps physically incapable; and from the labour required by the version of Homer there can be little doubt that he would have shrunk in dismay.

Yet, after all the assertions of minute criticism, Boileau deserves a much higher station than he is allowed by Fontenelle. From the charge of a want of poetical feeling he has been well defended by La Harpe, who says even of the 'Satires' (among which he reckons the eleventh as the 'chef-d'œuvre')—"I like to read them, because I like good poetry, good wit, and good sense."

Each of two elder brothers of Nicolas Boileau attained some distinction in his time. GILLES BOILEAU, born in 1631, pursued the law, and became Paymaster of the Hôtel-de-Ville in Paris, and Comptroller of the Royal Treasury. He gained also the coveted honour of admission into the French Academy. Nicolas satirised his brother, in some lines which he afterwards cancelled, for having obtained a pension from Colbert, through the interest of Chapelaine. They were reconciled however before the death of Gilles Boileau, which occurred in 1669. In his lifetime Gilles published a translation of the 'Encheiridion' of Epictetus and of the 'Tablet' of Cebes, and another of Diogenes Laertius; a controversial pamphlet addressed to Ménage, and one also to Costar. His posthumous works, consisting of Poems, Letters, his Speech on admission into the Academy, and a translation of the fourth book of the 'Æneid' into French verse, were collected by Nicolas in one volume, 12mo.

JACQUES BOILEAU was born in 1635, and studied at the College of Harcourt, where he graduated in theology. He became Dean, Grand Vicar, and Official of the Diocese of Sens. In 1694 he was promoted to a Canonry in the Sainte Chapelle at Paris, and he died in 1716, at the advanced age of eighty-two. His avowed works are numerous, but chiefly on forgotten questions of theology; and he wrote much also either anonymously or under feigned names, as Marcellus Anou-ranus, Claudius Fontei-us, Jacques Barnabé, &c. A complete list of his works is given in the twelfth volume of the 'Mémoires' of Nicéron. The only one which is now remembered is the 'Historia Flagellantium, sive de recto et perverso Flagellorum usu apud Christianos,' Paris, 1700, 12mo. The freedom with which the author of this work has visited the abuses of superstitious penance occasioned much scandal, and exposed him to numerous attacks, which however he disregarded. The treatise was translated into French about a year after its appearance; and it has been rendered into English by De Lolme.

BOISROBERT, FRANÇOIS LE METEL DE, was born at Caen, in Normandy, in 1592. He studied for the legal profession, but having taken a journey to Rome, he attracted so much notice by the gaiety of his conversation, that the pope, Urban VIII., requested that he might be introduced to him. This was accordingly done, and the pope was so much delighted with his society, that he bestowed on

him a priory in Brittany. Boisrobert forthwith qualified himself for the ecclesiastical profession, took holy orders, and not long afterwards was provided with a canonry at Rouen. His reputation for wit and humour soon afterwards reached the ear of Cardinal Richelieu, to whom Boisrobert was of course introduced. The Cardinal was no less gratified by his conversation than the pope had been, and not only became his patron, but made him his companion at dinner, and more especially after dinner. Boisrobert in a brief period received substantial proofs of the cardinal's favour, by gifts of the abbey of Châtillon-sur-Seine and the priory of Ferté-sur-Aube, to which were added the titles of king's almoner and counsellor of state, with letters of nobility.

Boisrobert's time was afterwards chiefly spent in entertaining the cardinal, attending the theatres, and writing comedies, tragi-comedies, tragedies, verses, and novels, none of which are worthy of being quoted. His chief merit was perhaps that of having induced Cardinal Richelieu to establish the Académie Française. He died at Paris, March 30, 1682. Boisrobert seems to have been an ecclesiastic of loose conduct as well as lively conversation, and to have died at the age of seventy without any apparent change of mind or improvement of manners.

BOISSERÉE, SULPIZ, was born at Cologne, in 1783. Sulpiz, his brother Melchior, and his friend Jean-Baptiste Bertram, in 1803 formed the design of making a collection of the paintings of the early German masters. They took separate routes. Boisserée himself travelled along the banks of the Rhine, and in 1814 was at Heidelberg, on the Neckar, where he made some valuable purchases. They at first united their acquisitions at Cologne, but afterwards transferred them to Stuttgart, where the King of Wurtemberg made them a grant of a spacious building for the reception of the paintings, which were named the Boisserée Collection. The whole were arranged in three historical divisions, the first consisting of the school of Cologne in the 14th century, the second of the works of John Van Eyck and his disciples of the early part of the 15th century, and the third of the paintings of the latter part of the 15th century and commencement of the 16th. The collection was purchased in 1827 by Ludwig I., king of Bavaria, for 120,000 thalers (about 12,350*l.*), and transferred to Munich, where Sulpiz, his brother Melchior, and his friend Bertram, established themselves. Sulpiz himself in 1835 received the appointment of conservator of the works of plastic art of Bavaria. In 1814 an old parchment roll had been found, which among other architectural drawings contained an elevation of the portal and north tower of the façade of Cologne Cathedral, well drawn and in good preservation, and in 1816 Sulpiz Boisserée discovered at Paris the drawing of the other tower, also an elevation, in less perfect condition than the other drawing, but sufficient for an architect's purpose. The restoration of the cathedral in accordance with these drawings was commenced in 1824; the first works being confined to the repairs and renewal of the building as it stood. Sulpiz Boisserée published at Paris and Stuttgart, 1823-32, a magnificent work in royal folio, consisting of views, plans, and details of the Cathedral of Cologne, with restorations after the original plan, and inquiries into the architecture of ancient cathedrals. In 1842 the King of Prussia laid the first stone for the commencement of those parts of the structure which remained unfinished or had not been commenced, and great progress has since been made towards the completion of this splendid structure under the direction of Zwerner.

Boisserée also published 'Die Denkmale der Baukunst am Niederrhein, vom 7-13 Jahrhundert' ('The Monuments of Architecture of the Lower Rhine, from the 7th to the 13th century'), Munich, royal folio, 1830-33; also, at Munich, 1832-39, 'A Series of Lithographic Drawings of the Boisserée Collection of Ancient Paintings, with Biographical notices of the old German masters whose works are included in it.'

(*Conversations-Lexikon; Nouvelle Biographie Universelle.*)

* BOISSONADE, JEAN-FRANÇOIS, was born at Paris, August 12, 1774. Towards the end of the year 1792 Boissonade entered into the public service under the ministry of General Dumouriez; he was expelled from the administration in 1795, but was restored in 1801 by Lucien Bonaparte, who was then minister of the interior, and who made him secretary-general of the prefecture of the Haute-Marne. When Lucien retired from the public service, Boissonade retired also; and thenceforward devoted himself to literature, which had indeed previously occupied nearly all his leisure hours. He had from the year 1802 contributed numerous articles to the periodicals of the day. In 1809 he was appointed professor of the Greek language and literature in the Académie de Paris, but assumed only the title of assistant-professor, resigning the title of professor to Larocher, who retained it till his death in 1812. Boissonade then succeeded him, and also supplied his place in the Académie des Inscriptions et Belles-Lettres. On the death of J. B. Gail in 1823 Boissonade was appointed professor of Greek in the Collège de France. Other situations of honour and emolument were afterwards offered to him, but he declined to accept any of them.

M. Boissonade occupied a considerable portion of his time in the critical examination of Greek writers previously unedited, and published a very large number of works and fragments of works by Philostratus, Proclus, Tiberius the Rhetorician, Holstenius, Herodianus, Eunapius, Aristænetus, and several others.

In the period from 1823 to 1826 Boissonade published in 24 vols. 32mo, a 'Sylloge Poetarum Græcorum,' and in consequence of the discovery in 1839, in a monastery on Mount Athos in Greece, of a manuscript which contained a large number of the lost Fables of Babrius, Boissonade published 'Babrii Fabulæ Iambicæ,' 8vo, Paris, 1844. [BABRIUS.]

Boissonade contributed to the edition of 'Athenæus' by Schweighæuser, to the 'Euripides' of Matthiæ, and to the edition of Stephens's 'Thesaurus Græcæ Linguae,' which was printed and published in London by Valpy. He also wrote several articles for Valpy's 'Classical Journal,' and he gave his assistance to the Paris edition of Stephens's 'Thesaurus,' printed by Didot. M. Boissonade has been an indefatigable labourer not only in Greek but also in modern literature, having, for instance, published collections of the unedited letters of Voltaire, of the works of Parny, and having furnished a large number of the lives in the 'Biographie Universelle.'

(*Nouvelle Biographie Universelle.*)

BOISTE, PIERRE-CLAUDE VICTOIRE, a French lexicographer, was born in 1765 at Paris, and died April 24, 1824, at Ivry-sur-Seine. He at first studied law, but left it early for literature, in which his favourite subjects of investigation related to the origin and structure of languages, especially that of his native country. His great work is the 'Dictionnaire Universel de la Langue Française.' The first edition was published at Paris in 1800, 1 vol. 8vo; the second edition in 1803 in 2 vols. 8vo; the seventh edition in 1834 in 1 vol. 4to. It is a very complete and valuable work, somewhat on the plan of Johnson's large 'English Dictionary,' with examples and authorities illustrative of the definitions, but more compressed than those of Johnson. It has in addition vocabularies of scientific words, and treatises on French grammar, on synonymous words, on tropes and figures of speech, and on French versification. Boiste published in 1801 a sort of prose epic, called 'L'Univers délivré,' in which he describes the creation and primitive history of the human race: it has sunk into oblivion. He wrote also a work on the 'Principles of Grammar,' 8vo, 1820, and a 'Dictionnaire de Géographie Universelle, Ancienne et Moderne,' 1 vol. 8vo, which was published in the same year.

BOJARDO, MATTEO MARIA, Count of Scandiano, was born at Scandiano in 1434, of a noble and ancient family. His ancestors were lords of Rubiera, a small town between Reggio and Modena, but they exchanged this fief for that of Scandiano, the feudal castle of which lies at the foot of the Apennines, seven miles south of Reggio. Bojardo was the son of Giovanni, count of Scandiano, and of Lucia Strozzi of Ferrara, sister to Tito Vespasiano Strozzi, who, as well as his son Ercole, were known as Latin poets of considerable celebrity in their time. Young Bojardo studied philosophy, medicine, and law at the University of Ferrara, and he made himself well acquainted with the Latin and Greek languages. After completing his studies he became attached to the court of his sovereign, Duke Borso d'Este, and was one of the noblemen who accompanied that prince to Rome in 1471, when Pope Paul II. gave Borso the investiture of the dukedom of Ferrara. After Borso's death, which occurred in the same year, Bojardo enjoyed the friendship of his brother and successor, Duke Ercole I. In 1472 Bojardo married Taddea, daughter of the Count Novellara of the house of Gonzaga. In 1475 he went to meet and escort to Ferrara Ercole's bride, Eleonora, daughter of King Ferdinand of Naples. In 1478 he was made governor of Reggio, and in 1481 governor of Modena, which place he held till 1487, when he resumed his former station of governor of Reggio. He died at Reggio, 20th of December 1494, and was buried in the church of Scandiano. His administration is recorded to have been equitable and mild; he was averse to severe punishments, and especially to that of death. Bojardo was a wealthy noble, who had a small court of his own at his castle of Scandiano, and the tone of his poetry bespeaks his independence and lofty bearing. He was a favourable specimen of the later generations of the feudal barons of Italy, before French invasion and Spanish conquests transformed them into servile courtiers.

Bojardo wrote a comedy, 'Il Timone,' which is partly taken from Lucian's 'Timon.' He also translated into Italian the 'Golden Ass' of Apuleius, and Lucian's dialogue of 'Lucius or the Ass.' He likewise translated Herodotus and Xenophon's 'Cyropædia,' but the latter has never been printed. Bojardo wrote many lyrical pieces of considerable poetical merit, which were published after his death: 'Sonetti e Canzoni,' 4to, Reggio, 1499. He also wrote some Latin as well as Italian eclogues, which were published for the first time, together with a selection of his lyrics and the 'Timone,' under the title of 'Poesie di Matteo Maria Bojardo,' 8vo, Modena, 1820. But the work for which he is best known is the 'Orlando Innamorato,' a romantic poem in ottava rima, in sixty-nine cantos. Bojardo took for his subject the fabulous wars of Charlemagne against the Saracens, the theme of many an old legend and romance, but he placed the scene in France and under the walls of Paris, which he represents as besieged by two hosts of infidels, one from Spain and another which had landed in the south of France from Africa. He adopted Orlando, the Roland of the French romances, for his hero; but while others had represented him as the champion of Christendom, passionless and above frailty, Bojardo makes him fall in love with Angelica, a consummate coquette, who had come all the way from the farthest Asia to sow dissension among the Christians. By these means Bojardo

introduced a fresh plot in the action of his poem. The design of his poem is grand, the characters are well delineated, the various threads of his argument cross each other without confusion, but they are all left interrupted by the abrupt breaking off of the poem at the end of the ninth canto of the third book, when the author was perhaps hardly arrived at the middle of his narrative. Bojardo himself accounts for this interruption by alluding to the "Gallic storm" which was then bursting upon Italy, and scared away his romantic muse.

This was towards the close of 1494, when Charles VIII, with a formidable army, had just invaded Italy, and was marching to the conquest of Naples. He entered Florence in November, spreading consternation everywhere before him. On the 20th of the following December Bojardo died at Reggio. The subject of his poem was afterwards resumed by Ariosto.

The first two books, containing sixty cantos of the 'Innamorato,' were printed at Venice in 1486. They were printed again, together with the nine cantos of the third book, which were all Bojardo wrote, at Scandiano in 1495, under the direction of Count Camillo, his son. Several reprints were afterwards made at Venice and at Milan, all more or less incorrect. Nicolo degli Agostini wrote a continuation of the 'Innamorato' in three books, which however is very inferior to the original. In 1545 Lodovico Domenichi published an edition of Bojardo's 'Innamorato' with many verbal and orthographical corrections. But before this, Berni had written his 'Rifacimento' of the 'Innamorato,' which was published in 1541-42, and obliterated the editions of the original poem of Bojardo, the copies of which became very scarce, and the very name of Bojardo was almost forgotten. [BERNI.] After three centuries of unmerited neglect, a new and correct edition of Bojardo's text of the 'Innamorato' was edited by Panizzi, with notes and a life of Bojardo, London, 1831.

Bojardo wrote also a sort of chronicle of the dark ages, of Charlemagne and his successors, of the Crusades, the wars of the Normans and Saracens in South Italy, &c.—'Istoria Imperiale di Riccobaldo Ferrarese tradotta del Latino.' He called it a translation from Riccobaldi, a chronicler of the 13th century; but it is in fact a compilation, partly from Riccobaldi's work, 'Pomarium, sive Historia Universalis,' and partly from other sources. It contains many strange historical blunders and anachronisms, which serve to show how imperfect historical knowledge was in Bojardo's time, while they throw much light on those popular and confused traditions which gave rise to the stories contained in the romantic poems of Italy, and especially in the 'Innamorato.'

BOL, FERDINAND, a portrait painter and etcher, born at Dort in the early part of the 17th century. He was the pupil of Rembrandt, and executed some excellent portraits in his style. He painted also some historical pieces of great merit, which are at Amsterdam, but they are inferior to his portraits. He etched also sixteen spirited plates. Bol died in affluent circumstances, and at a good old age, in 1681, at Amsterdam, where he had principally lived.

BOLEYN, ANNE, or, more properly, BULLEN, or BULLEYNE, was the daughter of Sir Thomas Bullen, afterwards created Viscount Rochford and Earl of Wiltshire. He was the representative of an ancient line in Norfolk, which had in three descents been allied to the noblest families in England; and he had himself filled important offices in the state. Anne's mother was Lady Elizabeth Howard, daughter of the Duke of Norfolk.

Anne Boleyn was born in the year 1507, and in her childhood accompanied Mary, the sister of Henry VIII., to France, where she remained in the court of that queen and of her successor, the wife of Francis I., for many years. She was afterwards attached to the household of the Duchess of Alençon. The time of her return from France is doubtful, but Burnet places it in 1527, when her father was sent in an embassy to France. At that time she became a maid of honour to Queen Katherine, the wife of Henry VIII., and was receiving the addresses of Lord Percy, the eldest son of the Duke of Northumberland. She appears to have quickly attracted the notice of the king, who in a letter to her in 1528 alludes to his having been one whole year struck with the dart of love; and her engagement with Lord Percy was at this time broken off by the intervention of Wolsey, in whose household that nobleman had been brought up. Anne retired into the country during the early part of Henry's process for a divorce from Queen Katherine, but she kept up a correspondence by letters with him. In 1529 she returned to court, and was known to be intended by Henry for his future queen.

In the meantime the king's divorce from Katherine was retarded by various delays; and at the beginning of the year 1533 Henry married Anne Boleyn secretly, in the presence of her uncle, the Duke of Norfolk, and of her father and mother. Dr. Rowland Lee, afterwards bishop of Litchfield, performed the ceremony "much about St. Paul's day," which is probably the 25th of January, the feast of the conversion of St. Paul. This date is established by a letter from Cranmer in the British Museum, quoted by Burnet, and printed in Ellis's 'Letters' (first series, p. 34); and Cranmer's assertion is corroborated by that of Stow; although Hall, and after him Holinshed and Speed, mention St. Erkenwald's day, the preceding 14th of November. It was not until the 23rd of May following that the nullity of the king's previous marriage was declared by Cranmer, who five days afterwards confirmed that of Anne Boleyn; and on the 1st of June Queen Anne

was crowned with great pomp. On the 13th of the following September the Princess Elizabeth was born.

Of the events of the queen's life during the two subsequent years little is known, except that she favoured the Reformation, and promoted the translation of the Bible. In January 1536 she brought forth a dead child, and it was at that time and during her previous pregnancy that the affections of her husband were alienated from her, and fixed upon Jane Seymour, daughter of Sir John Seymour, and one of the maids of honour to the queen. Queen Anne was accused of criminal intercourse with her brother Viscount Rochford. The evidence to support the charge proved that he had leant on her bed. She was accused also of grossly criminal intercourse with Henry Norris, groom of the stole; Sir Francis Weston and William Brereton, gentlemen of the chamber; and Mark Smeton, a groom of the chamber. To support these charges something said by Lady Wingfield before her death was adduced, which amounted only to this: that the queen had told each of these persons that she loved him better than any person whatever. This was stretched into high treason, under the act of the 26th of Henry VIII., which made those who slandered the issue begotten between the king and Queen Anne guilty of that crime. The other evidence against her was Mark Smeton, who however was never confronted with her. Two days after she was condemned to death, Cranmer pronounced the nullity of her marriage, in consequence of certain lawful impediments confessed by her.

Of her conduct in the Tower an exact account may be derived from the letters of Sir William Kingston, the lieutenant, of which five, together with one from Edward Baynton, have been printed by Sir H. Ellis from the originals in the British Museum. To her aunt, the Lady Boleyn, she confessed that she had allowed somewhat too familiar approaches by her courtiers, but she never varied in her denial of any criminal act. On the 15th of May she was arraigned, together with her brother, before a special commission, of which her uncle, the Duke of Norfolk, was president. The sitting of this commission was secret, but the tradition of all contemporary writers agrees that the queen, unassisted by legal advisers, defended herself firmly and skilfully, notwithstanding the indecent impatience of the president. She was of course convicted. After her conviction her feelings seem to have been absorbed in indignation at the baseness of her persecutors, and anxiety for her own posthumous fame. In the British Museum there is the copy of a letter, unquestionably authentic, addressed by Anne to the king, which is written in such a strain of conscious innocence and of unbending and indignant reproof, that it sets her immeasurably above her oppressor. She tells him—"Neither did I at any time so far forget myself in my exaltation, or received queenship, but that I always looked for such an alteration as I now find; for the ground of my preferment being on no surer foundation than your Grace's fancy, the least alteration was fit and sufficient I know to draw that fancy to some other subject. . . . Try me, good king, but let me have a lawful trial; and let not my sworn enemies sit as my accusers and judges; yea let me receive an open trial, for my truth shall fear no open shames." This appeal to her brutal husband was of course in vain.

Sir William Kingston, with the aid of his wife, and of the Lady Boleyn (the queen's aunt and known enemy), acted as a constant spy on her; reporting to Secretary Cromwell, for the king's information, all that escaped the prisoner's lips. On the 16th of May Kingston writes impatiently to "know the king's pleasure as shortly as may be, that we here may prepare for the same which is necessary for to do execution." On the 18th he writes: "And in the writing of this she sent for me, and at my coming she said, 'Mr. Kingston, I hear say I shall not die afore noon, and I am very sorry therefor, for I thought to be dead by this time and past my pain.' I told her it would be no pain, it was so subtle. And then she said, 'I heard say the executioner was very good, and I have a little neck;' and put her hands about it, laughing heartily." On the 19th of May she was executed on the green before the Tower, denying her guilt, but speaking charitably of the king, no doubt with a view to protect her daughter from his vengeance. "Her body was thrown into a common chest of elm-tree, used to put arrows in." Lord Rochford, Norris, Weston, Brereton, and Smeton, were also put to death. What would else seem the apparently inexplicable hatred of Henry towards Queen Anne is sufficiently explained by the fact that the day after her execution Henry married Jane Seymour; and he afterwards procured an Act of Parliament (28 Hen. VIII., c. 7) declaring his marriage with Anne void, and the issue of it and of his former marriage illegitimate.

If Anne Boleyn were only remarkable as the victim of the lusts, the caprice, and the heartless selfishness of Henry VIII., her history would be interesting as an illustration of the state of our jurisprudence in her time, and of the temper of a king whose personal character exercised more influence over the affairs of England than that of any of our kings since the Conqueror. But the name of Anne Boleyn is still more remarkable by her connection with the Reformation in England, of which incidentally perhaps she was the immediate cause. Henry VIII. could only obtain her hand by annulling his previous marriage, and the refusal of the pope to do this led to the severance of England from the Roman communion. Thus it is that the character of Anne Boleyn (a matter utterly beside the questions agitated between the Roman Catholic and Protestant churches) has become a subject of fierce controversy which three centuries have not extinguished.

BOLINGBROKE, HENRY ST. JOHN, VISCOUNT, the son of Sir Henry St. John, Bart., afterwards Viscount St. John, of Battersea, was born at Battersea, October 1, 1678. His mother was Mary, daughter of Robert Rich, earl of Warwick, under whose superintendence his early education was conducted on the strict puritanical principles which she had herself adopted; and this training, from its rigour, as Bolingbroke himself affirms, "prepared him to become a high Churchman." He was sent to school at Eton, from which he proceeded to Christchurch, Oxford; and on leaving the university he appears to have gone to travel on the continent. He is supposed to have been abroad during the years 1698 and 1699, but all that is known of his travels is that he visited Milan. In 1700, soon after his return, he married Frances, daughter and one of the co-heiresses of Sir Henry Winchcomb, by which alliance he came into the possession of considerable property. His wife and he however could not agree, and they soon parted.

St. John had before this produced a few short poetical pieces of little merit, but he was chiefly known as one of the most dissipated among the young men of fashion of the day. In February 1701 he entered parliament as member for Wotton Bassett, a family borough, from which his father retired to make room for him. At this time the Tories, with Rochester and Godolphin at their head, were in power; and to this party, which was also dominant in the new House of Commons, St. John from the first attached himself. Their leader Harley, whom they had placed in the chair, and St. John were already intimate friends. He sat also both in the next parliament which met in December of the same year, the last called by King William, and in the first held by Queen Anne, which assembled in October 1702. On Harley being made secretary of state in 1704, his friend St. John was brought into the ministry as secretary at war. This office he continued to hold for nearly four years till February 1708, when, upon the formation of a Whig administration under Marlborough and Godolphin (who had by this time changed their politics), he and Harley went out together.

He did not seek a place in the next parliament, which met in November 1708; but retiring to the country, withdrew altogether from politics, and gave himself up for two years to study. By the end of this period another complete revolution in the cabinet had taken place, and the dismissal of Godolphin in the beginning of August 1710 had again elevated the Tories to power, with Harley at their head. St. John was now made one of the secretaries of state, with the direction of foreign affairs. In the new parliament he was returned both for his old borough of Wotton Bassett and for the county of Berks. He elected to sit for Berkshire.

The biography of St. John for the next four years forms a principal part of the history of the memorable administration of which he was one of the leading members. That administration remained at the head of affairs till it was suddenly upset by the death of the queen in the beginning of August 1714. During its tenure of power it had terminated by the inglorious peace of Utrecht (signed 11th of April, 1713) the war with France, which had lasted since 1702. In the negotiations by which this event was brought about St. John bore the chief part. There is much reason for doubting however if the restoration of peace was the ultimate or principal object of his zealous exertions. There is indeed strong ground for believing that both he and Harley, almost from their first entrance upon office, contemplated the restoration of the Stuart family to the throne, if circumstances should prove favourable for such an attempt, or if their own interests should appear to demand the measure. St. John was called to the House of Lords by the title of Viscount Bolingbroke in July 1712; and soon after this, from various causes, an estrangement and rivalry arose between him and his old friend Harley (now Earl of Oxford and lord treasurer). Principally, as it is understood, through the aid of Lady Masham, Bolingbroke was enabled to effect the removal of his competitor on the 27th of July 1714.

Bolingbroke set about forming a cabinet chiefly composed of staunch Jacobites; but before he could complete his arrangements they were in an instant irretrievably overthrown. The death of the queen which followed within a week, and the prompt and decisive measures taken at the instant by the friends of the house of Hanover, made Bolingbroke's triumph only that of a moment. Utterly bewildered by the calamity, he was unable to act with the necessary promptness and decision, and the power passed wholly out of his hands. After having been treated by the Lords Justices in a manner which sufficiently showed what he had to expect, he was on the 28th of August by the king's order dismissed from his post. He remained in the country for some time after this, and even appeared in parliament and took an active part in debate, as if he had nothing to fear; but alarmed at length by the temper shown by the new House of Commons, which had commenced its sittings on the 17th of March 1715, on the 27th of the same month he suddenly left London in disguise, and succeeded in making his escape to France. On the 6th of August following, by order of the Commons, he was impeached by Walpole at the bar of the House of Lords of high treason and other high crimes and misdemeanours, and having failed to surrender himself to take his trial, he was attainted by Act of Parliament (Anno 1 Geo. 1, cap. 16). In the meantime he had entered into the service of the Pretender, who appointed him his secretary of state, or prime minister, and employed him to solicit the aid of the French government to the expedition then

preparing to assist in effecting a rising in favour of the exiled family in Great Britain. When the prince set out in person for Scotland at the end of the year, Bolingbroke was left in charge of his affairs in France. On his return however, after an absence of about six weeks, the prince suddenly dismissed him from his employment, and soon after had him formally impeached before what he called his parliament for neglect of the duties of his office. Bolingbroke now endeavoured to make his peace with the court of St. James's, but after some negotiations had taken place by means of Lord Stair, the English ambassador in Paris, the affair ended by the ministry declining to grant the pardon for the present.

Bolingbroke remained in exile for the next seven years, during which he kept up a correspondence with Swift, Pope, and other literary friends in England, and also drew around him a circle of new acquaintances, comprising some of the most eminent men of the continent. He resided principally on a small property called La Source, near Orléans, which he had purchased in 1719, and which he had taken great delight in laying out and decorating. His wife having died in November 1718, in May 1720 he privately married the widow of the Marquis de Villette, a niece of Madame de Maintenon, who brought him a considerable fortune. It was to this lady's exertions and management that he was eventually indebted for liberty to return to his own country, which he obtained in May 1723, principally it is understood through the intervention of the king's mistress, the Duchess of Kendal, whom Lady Bolingbroke bribed with a sum of eleven thousand pounds. Bolingbroke however, although he came over for a short time in June of this year, did not take up his residence in England till September 1724. He now, by means of a large sum which he had gained in Law's Mississippi scheme, gave the Duchess of Kendal ample additional inducements to advocate anew his claim to the restoration of his property and his seat in the House of Lords, and he sent in to the king and the houses of parliament a formal petition to the same effect. The restoration of his property was granted to him by an Act of Parliament which received the royal assent on the 31st of May 1725. The complete reversal of his attainder however, the operation of which still excluded him from the House of Lords, was steadily refused to all his solicitations. Upon finding the doors of parliament thus shut against him, he engaged in a course of active opposition to the ministry through the medium of the press; and his political papers, published first under the title of the 'Occasional Writer,' and afterwards continued in the 'Craftsman,' excited for some years much attention. It was in the 'Craftsman' that the series of papers from his pen originally appeared which were afterwards collected and published separately under the title of 'Letters upon the History of England, by Humphrey Oldcastle,' and also the subsequent series of letters forming his 'Dissertation upon Parties.'

While thus employed he resided at the villa of Dawley, near Uxbridge, which he had purchased on his return. Here he occupied himself not only in carrying on this political war, but also, as it afterwards appeared, in writing various treatises upon moral and metaphysical subjects which he did not send to the press. The state of parties in the new parliament, which met in January 1735, convinced Bolingbroke that the hopes in which he had so long indulged of the overthrow of the ministry were for the present at an end, and in disgust he suddenly left England, and returned to France. But another matter may have had some share in quickening his departure. In this year, as appears from a note in Tindal's 'History of England,' there was published in London an octavo pamphlet containing a correspondence of some length which had taken place between Bolingbroke and the secretary of the Pretender immediately after his dismissal from the Pretender's service in 1716. The pamphlet was immediately suppressed, but Tindal has printed the letters at large; and their contents are such as it certainly could not have been agreeable to Bolingbroke to see laid before the public.

He remained in France, residing at a seat called Chantelou, in Touraine, with the exception of a short visit which he paid to England to dispose of Dawley, till the death of his father in 1742. He then returned to take possession of the family estate at Battersea, where he resided for the most part till his death on the 12th of December 1751. The year before, the death of his wife, by whom he had no family, had terminated a union which seemed to the last to have been one of great happiness and strong affection on both sides. Most of his old friends also, both literary and political—among the number Pope, Swift, Gay, and Atterbury—were now gone. In politics he had almost ceased to take any active part for some years before his death; the fall of Walpole in 1742, the event to which he had looked for so many years for his full restoration to the rights of citizenship, and probably his re-admission to political power, having, when it came, brought no advantages either to himself or his party.

Bolingbroke bequeathed all his manuscripts, with liberty to print them, to David Mallet, who had gained his favour by consenting some years before to appear as the editor of his work entitled 'The Idea of a Patriot King,' and to put his name to an advertisement prefixed to it, in which some very injurious and, in the circumstances, unbecoming reflections were made upon the conduct of his recently deceased friend Pope, who, shortly before his death, had, without the knowledge of the author, got an impression of the work thrown off from the manuscript which had been lent to him. Mallet published the several treatises which had been thus left to him, along with all Bolingbroke's

writings which had previously appeared, in 5 vols. 4to, in 1754. The most important pieces in this collection are the 'Letter to Sir William Windham' (which had been first published in 1752, along with some other pieces); a short tract entitled 'Reflections upon Exile'; 'Letters on the Study and Use of History'; 'Remarks on the History of England,' in twenty-four letters (originally published in the 'Craftsman,' and afterwards published separately under the name of 'Humphrey Oldcastle'); 'A Dissertation upon Parties'; a 'Plan for a General History of Europe'; a 'Letter to Lord Bathurst, on the Use of Retirement and Study'; a 'Letter on the Spirit of Patriotism' (dated 1736); 'The Idea of a Patriot King' (dated 1738); a 'Letter on the State of Parties at the Accession of George I.:' 'Some Reflections on the Present State of the Nation;' and 'Concerning Authority in Matters of Religion.' In 1798 there appeared in 2 vols. 4to. (sometimes designated the sixth and seventh volumes of Bolingbroke's works), and also in 4 vols. 8vo, 'A Collection of the Letters and Correspondence of Bolingbroke, Public and Private, during the time he was Secretary of State to Queen Anne, with Explanatory Notes, &c., by Gilbert Parke, of Wadham College, Oxford.' There also appeared at Paris in 1808, in 3 vols. 8vo, a collection of letters by Bolingbroke, in French, edited by General Grimoard, who has prefixed an historical essay on the life of the writer. This collection consists for the most part of letters written in French by Bolingbroke to Madame de Ferriol, between 1712 and 1736, and to the Abbé Alari, between 1718 and 1726.

Lord Bolingbroke's writings are now little read, and indeed, in matter at least, they contain very little for which they are worth reading. He had no accurate or profound knowledge of any kind, and his reasonings and reflections, though they have often a certain speciousness, have rarely much solidity. A violent, and for the most part a thoroughly unprincipled partisan, he has even on what he has written on the transactions of his own time, and on those in which he was himself concerned, only perplexed and obscured history; and this seems to have been his object. His most important performances of this kind, though they sometimes profess to have been prepared immediately after the events to which they relate, and although in one or two instances a very few copies of them may have been privately printed and confided to certain intimate friends, appear to have been carefully concealed by their author from the public so long as he himself lived to be called to account for what they contained, or any of the persons who could best have either refuted or confirmed them. As a mere rhetorician however, Lord Bolingbroke had very considerable merit, and in this capacity he may even be allowed, though he added little if anything of much value to the general intelligence from his own stores, to have for the first time familiarised some important truths to the public mind. His style was a happy medium between that of the scholar and that of the man of society—or rather it was a happy combination of the best qualities of both, heightening the ease, freedom, fluency, and liveliness of elegant conversation with many of the deeper and richer tones of the eloquence of formal orations and of books. The example he thus set has produced a very considerable effect in moulding the style of popular writing since his time. The opposition of Bolingbroke's philosophical sentiments, as disclosed in those writings which appeared after his death, to revealed religion, is generally known; but it is now we believe admitted on all hands that Christianity has not found a very formidable opponent in Bolingbroke, and that his objections for the most part only betray his own half-learning.

BOLIVAR, SIMON, the liberator of South America from the Spanish yoke, was born in the city of Caracas, on the 25th of July 1783. His father was Don Juan Vicente Bolivar y Ponte, a colonel in the militia of the vale of Aragua; his mother, Doña Maria Concepcion Palacios y Sojo: both of very opulent families in Venezuela, of the rank of nobility called *Los Mantuanas*. He was sent, when about fourteen, to Madrid, for the completion of his education. After remaining several years in Madrid, and paying some attention to the study of jurisprudence, he made the tour of Italy, Switzerland, Germany, England, and France; and after a long residence at Paris, he returned in 1802 to Madrid, and there married the daughter of Don Toro, uncle of the Marquis Toro of Caracas, or, as others say, the daughter of the Marquis de Ustoriz de Cro, his age being then only nineteen, his wife, who is described as being remarkably beautiful and accomplished, being three years younger than himself. In 1809 he returned to his native country, where, in company with the new captain-general of the colony, Don Emparan, he arrived March 24th at the port of La Guayra, and retired to domestic seclusion on one of his large patrimonial estates in the beautiful vale of Aragua near Caracas. The yellow fever, so prevalent in that climate, soon terminated his domestic happiness; for his wife, shortly after her arrival, fell ill and died. To alleviate his grief he made a voyage to Europe, and thence proceeded to the United States, where he gathered some useful political knowledge, and about the beginning of 1810 again landed in Venezuela, in company with General Miranda, and retired to his estate of San Mateo.

The Spanish colonies of South America had remained in quiet submission to the government of the mother country until about the close of the 18th century. Then, when revolutionary ideas were being everywhere scattered abroad, the spirit of resistance was aroused in

Spanish America, and at length revolutionary proceedings broke out in Venezuela. Before 1810, the disposition to shake off the tyranny of Spain had already become sufficiently strong to occasion several desperate but unsuccessful attempts.

The first decisive movement of the revolutionists was made on a solemn festival, Maunday Thursday, the day preceding Good Friday, April 19, 1810, when the captain-general of Caracas was arrested and deposed, and a supreme junta or congress assembled to organise a new government for the state of Venezuela. On the 20th of the following July or August, the same was done at Bogotá, the capital of New Granada, which formed for itself a separate republican government; but it is far from certain that Bolivar had any share in these first insurrections, though it is asserted in several accounts that he was one of the principal actors. Soon after the establishment of the independent legislature at Caracas, Bolivar accepted the proposition to proceed to England, for the purpose of soliciting the British Cabinet to aid the cause of the independent party, and, with Don Luis Mendez, arrived in London in June, 1810. Finding that the English government professed to maintain a strict neutrality, Bolivar, who himself paid the expenses of the mission, after a short stay in England, left his companion, and returned in disgust to Caracas. Upon the appearance of Miranda as commander-in-chief of the patriot army in 1811, the declaration of independence was boldly maintained by military force: the tri-coloured flag was hoisted, and the Spanish standard cut down and destroyed. Bolivar was appointed colonel in the independent army, and governor of Puerto Cabello, the strongest fortress of Venezuela. The patriots were successful until the following year, 1812, when an earthquake destroyed, in the cities of Caracas, La Guayra, and Merida, about 20,000 persons; and as it happened on the very day and hour in which the revolution had broken out two years before, the clergy seized upon the coincidence to represent the awful calamity as a just visitation upon the revolutionists. Priests, monks, and friars were stationed in the streets, vociferating in the midst of credulous multitudes trembling with fear, while the royalist troops under Monteverde were getting possession of the whole province. About 1200 royalist prisoners of war, who were confined in the fortress of Puerto Cabello, having shortly after broken loose, murdered some of the garrison, and by the treachery of the officer on guard, taken possession of the citadel, Bolivar, being unable to regain it by storm without destroying the town, embarked in the night, and on the 1st of July 1812, returned by sea to his estate near Caracas. General Miranda, on learning at Vittoria that this very important place, with all its stores of ammunition and provisions, was deserted, capitulated in despair to Monteverde the royalist general, and prepared to leave the country, when he was unexpectedly arrested by a party of patriot leaders, of whom one was Bolivar himself. By him Miranda was accused of being a traitor and secretly allied with the British Cabinet, and being delivered with nine or ten hundred of his soldiers to Monteverde, was sent in irons to Spain, where he died in a dungeon. Bolivar received from Monteverde a passport to Curaçoa, where, with his cousin Ribas, he remained during the autumn of 1812. Venezuela was now again entirely in the hands of the royalists, but the ferocity of their proceedings soon made Bolivar a more enthusiastic convert to the patriot cause, and, with his cousin Ribas, he proceeded from the island of Curaçoa to Carthagena, in order to raise a liberating army. There, by the influence of Manuel Torrices, the republican president of New Granada, about 300 men were fitted out, and Castillo, the president's cousin, having joined with 500 more, in January 1813, Bolivar, as commander-in-chief, and Ribas as major-general, undertook to drive the Spanish royalists from Tenerife, on the river Magdalena. Having succeeded at Tenerife, he advanced in December to Mompox, in January 1813, to Ocana, and in February to Cucutá, whence he expelled the Spanish commander Correa, and attracted great notice by surmounting every difficulty, dispersing the enemy, and gaining several hundred volunteers, provisions, and money. With this encouragement he planned an expedition for the relief of Venezuela, after first proceeding to Bogotá, where the congress of New Granada received him well, and added largely to his means. As he proceeded there appeared to be a general rising in his support, and he soon found his army so swelled in numbers that he was enabled to form it into two divisions; Ribas led one, himself the other, and both, by forced marches along different roads, advanced rapidly on Caracas. Bolivar now in reprisal of the cruelties of Varinas, issued on the part of the patriots, the manifesto of "guerra à muerte," war to death. At Lostaguanes Monteverde was routed, and obliged to take refuge in Puerto Cabello; and on August 4th, 1813, the liberating army entered the city of Caracas, the capital of Venezuela, amidst unbounded rejoicings on the part of the inhabitants. Marino, who had recently raised an army in Cumana, and from whom the royalist general escaped only by being caught in the arms and carried off upon the horse of a brawny Capuchin who was fighting at his side, had assumed the name of Dictator and Liberator of the Eastern provinces of Venezuela. The same title was adopted by Bolivar for those of the West. At this time he was in possession of unlimited power; but he did not prevent the prevalence of popular dissatisfaction, which the conduct of his officers had excited. The legislative, executive, and judicial powers being united in the person of the dictator, occasioned great offence to the democratical party, and suspicions arose that his primary object was personal

aggrandisement. A consciousness of this opinion induced him, in the congress assembled at Caracas, January 1, 1814, to declare that as he had accepted the supreme power to save his country from anarchy, so now he desired to be permitted to resign it, only begging they would leave him the honour of combating their enemies. His retention of the dictatorial power was however agreed upon, for a great enthusiasm still prevailed in his favour, in consequence of the royalists beginning again to rally their forces and arm the negro slaves: a desperate expedient by which they were much assisted in raising a numerous army.

At Flores and other places the patriots were surprised, and all put to the sword. The royalist generals Boves, Roette, and Morales committed the greatest cruelties, destroying even women and children, arrested and put to death every man who refused to join them, and appeared to emulate the ferocity of the first invaders. Bolivar, in revenge of these and other atrocities, and for the sake, it is said, of deterring the enemy from their repetition, ordered about 800 Spaniards in La Guayra and Caracas to be arrested and shot, which accordingly, on the 14th February 1814, was done, and immediately was retaliated by the royalists, who shot several hundreds of patriot prisoners in Puerto Cabello. Bolivar soon came to see the impolicy, as well as wickedness, of this kind of procedure; and formally proclaimed at Cumare, in July 1816, that "no Spaniard shall be put to death except in battle: the war of death shall cease." Bolivar, after several successes, was beaten on the 14th of June 1814 at La Puerta, between Cura and San Juan Los Morros, where he lost 1500 men, in consequence of over-confidence, and the dividing of his army; and again, on the 17th of August, at his estate of San Mateo, where but for the fleetness of his horse he would have been taken prisoner. His cousin Ribas was seized and shot, and his head was stuck on the walls of Caracas. By September the Spanish generals were again in complete possession of all the provinces of Venezuela; and thousands of the patriot army deserted to their ranks. The two dictators, Bolivar and Marino, repaired as fugitives to Carthagena. They were received with great respect by the republican congress of New Granada, which commissioned Bolivar to compel the revolted province of Cundinamarca to join that republic. With 2000 men he marched, in December 1814, upon the city of Bogotà, which, after the outworks were stormed for two days, capitulated, and became the seat of congress. In April 1815, while Bolivar was engaged in reducing Carthagena, the arrival was suddenly announced of General Morillo from Spain, with an army of 12,000 Spaniards. The peace of 1814 with France had enabled the Spanish government to make a vigorous effort to regain the revolted colonies; and Bolivar retired in May 1815 to Jamaica, leaving Morillo to overrun the whole country. While at Kingston in Jamaica, Bolivar employed himself in writing a defence of his conduct in the civil war of New Granada, and issued several spirited exhortations to the patriots, for which his assassination was attempted by the royalist party; and the negro who was employed for this purpose stabbed to the heart his secretary, who accidentally occupied the hammock in which he usually slept. The island of Hayti became his next asylum. By the president Pétion he was supplied with four negro battalions, in addition to a body of several hundred patriot emigrants; and in May 1816 he was enabled, in conjunction with Brion, the commander of the republican naval forces, to land in the island of Margarita, where General Arismendi had again assembled the independent forces. With these various recruits, in July he appeared in Cumana, where he was suddenly surrounded by the royalists, and defeated with great slaughter at Cumare, after he had proclaimed the cessation of the 'war to death.' He for the present returned to Hayti, but in the following December reappeared in Margarita, whence, having issued a proclamation convoking the patriots of Venezuela to a general congress, he sailed to Barcelona and collected a force sufficient to repel Morillo, then advancing upon him with a powerful army. A battle of three days ended in the defeat and disorderly flight of Morillo, who was surprised in retreating, and again defeated by the ferocious Llaneros of General Paez. Bolivar, being now again recognised as supreme chief and captain-general, fixed his head-quarters in 1817 at Angostura, on the Orinoco. After numerous and obstinate battles, the republican party obtained a decided superiority over the royalist forces. On the 15th February 1819 a solemn installation of the congress of the Venezuelan Republic was made at Angostura; and Bolivar delivered a florid oration, in which, after declaring popular education to be the first concern of the congress, he goes on to lay down the political principles which ought to govern the infant republic; and with strange inconsistency Bolivar on the one hand asserts the social equality and universal brotherhood of man, and on the other as solemnly and fervently advises the adoption of a government system, in which the sovereign power is centred in one presiding individual. This advice of course created much distrust of Bolivar's republican professions; but his own explanation was, that in the circumstances of the country a supreme dictator was required by 'inevitable necessity,' and that this necessity alone could have induced him to undertake "the terrible and dangerous charge of supreme chief," which he then resigned. His authority as supreme chief, though resigned into the hands of the congress, was continued to him under the title of President, until the more violent commotions of society should subside, and the enemy be utterly expelled. In the same year he marched to the assistance of General Santander, in New Granada, and in July arrived at Tunja,

which, after a daring and well-planned engagement on the neighbouring heights of the Andes, he took from the royalists; and on the 7th of August a decisive victory at Bojaca, in addition to several others, gave him complete possession of the whole of New Granada. Sanamò, the viceroy reinstated by Morillo, precipitately fled; and Bolivar entered Bogotà in triumph, amid the acclamations of the inhabitants, who hailed him as their liberator: the congress appointed him president and captain-general of that republic, and supplied him with men, money, and munitions sufficient to insure the complete expulsion of the Spanish troops. Some opposition was manifested in Venezuela, but it was easily suppressed; and at a general congress of the provinces of Venezuela and New Granada, on December 17, 1819, a decree was passed by which these two republics were united under the name of Colombia; and the office of president was given of course to Bolivar.

In November 1820, after numerous advantages gained by the liberating army, an armistice for six months was agreed upon. Morillo appeared in fact to be weary of hopeless slaughter; and in January 1821 returned worn out to Spain, leaving the command to General La Torre. In June 1821 General La Torre was totally defeated by Bolivar at Carabobo, near the city of Valencia, when the royalists lost above 6000 men, with all their artillery and baggage: the victory was secured by the intrepidity of a body of English and Irish volunteers. This decisive battle concluded the war in Venezuela. The remnant of Spanish troops who escaped to the fortress of Puerto Cabello were compelled to surrender to General Paez. Bolivar the third time entered the city of Caracas in triumph, but the principal inhabitants having emigrated during the war, the streets presented a scene of desolation and misery, with groups only of ragged mendicants, who at once cried welcome and implored relief. A republican constitution was drawn up, and adopted on the 20th of August 1821, decreeing that its arrangements should continue until 1834. Colombia was now cleared of the royalist troops, except the province of Quito, which was liberated by the great victory of General Sucre on the 24th of May 1822 at Pichincha, one of the mountains of the Chimborazo overlooking the city of Quito. General San Martin, the founder of Peruvian independence, having solicited Bolivar to assist in driving the Spaniards out of Peru, he left the administration of government to the vice-president, General Santander, and putting himself at the head of the Colombian army at Popayan, marched to Guayaquil, where he had an interview with San Martin, and thence embarked his troops for Callao. On the 1st of September 1822 he entered Lima. The royalists on his approach evacuated the city; and the inhabitants, with every demonstration of delight, received him, and gave him the command of all the country's resources for the completion of its liberation. A republican constitution was adopted on the 13th of November 1823, by a congress from the provinces of Northern, or Lower Peru.

San Martin had gone to Europe; and the Peruvian congress, unable to govern, in February 1824 dissolved itself, and appointed Bolivar dictator; but an active dissentient faction at Lima declared that Colombia, in sending her army into Peru, had designs of territorial aggrandisement, and that Bolivar was actuated solely by sinister views of ambition: an accusation which Bolivar indignantly repelled. His army, consisting of 6000 Colombians under General Sucre, and 4000 Peruvians under General Miller, advanced in July from Huaras towards Pasco. In a tedious passage of the Andes, the greatest hardships and dangers were endured, and by no one with greater fortitude than Bolivar; the cavalry having sometimes to stand throughout the night upon the snow-path of a precipice without any room to lie down or to turn, while the thermometer was several degrees below the freezing point. The Spanish army was encountered on the plains of Junin, and defeated on the 2nd of August. Bolivar proceeded to Lima to reorganise the government; leaving the main army under Generals Sucre and Miller, who on the 9th of December won the great victory of Ayacucho, when the royalists were defeated with irreparable loss of men and means. Thus ended the revolutionary war of the Spanish American colonies, in which, for the possession of national independence, at least 100,000 lives were sacrificed. On February 10th, 1825, a congress was convoked by Bolivar, who resigned the dictatorship in the following words: "I felicitate Peru on being delivered from that which, of all things on earth, is most dreadful—war, by the victory of Ayacucho—and despotism, by this my resignation."

He set out in company with General Sucre and Miller, on the 10th of the following April, to visit the provinces of southern, or upper Peru; and proceeded to Arequipa, Cuzco, La Paz, and Potosi. The whole expedition was one continued scene of triumph and extravagant exultation; of dinners, balls, bull-fights, illuminations, triumphal arches, and processions. A convention of representatives met at Chuquisacoa, and vied with each other in rhetorical resolutions of gratitude to Bolivar and Sucre, whom they designated 'Grand Prince and Valiant Duke;' and having assumed for their country the name of Bolivia, they appointed Bolivar perpetual protector and requested him to prepare for them a plan of government. A million of dollars were offered to him, which he accepted, on the condition that they should be appropriated to the purchase and liberation of 1000 negro slaves in Bolivia. In January 1826 he returned to Lima, and on the

25th of the following May, the famous Bolivian code was presented to the congress of Bolivia. On the 22nd of June, the great congress of deputies from Colombia, Peru, Bolivia, Mexico, and Guatemala was convened at Panama. The object in view was the annual assemblage of state representatives to discuss diplomatic affairs, and decide international disputes; to promote liberal principles, and ensure a union of strength in repelling any foreign attack. In this first and only session a great profusion of eloquence was displayed to little purpose, in the philanthropic commendation of political liberality, religious toleration, and the abolition of slavery. The code of Bolivar was adopted in Bolivia, though not without partial dissatisfaction, on the 9th of December 1826, the anniversary of the battle of Ayacucho, and General Sucre was appointed president. It was soon afterwards adopted by the congress of Lima, where Bolivar himself was made under its provisions the president for life.

In Colombia, Bolivar's long absence had occasioned the prevalence of much disaffection and party strife. General Paez, who, with his numerous cavalry of wild Llaneros, had done much for the patriot cause, had excited in Venezuela an insurrection in favour of a federal instead of the existing central government. Another portion of the republic was determined to adopt the code of Bolivar, so that two-thirds of Colombia were in a state of rebellion, which was daily increasing, and blood was beginning to flow. The presence of the liberator being thus demanded in the north, he departed from Lima, still leaving in Peru his Colombian forces, and proceeded rapidly to Bogotà, where he assumed the extraordinary powers which are authorised by the constitution in cases of rebellion; but, at the same time, he proposed to reduce the army from 40,000 to 6000; to diminish the number of civil officers; to reduce the annual expenses from 14,000,000 dollars to 3,000,000, and to sell the ships of war. All parties, however conflicting, desired the appearance of Bolivar. There was still a charm in his name, and he was thought to be the only man who could save the republic from ruin. Paez himself issued a proclamation from Valencia, calling upon the people to "receive him as the thirsty earth receives the fertilising dew of heaven." In the end of December, the liberator arrived at Puerto Cabello, where he met General Paez; but instead of imposing any punishment for his rebellion, he confirmed him in his command in Venezuela, and issued a proclamation of amnesty to all the insurgents; a course of conduct that was readily taken to be a proof of his having himself instigated the insurrection, in order to furnish a pretext for assuming the power of dictator. But in the presence of Bolivar all disposition to rebel immediately disappeared; and in February 1827 he addressed to the senate a letter, in which he states that "suspicions of tyrannous usurpation rest upon my name, and disturb the hearts of Colombians. I desire to free my fellow-countrymen from all inquietude, and therefore I renounce, again and again, the presidency of the republic, and entreat the congress to make me only a private citizen." The discussion of this matter was prolonged by the collision of party opinions: in June it was finally decided by a majority of members not to accept the resignation, and Bolivar was consequently induced to retain his office. Still a very great mistrust of his assurances continued to prevail; and the Colombian troops in Peru being informed that Bolivar was making arrangements for the adoption of his code in Colombia, promoted a violent insurrection. The Peruvians being equally dissatisfied with their new institutions, on the 26th of January, 1827, a complete revolution ensued in the governments of Lima and Bolivia; so that the code of Bolivar was rejected only six weeks after its adoption. Another congress elected another president: the troops returned to Bolivar in Colombia, and after assurance of contrition their conduct was forgiven. Before a general assembly of Colombian representatives at Ocaña, on the 2nd of March 1828, an address was delivered by Bolivar, in which he insisted upon principles similar to those developed in his code; and attributed the unprosperous state of the republic to the deficiency of the executive power. A majority headed by the vice-president Santander, declared strongly against the proposition of creating Bolivar dictator; and the friends of Bolivar finding themselves in a minority vacated their seats, by which the meeting was left without a quorum, and thus became extinct.

In consequence of this event, a convention of the civil and military inhabitants of Bogotà resolved to confer upon the liberator the title of Supreme Chief of Colombia, with absolute power to regulate the whole affairs of government. On the 20th of June 1828 he accordingly entered that city in magnificent state, and assumed an authority which the contenders for the inviolability of the constitution most daringly denounced. Shortly afterwards several assassins broke into his chamber, and two colonels were shot dead in the struggle, while Bolivar escaped only by leaping headlong in the dark from the balcony of the window, and lying concealed under a bridge. Santander, with several military officers who were convicted of having participated in the conspiracy, was condemned to death, but eventually suffered only banishment from Colombia. In 1829 the republic was disturbed by violent factions: many military leaders were aspiring to supreme command, and the efforts of Bolivar to prevent disunion excited insurrections. At the head of one was General Cordova; another was headed by General Paez. Venezuela afterwards separated from the rest of the republic; Paez was made her president; and a declaration, signed by 486 leading men of Caracas, the scene of so many of

Bolivar's splendid triumphs, denounced his ambition, and rejected his authority. Under these circumstances a general convention, in January 1830, was held at Bogotà, in order to frame a new constitution for Colombia. The proceedings were opened by Bolivar, who, in a solemn address, again tendered his resignation; but, as on former occasions, it was not accepted. He was entreated to retain his authority, and assured that, "if you now abandon us, anarchy will succeed." He had however finally determined to resign his station. He therefore at once took leave of public life, and retired to Carthagena, broken down and exhausted in mind and body; and though a few months later again solicited to resume the supreme authority, he persisted in his refusal.

In December 1831 he sent to the people of Colombia a farewell address, in which he vindicated his conduct, and bitterly complains of calumny and ingratitude. A week after writing this address he expired at San Pedro, near Carthagena, on Friday the 17th of December 1831 at the age of forty-eight. It is said that, in his last moments, he conformed to all the rites of the Catholic religion, that he manifested great calmness and resignation, and constantly showed the utmost anxiety for the prosperity of his country.

BOLLANDUS, JOHN, a learned Jesuit, was born at Thienen (Tirlemont) in the Netherlands, August 13th, 1596. He entered the Society of Jesus at the age of sixteen, and became eminent in it as a teacher both in the Netherlands and other countries. The share which he took in the 'Acta Sanctorum,' or 'Lives of the Saints,' entitles him to especial notice.

The history of this work is not uninteresting, although the work itself, otherwise than for occasional consultation, defies time and patience. It consists of fifty-one volumes in folio, of the larger size and bulk. It was first projected by Père Heribert Rosweida, a Jesuit then of the age of sixty, and was to extend no further than sixteen volumes folio, with two volumes of illustrations. Rosweida began by printing in 1607 an octavo volume, entitled 'Fasti Sanctorum,' consisting of the manuscript lives of some saints which he happened to find in the Netherlands; but he died October 5th, 1629, before he could accomplish what he had undertaken. The execution of his project was then entrusted to Bollandus, now about thirty-four years of age; and he removed from Mechlin to Antwerp for the purpose. After examining Rosweida's collections, he established a general correspondence all over Europe, instructing his friends to search every library, register, or repository of any kind, where information might be found; but becoming soon sensible of the weight of his undertaking, he called in the assistance of another Jesuit, Godfrey Henschen of Guelderland, younger than himself, more healthy, and equally qualified in other respects. With this aid he was enabled to publish the first two volumes, folio, Antwerp, 1643, which contain the lives of the saints of the month of January, the order of the Calendar having been preferred. In 1658 he published those of February in three volumes; and two years after, his labours still increasing, he engaged with another associate, Père Daniel Papebroch, at that time about thirty-two years old, whom he sent with Henschen to Italy and France, to collect manuscripts, but he died before the publication of another volume, September 12th, 1665. After his death the work was continued by various hands, who were called 'Bollandists.' Henschen and Papebroch published the lives of the saints of the month of March in three volumes, Antw. 1663; and those of April in three volumes, 1675. The saints of the month of May occupy seven volumes, 1683-89. Henschen's personal labours had been concluded by his death, September 11th, 1681; and Francis Baert and Conrad Jauming supplied his place. The saints of June fill six volumes, published between 1695 and 1716. Papebroch died June 25th, 1714. The saints of July extended to seven volumes; the two first by Jauming, Sollier, and John Pinei, published in 1719 and 1721; the title of the third volume had the addition of the name of William Cuper; in the fourth volume, 1725, the name of Peter Bosch was added; and these names were continued in vol. v., 1727; vol. vi., 1729; and vol. vii., 1731; August, 6 vols., 1733-43; September, 8 vols., 1746-62; October, to the 16th of the month, 6 vols., 1765-94; up till 1770, when the third volume of October appeared, the editors had been all designated as members of the Society of the Jesuits; and the volumes were uniformly printed at Antwerp. The fourth volume of October was printed at Brussels, the editors being all styled 'Presbyteri Theologi.' The fifth volume was printed at Brussels in 1783. The sixth volume (the last of the entire series), printed at the Abbey of Tongerlo, 1794, is described as 'partim à Cornelio Bye, Joanne Baptista Fontono, presbb. Anselmo Berthodo Ord. S. Benedicti P. M. partim à Joanne Bueo presb. Sardo Dyckio, Cypriano Goorio, Mathia Stalsio, Ord. Pram. Cann. Regul.'

It is to be regretted that a work so full of curious information as the 'Acta Sanctorum,' continued through a series of volumes for a hundred and sixty-five years, should remain unfinished: but the continuation was interrupted, probably for ever, by the entrance of the French troops into Belgium in 1794.

Bollandus published separately:—1, 'Vita S. Liborii Episcopi,' 8vo, Antw. 1648. 2, 'Brevis Notitia Italiae ex Actis SS. Januarii et Februarii,' 8vo, Antw. 1648. 3, 'Brevis Notitia triplici status, Ecclesiastici, Monastici, et Sæcularis, excerpta ex Actis SS. vulgatis à Bollandus et sociis,' 8vo, Antw. 1648.

(Life of Bollandus prefixed to the first volume of the month of

March in the *Acta Sanctorum*, where is also the portrait of Bollandus; Foppens, *Bibliotheca Belgica*, 4to, Brux. 1739, tom. i. p. 584; Moreri; *Biographie Universelle*.)

BOLOGNA, JOHN OF, or **GIOVANNI DA**, a celebrated sculptor and architect, born at Douay in Flanders, about 1524. He went early to Rome, where he distinguished himself by his models of celebrated works. Though a Fleming, he is known only by the above name; yet he lived the greater part of his life at Florence. He seems to have acquired the name by which he is generally distinguished from his celebrated fountain at Bologna, of which the crowning colossal bronze figure of Neptune is one of the masterpieces of modern sculpture.

Several of the noblest works in sculpture at Florence are by the hand of John of Bologna, two of which are unsurpassed in modern art—the marble group of the 'Rape of the Sabine Woman,' in the Loggia de' Lanzi, in the Piazza Granduca; and the well bronze in the Imperial Gallery, of 'Mercury' in the act of springing into the air, with one foot still upon a globe. John was one of the original forty members of the Academy of Florence, and was also sculptor to the grand-duke Francesco I. In 1580 he was invited to Genoa, where he executed several admirable works, chiefly in bronze. He died at Florence in 1608, aged eighty-four. John of Bologna is the sculptor who, when he showed to Michelangelo, whilst at Rome, a carefully finished model, was told by the latter to learn to sketch before he attempted to finish—a precept which he did not forget. John of Bologna, with the exception of Michelangelo, surpassed all the sculptors of his age, or indeed of the 16th century, and he surpassed Michelangelo himself in proportion and execution.

(Vasari, *Vite de' Pittori*, &c., ed. of Leghorn; Baldinucci, *Notizie dei Professori del Disegno*, &c.)

BOLSWERT, SCHELIUS, a designer and very celebrated engraver, born at Bolswert in Friesland, in 1586. He lived and worked chiefly at Antwerp with his elder brother Boetius. His best works are after Rubens and Vandyck, after whom he has engraved several admirable works on a large scale. He was the personal friend of both painters, and Rubens is said to have examined and touched with the crayon all the proofs of Bolswert's engravings after his works. Bolswert's prints are distinguished as true works of art, not as mere excellent mechanical performances of the graver—a kind of excellence to which they make no pretensions. They are admirably drawn, various and true in their effects of colour, and effective in light and shade: he preserved also the characteristic style of the master after whom he engraved. Bolswert engraved altogether 87 plates after Rubens, including 21 landscapes, and some of his best historical works; 23 after Vandyck, including Bolswert's own portrait; 22 after other masters; and 22 after his own designs. He died at Antwerp at an advanced age.

(Watelet et Levesque, *Dictionnaire des Arts*, &c.; Huber, *Manuel des Amateurs*.)

BOMBELLI, RAPHAEL, a Bolognese mathematician of the 16th century. We know nothing of his birth, life, or death, except his work on Algebra, published in 1572 (Hutton), or in 1579 (Montucla, Bossut, Wallis, Dechales, De Thou's 'Catalogue,' &c.), or in both (Lacroix, 'Biog. Univ.'). The book itself is very scarce. Bombelli is principally known as the first who attempted the solution of what is called the 'irreducible case' in cubic equations. He gave the geometrical solution which depends upon the trisection of an angle, and observed that the latter problem may be reduced to a cubic equation. He is also the first who attempted the actual extraction of the cube root in the result of Cardan's (or Tartalea's) well-known formula.

Bombelli states that he discovered a manuscript of Diophantus in the Vatican Library, and with another had translated the greater part for publication. He says that he found frequent references to Indian authors, from which he learned that Algebra was known to the Hindus earlier than to the Arabs. This assertion has been much quoted and frequently censured. Cassali caused all the Vatican manuscripts now existing (three in number) to be closely examined, but without finding anything to confirm Bombelli's assertion; which remains a puzzle, since there is no suspicion of deceit, and the work of Diophantus is in reality full of questions akin to those treated in the Hindoo 'Viga Ganita.' But as Bombelli is said, in the Toulouse edition of Diophantus, to have misinterpreted the questions from that writer which he inserted in his own algebra, it is possible that he may have not well understood the Greek.

BONAPARTE, NAPOLEON I., EMPEROR OF THE FRENCH. Napoleon Bonaparte was born at Ajaccio, in the island of Corsica, on the 15th of August 1769. He was the second son (his brother Joseph being the eldest) of Carlo Bonaparte and Letizia Ramolini, both natives of Corsica. The house in which he was born forms one side of a court leading out of the Rue Charles. In his baptismal register, which is in the parish books, his name is written Bonaparte, but his father generally signed himself Buonaparte, a mode of spelling which seems more accordant with Italian orthoepy, although there are other Italian names in which the first component part is written and pronounced 'bona,' as, for instance, Bonaventura, Bonaccorsi, &c., besides common nouns, similarly compounded, such as bonarieta, bonaccia, &c. This appears in itself a question of little moment, but it has been made the subject of much controversy, to which a sort of national importance has been given, as if the dropping of the *s* had been done for the

purpose of Frenchifying the name. (Louis Bonaparte's 'Réponse à Sir Walter Scott.') Bonaparte being a family name, the correctness of the spelling must depend upon custom, and we find that Napoleon, after he became general of the army of Italy, always signed his name without the *s*, probably, as Bourienne observed, because it was a shorter way of signing, and probably also because it was better adapted to French pronunciation. Napoleon's name first became known to the world as Bonaparte, as such it is registered in his proclamations, despatches, and other documents, and as such therefore it ought to be written in history. His brothers likewise adopted the same way of writing it.

Napoleon's father's family was originally from Tuscany, but had been settled in Corsica for several generations. There is a comedy written by one of his ancestors, Niccolò Buonaparte of San Miniato, citizen of Florence, styled 'La Vedova,' Florence, 1568 and 1592. There is likewise a narrative of the pillage of Rome under Charles V., written by a Jacopo Buonaparte, 'Ragguaglio Storico del Sacco di Roma dell'anno 1527,' Cologne, 1736. Charles, Napoleon's father, was educated at Pisa for the profession of the law. Before the birth of Napoleon, his father had served under Paoli in the defence of his country against the French, to whom the Genoese had basely sold the island. The entire submission of Corsica to France took place in June 1769, about a month before Napoleon's birth, who therefore, legally speaking, was born a subject of France. In the following September, when Count Marboeuf, the French commissioner, convoked by the king's letters patent the States of Corsica, consisting of three orders—nobility, clergy, and commons—the family of Bonaparte, having shown their titles, was registered among the nobility; and Charles, some years after, repaired to Paris as member of a deputation of his order to Louis XVI. He was soon after appointed assessor to the judicial court of Ajaccio. He was then in straitened circumstances, as he had spent most of his little property in a bad speculation of some salt-pans, after having previously lost a law-suit against the Jesuits about an inheritance which he claimed. Through Count Marboeuf's interest he obtained the admission of his son Napoleon to the military school of Brienne as a king's pensioner. Napoleon left Corsica for Brienne when he was in his tenth year, in April 1779. At Brienne, where he passed five years and a half, he made great progress in mathematics, but showed less disposition for literature and the study of languages. Pichegru was for a time his monitor in the class of mathematics. The annual report made to the king by M. de Keralio, inspector general of the military schools of France, in 1784, has the following remarks on young Napoleon:—"Distinguished in mathematical studies, tolerably versed in history and geography, much behind in his Latin and in belles lettres, and other accomplishments; of regular habits, studious and well behaved, and enjoying excellent health." (Bourienne's 'Memoirs.') Much has been said of young Napoleon's taciturnity and moroseness while at school. Bourienne, who was his schoolfellow, states the facts very simply. Napoleon was a stranger, for the French considered the Corsicans as such; he spoke his own dialect until he learnt French at the school; he had no connections in France, he was comparatively poor, and yet proud-minded, as Corsicans generally are; the other boys, more fortunate or more lively in their disposition, teased him and taunted him, and therefore he kept himself distant and was often alone. But that he was susceptible of social and friendly feelings towards those who showed him sympathy, his intimacy with Bourienne sufficiently proves. Many stories have also been told of his assuming an authority over his comrades, showing a precocious ambition, and an instinct for command; but these are flatly contradicted by Bourienne, with the exception that in one instance when the snow had fallen very thick on the ground, and the boys were at a loss what to do to amuse themselves, he proposed to make entrenchments with the snow, and to perform a sham attack, of which he was the leader.

There was nothing extraordinary in young Napoleon's school life; he was a clever, steady, studious lad, and nothing more. The school of Brienne was under the direction of the monks of the order of St. Francis de Paula, called Minimi, and Bourienne speaks rather indifferently of their learning and system of education, though the teacher of mathematics seems to have been a favourable exception. Bourienne also states that Napoleon had made more proficiency in history than the report above mentioned gives him credit for: his favourite authors were Caesar, Plutarch, and Arrian; the last two he probably read in Latin, or perhaps French translations, for he does not appear to have studied Greek.

Napoleon left Brienne on October 17, 1784, and proceeded to the Military School at Paris, there to continue his course of studies until he had attained the age required for entering the army. The Paris school, and the students' manner of living, were on an expensive footing, which shocked young Napoleon, who wrote to Father Berton, his superior at Brienne, a long letter (of which Bourienne gives a copy), in which he forcibly exposed the error of such a system of education, as luxury and comforts were a bad preparation for the hardships and privations attendant on the military profession. In the regulations which he afterwards drew up for his military school at Fontainebleau, Napoleon followed the principles he had thus early manifested, Napoleon's spirit of observation, his active and inquisitive character, his censorious frankness, would appear to have excited the attention

of the superiors of the Paris school, who hastened the epoch of his examination, as if anxious to get rid of a troublesome guest. He was likewise remarked for the wild energy and strange amplifications in his style of expressing himself when excited, a peculiarity which distinguished many of his subsequent speeches and proclamations. In September 1785, he left the school, and received his commission as sub-lieutenant in the regiment of artillery de la Fère, and was soon after promoted to a first lieutenancy in the artillery regiment of Grenoble, stationed at Valence. His father had just died at Montpellier of a scirrhus in the stomach. An old great uncle, the Archdeacon Lucien of Ajaccio, now acted as father to the family; he was rich, and Charles had left his children poor. Napoleon's elder brother Joseph, after receiving his education at the College of Autun in Burgundy, returned to Corsica, where his mother, sisters, and younger brothers resided as well as a half-brother of his mother, of the name of Fesch, whose father had been an officer in a Swiss regiment in the Genoese service, formerly stationed in Corsica. Napoleon, while at Valence with his regiment, was allowed 1200 francs yearly from his family, probably from the archdeacon, which, added to his pay, enabled him to live comfortably and to go into company. He appears to have entered cheerfully into the sports and amusements of his brother officers, while at the same time he did not neglect improving himself in the studies connected with his profession. While at Valence he wrote a dissertation in answer to Raynal's question, 'What are the principles and institutions by which mankind can obtain the greatest possible happiness?' He sent his manuscript anonymously to the Academy of Lyon, which adjudged to him the prize attached to the best essay on the subject. Many years after, when at the height of his power, he happened to mention the circumstance, and Talleyrand having sought the forgotten manuscript among the archives of the Academy, presented it to him one morning. Napoleon, after reading a few pages of it, threw it into the fire, and no copy having been taken of it, we do not know what his early ideas might have been about the happiness of mankind. (Las Cases' 'Journal,' vol. i.) Napoleon had become acquainted with Raynal while at Paris. Having made an excursion from Valence to Mont Cénis, he designed writing a 'sentimental journey,' in imitation of Sterne's work, translations of which were much read in France at the time, but he ultimately resisted the temptation.

The first outbreaking of the revolution found Napoleon at Valence with his regiment. He took a lively interest in the proceedings of the first National Assembly. The officers of his regiment, like those of the army in general, were divided into royalists and democrats. Several of the former emigrated to join the Prince of Condé. Napoleon however refused to follow the same course; he took the popular side, and his example and his arguments influenced many of his brother officers in the regiment. In 1792 Napoleon became a captain in the regiment of Grenoble artillery (Las Cases, vol. i.), his promotion being favoured probably by the emigration of so many officers. Napoleon and Bourienne happened to be, on the 20th of June 1792, at a coffee-house in the street St. Honoré, when the mob from the faubourgs (a motley crowd armed with pikes, sticks, axes, &c.) were proceeding to the Tuileries. "Let us follow this canaille," whispered Napoleon to his friend. They went accordingly, and saw the mob break into the palace without any opposition, and the king afterwards appear at one of the windows with a red cap on his head. "It is all over henceforth with that man!" exclaimed Napoleon; and returning with his friend to the coffee-house to dinner, he explained to Bourienne all the consequences he foresaw from the degradation of the monarchy on that fatal day, now and then exclaiming indignantly, "How could they allow those despicable wretches to enter the palace! why, a few discharges of grape-shot amongst them would have made them all take to their heels; they would be running yet at this moment!" He was collected and extremely grave all the remainder of that day; the sight had made a deep impression upon him. He witnessed also the scenes of the 10th of August, after which he left Paris to return to his family in Corsica. General de Paoli then held the chief authority in that island from the king and the French National Assembly, and Napoleon was appointed by him to the temporary command of a battalion of national guards. Paoli had approved of the constitutional monarchy in France, but not of the excesses of the Jacobins, nor of the attempts to establish a republic. Factions had broken out in Corsica also, which Paoli endeavoured to repress. In January 1793, a French fleet, under Admiral Truguet, sailed from Toulon, for the purpose of attacking the island of Sardinia. Napoleon, with his battalion, was ordered to make a diversion by taking possession of the small islands which lie on the northern coast of Sardinia, which he effected; but Truguet's fleet having been repulsed in the attack upon Cagliari, Napoleon returned to Corsica with his men. Paoli had now openly renounced all obedience to the French Convention, and called upon his countrymen to shake off its yoke. Napoleon, on the contrary, rallied with the French troops under Lacombe St. Michel and Saliceti, and he was sent with a body of men to attack his native town Ajaccio, which was in possession of Paoli's party. He however did not succeed, and was obliged to return to Bastia. The English fleet soon after appeared on the coast, landed troops, and assisted Paoli, and the French were obliged to quit the island. Napoleon also left it about May 1793, and his mother and sisters with him. After

seeing them safe to Marseille, he went to join the 4th regiment of artillery, which was stationed at Nice with the army intended to act against Italy. So at least his brother Louis says, but from Las Cases' account it would appear that he repaired to Paris to ask for active employment. It was during his short residence at Marseille and in the neighbourhood, that he wrote a political pamphlet, called 'Le Souper de Beaucaire,' a supposed conversation between men of different parties: a Marseillaise, a man of Nîmes, a military man, and a manufacturer of Montpellier. Bonaparte speaks his own sentiments as the military man, and recommends union and obedience to the Convention, against which the Marseillaise were then in a state of revolt. This curious pamphlet became very rare afterwards. Napoleon was said to have suppressed it. Bourienne prints a copy of it from a manuscript given to him by Bonaparte in 1795. His language was then strongly republican.

Bonaparte was at Paris in September 1793. Being known as a good artillery officer, he was sent to join the besieging army before Toulon, with the rank of lieutenant-colonel of artillery, and with a letter for Cartaux, the republican general, a vain, vulgar, and extremely ignorant man. Napoleon himself has given, in Las Cases' 'Journal,' a most amusing account of his first interview with Cartaux, of the wretched state in which he found the artillery, of the total want of common sense in the dispositions that had been made for the attack, of his own remonstrances, of his difficulty in making Cartaux understand the simplest notions concerning a battery, &c. At last, luckily for him, Gasparin, a commissioner from the Convention, arrived at the camp. He had seen a little service, and understood Bonaparte's plain statements. A council of war was assembled, and although the orders of the Convention were to attack Toulon and carry the town, Napoleon succeeded in persuading them to attack first the outer works that commanded the harbour, the taking of which would insure the surrender of the place. It was decided that Bonaparte's plan should be adopted, even at the serious risk of incurring the displeasure of the Convention. Soon after, Cartaux was recalled, and another mock general, a physician, was sent in his place; but he was soon frightened away by the whistling of the shots. Dugommier, a brave veteran, then came to command the besieging army, and he and Bonaparte agreed perfectly. Napoleon constructed his batteries with great skill, and having opened his fire with effect, the works which commanded the harbour were carried by the French after a sharp resistance from the English, in which the British commander, General O'Hara, was taken prisoner, and Bonaparte received a bayonet wound. Upon this the evacuation of the place was resolved upon by the allies, as Bonaparte had foreseen. A scene of confusion, destruction, and conflagration took place which it is not within our province to dwell upon: the English, Spanish, and Neapolitan fleets sailed out of the harbour, carrying along with them about 14,000 of the inhabitants, whose only safety was in flight. The deputies of the Convention, Barras, Fréron, Fouché, and the younger Robespierre, entered Toulon, and exercised their vengeance upon the few that remained, 400 of whom were assembled in the square and exterminated by grape-shot. Bonaparte says that neither he nor the regular troops had anything to do with this butchery, which was executed by what was called 'the revolutionary army,' a set of wretches, the sans-culottes of Paris and other towns, who followed the army as volunteers.

In consequence of his services at the taking of Toulon, Bonaparte was recommended by General Dugommier for promotion, and was accordingly raised to the rank of brigadier-general of artillery in February 1794, with the chief command of that department of the army in the south. In this capacity he inspected the coasts, ordered the weak points to be fortified, strengthened the fortifications already existing, and displayed his abilities in these matters. He then joined the army under General Dumorbion, which was stationed at the foot of the Maritime Alps, and with which he made the campaign of 1794 against the Piedmontese troops. In that campaign the French, disregarding the neutrality of Genoa, and advancing by Ventimiglia and San Remo, turned the Piedmontese position at Saorgio, obtained possession of the Col-de-Tende, and penetrated into the valleys on the Piedmontese side of the Alps. A battle was fought at Cairo, in the valley of the Bormida, 21st of September, in which the French had the advantage; but the rainy season coming on, terminated the campaign, in which Bonaparte had taken an important part, together with Massena.

Previous however to the battle of Cairo, Bonaparte had run considerable risk from the factions that divided France. On the 13th of July 1794 the Deputies of the Convention who were superintending the operations of the army gave him a commission to proceed to Genoa, with secret instructions to examine the state of the fortifications as well as the nature of the country, and also to observe the conduct of the Genoese government towards the English and other belligerent powers. These instructions were dated Loano, and signed Ricord. Ricord and the younger Robespierre were then commissioners. Bonaparte went to Genoa and fulfilled his commission. Meantime the revolution of the 9th and 10th Thermidor (27th and 28th of July) took place, Robespierre fell, and his party were proscribed. Albitte, Saliceti, and Laporte, were the new commissioners appointed to the army of Italy. On Bonaparte's return from Genoa to head-quarters he was placed under arrest, his papers were seized, and an order was issued by the commissioners, stating that he had lost their confidence by his

suspicious conduct, and especially by his journey to Genoa; he was suspended from his functions of commander of the artillery, and ordered to proceed to Paris under an escort to appear before the Committee of Public Safety. This order was dated Barcelona, 6th of August, and signed by the three commissioners, and counter-signed by Dumorbion, general-in-chief. Bonaparte remained under arrest for a fortnight. He wrote a pithy remonstrance, which induced the commissioners to make a more precise investigation of the affair, and the result was a counter-order from them, dated Nice, 20th of August, in which they direct him to be "restored provisionally to liberty, and to remain at head-quarters until further instructions from the Committee of Public Safety." Bonaparte however seems to have had no further annoyance on the subject.

After the close of the campaign of 1794, Bonaparte repaired to Marseille, where his family then was. But we find him early in the following year at Paris unsuccessfully soliciting employment. He now took lodgings in the Rue du Mail, near the Place des Victoires, and led a private life. Bourrienne states that he had then some idea of going into the Turkish service, and gives a copy of a project which Bonaparte laid before the war-office, showing the advantages that would result to France by forming a closer connection with the Porte, and sending officers of artillery with a body of gunners to instruct the troops of the Sultan. His letters to his brother Joseph show him at this time to have been suffering greatly from ennui; but on the 10th of August he writes that he is appointed to succeed Carnot in the actual direction of military proceedings, and all traces of depression disappear at once. Meantime a new crisis arrived in the affairs of France. The Convention had framed a new constitution, establishing a council of elders, a council of juniors, and an executive directory of five members. This is known by the name of the Constitution of the year III., and was in fact the third constitution proclaimed since the beginning of the revolution. But the Convention, previously to its own dissolution, passed a resolution to the effect, that at least two-thirds of the members of the two legislative councils should be taken from the members of the actual Convention. This resolution was laid before the primary assemblies of the departments, and every kind of influence, legal and illegal, was used to insure its approbation. The department of Paris however refused, and the sections or districts of that city being assembled, demanded a strict scrutiny of the returns of the votes of the assemblies of the departments, and protested against the attempt of the Convention to perpetuate its own power. They declared they would no longer obey the orders of that body. It was said that the sections were urged or encouraged in their resistance by the royalists, who hoped to derive benefit from it. But it is also well known that the Convention, many of whose members were implicated in the bloodshed and atrocities of the reign of terror, was odious to the Parisians. On the other side the members of the Convention for this very reason were afraid of returning to the rank of private citizens. They determined therefore to risk everything in order to carry their object by force. They had at their disposal about 5000 regular troops in or near Paris, with a considerable quantity of artillery, and a body of volunteers from the suburbs. The command of these forces was given to Barras, a leading member of the Convention, who had mainly contributed to the fall of Robespierre. Barras, who had become acquainted with Bonaparte at the siege of Toulon, proposed to intrust him with the actual direction of the troops for the defence of the Convention. Bonaparte was also known to Carnot and Tallien, and other members of the Convention, as an able artillery officer. The choice being unanimously approved, Bonaparte quickly drew his line of defence round the Tuileries where the Convention was sitting, and along the adjoining quay on the north bank of the Seine. He depended mainly upon his cannon loaded with grape-shot, which he had placed at the head of the various avenues through which the national guards, the force of the citizens, must advance. The national guards had no cannon. They advanced on the morning of the 13th Vendémiaire (4th October 1795), nearly 20,000 in number, in several columns, along the quays and the street of St. Honoré. As soon as they were within musket-shot, they were ordered to disperse in the name of the Convention; they answered by discharging their firelocks, and their fire was returned by discharges of grape-shot and canister, which did great execution among the thick masses, cooped up in narrow streets. They however returned several times to the charge, and attempted but in vain to carry the guns; the fire of the cannon swept away the foremost, and threw the rest into disorder. Foiled at all points, after two hours' fighting, the national guards withdrew in the evening to their respective districts, where they made a stand in some churches and other buildings; but being followed by the troops of the Convention, their disunited resistance was of no avail; they were obliged to surrender, and were disarmed in the night. By the next morning all Paris was subdued. The Convention and its troops did not use their victory with cruelty: except those who were killed in the fight, few of the citizens were put to death, and only two of the leaders were publicly executed, others being sentenced to transportation. General Berruyer, Verdier, and others, served with Bonaparte on the occasion, but to Bonaparte chiefly the merit of the victory was justly attributed. He was appointed by a decree of the Convention second in command of the army of the interior, Barras retaining the nominal chief command himself: and

soon after the new constitution coming into operation, Barras being appointed one of the directors, resigned his military command, and Bonaparte became general of the interior.

About this time Bonaparte became acquainted with Josephine Beauharnois, a native of Martinique, and the widow of the Viscount Alexandre de Beauharnois. This lady had suffered imprisonment, but was liberated at the fall of Robespierre. The Director Barras, an old acquaintance of her husband, frequented her society, and she was also intimate with Madame Tallien, and other persons of note and influence at that time. She was amiable, elegant, and accomplished. Bonaparte saw her often, and became attached to her. She was several years older than he was. He was now rapidly rising in his fortunes, and his marriage with a lady of rank and fashion (for rank, although nominally proscribed, began again to exercise a sort of influence in society), who was upon terms of intimacy with the political leaders of that period, could not but prove advantageous to him. Such was the advice given to him by his friends, and particularly, it is reported, by Talleyrand. Barras, having heard of the projected marriage, approved of it also. Meantime Bonaparte had been applying to Carnot, the then minister at war, for active employment. The directors had at that time turned their attention towards Italy, where the French army, under General Scherer, was making no great progress. After gaining a victory over the Austrians at Loano, in November 1795, the French were still cooped up in the western Riviera of Genoa, between the mountains and the sea, without being able to penetrate into Piedmont; and this was the fourth year of that war carried on at the foot or in the defiles of the Alps and the Liguarian Apennines. Barras and Carnot agreed to give Bonaparte the command of the army of Italy, and the other directors approved of it. This appointment was signed the 23rd February 1796; on the 9th of March following he married Josephine, and a few days after parted from his bride to assume the command of the army of Italy. The stories that have been propagated about his marriage being made the condition of his appointment, and all the innuendos built upon that assumption, appear to have no foundation. He was appointed to the army of Italy because he was thought capable of succeeding, because he was already acquainted with the ground, perhaps also it was thought that his Italian origin might afford him facilities with the people of that country; and lastly, because the directors were not sorry to have a general at the head of one of their armies who was a man of their own choice, and seemingly dependent upon their favour, one whose growing reputation might serve as a counterpoise to the widely-extended popularity of Moreau, Pichegru, Hoche, and the other generals of the first years of the Republic.

The army at Bonaparte's disposal consisted of about 55,000 men, of whom only two-thirds were fit for the field. It was in a wretched state as to clothing, and ill supplied with provisions; the pay of the soldiers was in arrears, and the army was almost without horses. The discipline also was very relaxed. The Piedmontese and Austrian combined army was commanded by Beaulieu, a gallant veteran, past seventy years of age. It was posted along the ridge of the Apennines, at the foot of which the French were advancing. Bonaparte, in his despatches to the Directory, stated the allied army at 75,000 men, and his own effective troops at 35,000. On the 27th of March he arrived at Nice, and immediately moving his head-quarters to Albenga, pushed his advanced guard as far as Voltri, near Genoa. Beaulieu, with the Austrians' left, attacked Voltri and drove the French back; he at the same time ordered D'Argenteau, who commanded his centre, to descend by Montenotte upon Savona, and thus take the French in flank. On this road the French colonel, Rampon, was posted with 1500 men on the heights of Monteleone. He was repeatedly attacked on the 10th of April by D'Argenteau, but stood firm, and all the assaults of the Austrians could not dislodge him from the redoubt. This gave time to Bonaparte to collect his forces, and to march round in the night by Altare to the rear of D'Argenteau, whom he attacked on every side on the following day, and obliged to make a disorderly retreat beyond Montenotte, after losing the best part of his division, before Beaulieu on the left, or Colli, who commanded the Piedmontese at Ceva on the right, could come to his support. Bonaparte had now pushed into the valley of the Bormida, between the two wings of the allied army. Beaulieu and Colli hastened to repair this disaster, and re-establish their communications by Millesimo and Dego. On the 13th of April, Bonaparte sent Augereau to attack Millesimo, which he carried; but the Austrian general, Provera, with 2000 men, threw himself into the old castle of Cosarria, on the summit of a hill, where he withstood all the assaults of the French for that day. Two French general officers were killed in leading the attack, and another, Joubert, was severely wounded. On the 14th the whole of the two armies were engaged. Colli, after an unsuccessful endeavour to relieve Provera, was driven back towards Ceva; while Massena attacked Beaulieu at Dego, and forced him to retire towards Acqui. Provera, without provisions or water, was obliged to surrender. The Piedmontese were now completely separated from the Austrians, which was the great object of Bonaparte's movements. The French remained for the night at Magliani, near Dego. All at once, early in the morning of the 15th, an Austrian division 5000 strong, under General Wukassowich, coming from Voltri by Sassello, and expecting to find their countrymen at Dego, were astonished to find the French there, who were

equally surprised at seeing the Austrians, whom they had driven far away in their front, re-appear in their rear. Wukassowich did not hesitate; he charged into the village of Magliani and took it. Massena hurried to the spot to drive away the Austrians; Laharpe came also with reinforcements, but they could not succeed, until Bonaparte himself came and led a fresh charge, and at last obliged Wukassowich to retire. This was called the battle of Deگو, but more properly of Magliani, the last of a series of combats which opened to Bonaparte the road into the plains of North Italy.

Beaulieu retired to the Po with the intention of defending the Milanese territory, leaving Colli and the Piedmontese to their fate. Bonaparte turned against Colli, drove him from Ceva, and afterwards from Mondovi, and beyond Cherasco. Colli withdrew to Carignano, near Turin. The provinces of Piedmont, south of the Po, were now open to the French. The king, Victor Amadeus III., became alarmed, and asked for a truce, which Bonaparte granted on condition that the fortresses of Cuneo and Tortona should be placed in his hands. A peace was afterwards made between the king and the Directory, by which the other Piedmontese fortresses and all the passes of the Alps were given up to the French, and Piedmont in fact was surrendered at discretion. This defection of the king of Sardinia ensured the success of the French army.

Being now safe with regard to Piedmont, Bonaparte advanced to encounter Beaulieu, who had posted himself on the left bank of the Po, opposite to Valenza, his troops extending eastward as far as Pavia. Bonaparte made a feint of crossing the river at Valenza, while he dispatched a body of cavalry along the right bank into the state of Parma, where they met with no enemy, seized some boats near Piacenza, crossed over to the Milanese side, and dispersed some Austrian picquets who were posted there. Bonaparte, quickly following with a chosen body of infantry, crossed the river nearly thirty miles below Pavia. Beaulieu was now obliged to fall back upon the Adda after a sharp engagement at Fombio, on the road from Piacenza to Milan. Milan was evacuated by the Austrians with the exception of the castle. Bonaparte resolved to dislodge Beaulieu from his new position, and accordingly he attacked the bridge of Lodi, on the Adda, which the Austrians defended with a numerous artillery. He carried it by the daring bravery of his grenadiers and the bad dispositions of the Austrian commander, who had not placed his infantry near enough to support his guns. Beaulieu attempted to defend the line of the Mincio, but he had only time to throw a garrison into Mantua, and then withdraw behind the Adige into the Tyrol. Bonaparte took possession of Milan and of all Lombardy, with the exception of Mantua, which he blockaded. Thus ended the first Italian campaign of 1796.

At the first entrance of the French the people of Lombardy showed a quiet, passive spirit. There was no enthusiasm among them either for or against the invaders. The Milanese looked upon the French invasion rather with wonder than either satisfaction or hostility. Ideas of a republic existed only in a few speculative heads; but there were many who sided with the French, in order to share their superiority and advantages as conquerors. The people of the towns behaved hospitably to the French troops, who on their side maintained a stricter discipline than they had done in passing through Piedmont. But the army was to be supported, equipped, and paid by the conquered countries: such was the system of the Directory and of Bonaparte. The Directory, besides, wished to receive a share of the golden harvest to recruit its own finances, and its orders were to draw money from all the Italian states. Bonaparte accordingly put upon Lombardy a contribution of twenty millions of francs, which fell chiefly on the rich proprietors and the ecclesiastical bodies. Meantime he authorised the commissaries to seize provisions, stores, horses, and other things required, giving cheques to be paid out of the contributions. This was done in the towns with a certain regularity, but in the country places, away from the eyes of the general, the commissaries and soldiers often seized whatever they liked without any acknowledgment. The owners who remonstrated were insulted or ill-used; and many of the Italians calling themselves republicans assisted the French in the work of plunder, of which they took their share. All property belonging, or supposed to belong, to the archduke and the late government, was sequestered. But an act which exasperated the Milanese was the violation of the Monte di Piet  of Milan, a place of deposit for plate, jewels, &c., which were either left for security, or as pledges for money lent upon them. The Monte was broken into by orders from Bonaparte and Saliceti, who accompanied the army as commissioner of the Directory. They seized upon this deposit of private property, took away the most valuable objects, and sent them to Genoa to be at the disposal of the Directory. Many of the smaller articles belonged to poor people; many were placed there by the parents of young girls as a dowry when they came to be married. Although these smaller objects were not intended by Bonaparte to be detained, yet in the disorder of the seizure many of them disappeared, and a report spread through Milan that all had been seized. The same thing had been practiced at Piacenza when Bonaparte and Saliceti passed through it; and afterwards the plunder, either partial or entire, of the Monte di Piet , became a common practice of the French army in all the towns they entered.

These excesses led to insurrections in different parts of the country, in which French soldiers were killed by the peasantry. The inhabit-

ants of Binasco, a large village between Milan and Pavia, rose and killed a number of the French and their Italian partisans. The country people ran towards Pavia, and were joined by the lower classes of that town, who had been irritated at the hoisting of a tree of liberty in one of their squares, where an equestrian statue of an emperor had been thrown down by the republicans. On the 23rd of May Pavia was in open insurrection. The French soldiers took refuge in the castle; those scattered about the town were seized and ill-treated; some were killed, but most had their lives saved by the interference of the municipal magistrates and other respectable people. General Haquin, who happened to pass through on his way to Milan, was attacked by the frantic populace and wounded, but the magistrates, at their own risk, saved his life. In all this tumult the country people were the chief actors, by the acknowledgment of Haquin himself. Bonaparte, alarmed by this movement in his rear, and at the possibility of its spreading, determined to make an example, and "strike terror into the people," a sentence which was afterwards frequently carried into effect in the progress of his arms. A strong body of French troops marched on Binasco, killed or dispersed the inhabitants, burned the place, and then marched against Pavia, which being a walled town was capable of making some defence. Bonaparte sent the archbishop of Milan, who, from the balcony of the town-house, addressed the multitude, and exhorted them to lay down their arms and quietly to disperse, explaining to them the futility of their attempts at resistance. The ignorant and deluded people would not listen to his advice; the French soon forced one of the gates, and the cavalry entering the town, cut down all they met in the streets. The country people ran away by the other gates, and left the unfortunate city to the conqueror. Bonaparte then deliberately ordered Pavia to be given up to plunder for twenty-four hours, as though Pavia had been a fortified town taken by storm, while it was well known that the great majority of the inhabitants had taken no part in the insurrection, and had made no resistance to the French. This order was publicly signified to the inhabitants and the troops, and during the rest of that day, 25th of May, and the whole of that night, the soldiers rioted in plunder, debauchery, and every sort of violence within the houses of the unfortunate Pavese. Next morning (the 26th) at twelve o'clock the pillage ceased, but Pavia for a long time felt the effects of this cruel treatment. The municipal magistrates were sent for a time as hostages to France. Four of the leaders of the insurrection were publicly executed, and about one hundred had been killed on the first irruption of the French into the city. The university and the houses of some of the professors, Spallanzani's in particular, were exempted from pillage.

Bonaparte imposed on the Duke of Parma, who had not yet acknowledged the French Republic, a sort of peace, on condition of his paying to France a million and a half of francs, besides giving provisions and clothes for the army, and twenty of his best paintings to be sent to Paris. The Duke of Modena, alarmed for his own safety, fled to Venice with the greater part of his treasures, leaving a regency at Modena, who sent to Bonaparte to sue for peace. Modena had committed no hostilities against France, but the duke was allied to the house of Austria by the marriage of his daughter with one of the archdukes: he was also considered as a feudatory of the Emperor of Germany. He was required to pay six millions of francs in cash, besides two millions more in provisions, cattle, horses, carts, &c., and fifteen of his choice paintings; but as he was not quick enough in paying the whole of the money his duchy was taken from him a few months after. The Directory wanted cash, and Bonaparte says that he sent during his first Italian campaigns fifty millions of francs from Italy to Paris.

The Grand Duke of Tuscany, although brother to the Emperor of Austria, was an independent sovereign; he had long acknowledged the French Republic, and kept an ambassador at Paris; but the Directory ordered Bonaparte to seize Leghorn, and confiscate the property of the English, Austrians, Portuguese, and other enemies of the republic. Bonaparte executed the order, took Leghorn without any opposition, put a garrison in it, seized the English, Portuguese, and other goods in the warehouses, which were sold by auction, and insisted upon the native merchants delivering up all the property in their hands belonging to the enemies of the French republic. The Leghornese merchants, to avoid this odious act, agreed to pay five millions of francs, as a ransom for the whole. The pope's turn came next. That sovereign was really in a state of hostility towards the French republic, which he had never acknowledged, in consequence of the abolition of the Catholic church in France. On the 18th of June the French entered Bologna, whence Bonaparte ordered away the papal authorities, and established a municipal government. He did the same at Ferrara; and at the same time laid heavy contributions on both those provinces. The Monte di Piet  of Bologna shared the same fate as that of Milan, only the deposits or pledges not exceeding 200 livres each (8*l.* sterling), were ordered to be returned to the owners. The people of Lugo, a town between Imola and Ravenna, rose against the invaders. Augereau was sent against Lugo; after three hours' fight, in which 1000 of the natives and 200 French soldiers fell, Lugo was taken, given up to plunder, and partly burnt; the women and children were spared. Proclamations were then issued that every town or village that took up arms against the French should be burnt, and

that every individual not a regular soldier taken with arms in his hands should be put to death.

The court of Rome was now in great alarm, and Pius VI. sent envoys to Bonaparte to sue for terms. An armistice was signed on the 23rd of June, preparatory to a definite treaty of peace between the pope and the Directory. The conditions of the armistice were, that the pope should give up the provinces of Ferrara and Bologna, and the citadel of Ancona, should close his ports against the enemies of France, should pay fifteen millions of livres in gold or silver, and six millions in goods, provisions, horses, cattle, &c., besides surrendering a certain number of paintings, statues, vases, and 500 manuscripts, at the choice of the commissaries sent by the Directory. This new species of spoliation, unprecedented in modern history, was brought into a regular system, and carried on in all countries conquered by the French armies until the fall of Napoleon. Some of the scientific and learned men of France, among whom were Monge and Berthollet, went in succession to Parma, Milan, Bologna, Rome, and afterwards to Venice and Naples, to take an inventory of the works of art, from among which they chose the best, and sent them to Paris.

While these things were going on south of the Po, the court of Vienna was preparing a fresh army for the recovery of Lombardy. Marshal Wurmser, a veteran officer of considerable reputation, was detached with 30,000 men from the Austrian army of the Rhine, and marched into the Tyrol, where he collected the remains of Beaulieu's troops and the Tyrolean levies, forming altogether an army of between 50,000 and 60,000 men. Bonaparte's army was not quite 50,000, of which part was stationed round Mantua to blockade that fortress, which was garrisoned by 8000 Austrians. Towards the end of July, Wurmser, with the main body of his troops, advanced from Trento by the eastern shore of the Lake of Garda, towards Verona, while another corps under Quosnadovich marched by the western shore to Salò and Brescia, from which places they drove the French away. Bonaparte, after some hesitation, hastily raised the siege of Mantua, leaving his battering train, and collected the best part of his forces to meet Quosnadovich as the weaker of the two generals. He attacked him at Lonato, drove him back into the mountains, and then turned quickly to the right to face Wurmser, who having passed Verona, had entered Mantua, destroyed the French entrenchments, and was now advancing by Castiglione, from whence he had driven away the French under General Valette. This was a critical moment in Bonaparte's career, and it is said he was in doubt whether to fall back on the Po, but was dissuaded by Augereau. On the 3rd of August the French retook Castiglione after an obstinate combat. Wurmser however took up a position near the town, where he was attacked again on the 5th, and completely defeated, with the loss of his cannon and several thousand men. Wurmser withdrew beyond the Mincio, and afterwards up the Adige into the Tyrol, followed by the French, who attacked and defeated an Austrian division at Roveredo on the 4th of September, and entered the city of Trento. Wurmser then suddenly crossed the mountains that divide the valley of the Adige from that of the Brenta, and entered Bassano, where he was joined by some reinforcements from Carinthia, intending to march down again towards Verona and Mantua. But Bonaparte followed him quickly by the same road, and attacked and routed him at Bassano. Wurmser had now hardly 16,000 men left, and his artillery being lost, and his retreat cut off, he took the bold resolution to cut his way to Mantua, and shut himself up in that fortress. With a rapidity of movements then unusual in an Austrian army, he avoided the French divisions moving against him from various quarters, surprised the bridge of Legnago, passed the Adige, marched day and night followed by Bonaparte, beat a French division at Corea, cut down several other bodies who attempted to oppose him, and at last reached Mantua on the 14th of September. Thus, in the course of six weeks, a second Austrian army was destroyed in detail. The rapidity of movements of the French divisions, and the intricacy of their manœuvres, can only be appreciated by an attentive examination of the map of the country.

A third general and a third army were sent by Austria into Italy in the autumn of the same year. Marshal Alvinci, an officer of some reputation, advanced from Carinthia by way of Belluno with 30,000 men, while General Davidowich with 20,000 descended from the Tyrol by the valley of the Adige. They were to meet between Peschiera and Verona, and proceed to relieve Wurmser at Mantua. Bonaparte, who was determined to attack Alvinci before he could form his junction, gave him battle at Le Nove, near Bassano, 6th of November; but in spite of all the efforts of Massena and Augereau he could not break the Austrian line, and next day he retreated by Vicenza to Verona. On the same day Vaubois, whom Bonaparte had opposed to Davidowich, was driven away from Trento and Roveredo with great loss, and obliged to fall back to Rivoli and La Corona. Had Davidowich followed up his success he might have pushed on to the plains on the right bank of the Adige near Verona, and have placed Bonaparte in a very critical position, with Alvinci in front, Davidowich on his left flank, and Mantua in his rear. Instead of this, Davidowich stayed ten days at Roveredo. Alvinci meantime had advanced by Vicenza and Villanova to the heights of Caldiero facing Verona, where he waited for Davidowich's appearance. Bonaparte attempted on the 12th of November to dislodge Alvinci from Caldiero, but after considerable loss he was obliged to

withdraw his troops again into Verona. He wrote next day a desponding letter to Paris, in which he recapitulates his losses, his best officers killed or wounded, his soldiers exhausted by fatigue, and himself in danger of being surrounded. He however determined to make a last effort to dislodge Alvinci by turning his position. With two divisions under Massena and Augereau he marched quietly out of Verona in the night of the 14th, followed the right bank of the Adige, crossed that river at Ronco early next morning, and moved quickly by a cross road leading through a marshy country towards Villanova in the rear of Alvinci, where the Austrian baggage, stores, &c., were stationed. The Alpone, a mountain stream, ran between the French and Villanova. The French attempted to pass it by the bridge of Aroole, but found it defended; and this led to the celebrated battle of that name, which lasted three days, and which was unquestionably the hardest fought in all those Italian campaigns. On the 17th Bonaparte succeeded in turning the position of Aroole, when Alvinci thought it prudent to retire upon Vicenza and Bassano, where the Austrians took up their winter quarters. Bonaparte wrote to Carnot after the action of the third day:—"Never was a field of battle so obstinately contested; our enemies were numerous and determined. I have hardly any general officers left." They were almost all killed, wounded, or prisoners.

On the same day that Bonaparte obliged Alvinci to retire from the Adige, Davidowich, rousing himself from his inconceivable inaction, pushed down by Ala on the Adige, drove Vaubois before him, and entered the plains between Peschiera and Verona. But it was now too late: Bonaparte turned against him, and obliged him quickly to retrace his steps to Ala and Roveredo. Thus ended the third campaign of the year 1796.

Bonaparte had now some leisure to turn his attention to the internal affairs of the conquered countries. The Milanese in general remained passive, but the people of Modena and Bologna seemed anxious to constitute themselves into an independent state. Bonaparte himself had not directly encouraged such manifestations, but his subalterns had; and indeed the revolt of Reggio, which was the first Italian city that proclaimed its independence, was begun by a party of Corsican pontoniers, who were passing through on their way to the army. (Count Paradisi, 'Lettera a Carlo Botta.') Bonaparte allowed Modena, Reggio, Bologna, and Ferrara to form themselves into a republic, which was called Cispadana. As for the Milanese, the Directory wrote that it was not yet certain whether they should not be obliged to restore that country to the emperor at the peace. Bonaparte has clearly stated his policy at that time towards the North Italians in a letter to the Directory on the 28th of December 1796:—"There are in Lombardy (Milanese) three parties: 1st, that which is subservient to France and follows our directions; 2nd, that which aims at liberty and a national government, and that with some degree of impatience; 3rd, the party friendly to Austria and hostile to us. I support the first, restrain the second, and put down the third. As for the states south of the Po (Modena, Bologna, &c.), there are also three parties: 1st, the friends of the old governments; 2nd, the partisans of a free constitution, though somewhat aristocratical; 3rd, the partisans of pure democracy. I endeavour to put down the first; I support the second because it is the party of the great proprietors and of the clergy, who exercise the greatest influence over the masses of the people, whom it is our interest to win over to us; I restrain the third, which is composed chiefly of young men, of writers, and of people who, as in France and everywhere else, love liberty merely for the sake of revolution."

The pope found that he could not agree to a peace with the Directory, whose conditions were too hard, and consequently, after paying five millions of livres, he stopped all further remittances. Bonaparte, after disapproving in his despatches the abruptness of the Directory, and saying that it was impolitic to make too many enemies at once while Austria was still in the field, repaired to Bologna in January 1797 to threaten the Roman states, when he heard that Alvinci was preparing to move down again upon the Adige. The Austrian marshal had received reinforcements which raised his army again to 50,000 men. He marched them in several columns, threatening several points at once of the French line on the Adige, and Bonaparte for awhile was perplexed as to where the principal attack would be made. He learnt however through a spy that the main body of Alvinci was moving down from the Tyrol along the right bank of the Adige upon Rivoli, where Joubert was posted. On the 13th Bonaparte hurried from Verona with Massena's division to Rivoli, and on the 14th the battle of Rivoli took place. Alvinci, calculating upon having before him Joubert's corps only, had extended his line with the view of surrounding him. Twice was Rivoli carried by the Austrians, and twice retaken by the French. Massena, and afterwards Rey, with his division, coming to Joubert's assistance, carried the day. Alvinci's scattered divisions were routed in detail with immense loss. Another Austrian division under General Provera had meantime forced the passage of the Adige near Legnago, and arrived outside of Mantua, when Provera attacked the entrenchments of the besiegers, while Wurmser made a sortie with part of the garrison. Bonaparte hurried with Massena's division from Rivoli, and arrived just in time to prevent the junction of Provera and Wurmser. Provera, attacked on all sides, was obliged to surrender with his division of 5000 men, and Wurmser was driven back into the fortress. Alvinci, with the remainder of his army, was at the same time driven back to

Belluno at the foot of the Noric Alps. Soon after, Wurmser being reduced to extremities for want of provisions, the garrison having exhausted their last supply of horse-flesh, and being much reduced by disease, offered to capitulate. Bonaparte granted him honourable conditions, and behaved to the old marshal with the considerate regard due to his age and his bravery.

During these hard-fought campaigns the condition of the unfortunate inhabitants of North Italy, and especially of the Venetian provinces, where the seat of war lay, was miserable in the extreme: both armies treated them as enemies. The Austrian soldiers, especially in their hurried retreats, when discipline became relaxed, plundered and killed those who resisted. The French plundered, violated the women, and committed murder too in the villages and scattered habitations; the towns were laid under a more regular system of plunder by the French commissaries, by requisitions of provisions, clothes, horses and carts, and forced contributions of money. At the same time the greater part of these enormous exactions contributed little to the comforts of the soldiers, but went to enrich commissaries, purveyors, contractors, and all the predatory crew that follows an invading army. Bonaparte, although he resorted to the system of forced contributions, was indignant at the prodigal waste of the resources thus extorted from the natives, while his soldiers were in a state of utter destitution. "Four millions of English goods," he wrote to the Directory in October and November 1796 from Milan, "have been seized at Leghorn, the Duke of Modena has paid two millions more, Ferrara and Bologna have made large payments, and yet the soldiers are without shoes, in want of clothes, the chests without money, the sick in the hospitals sleeping on the ground. . . . The town of Cremona has given 50,000 ells of linen cloth for the hospitals, and the commissaries, agents, &c., have sold it: they sell everything. One has sold even a chest of bark sent us from Spain; others have sold the mattresses furnished for the hospitals. I am continually arresting some of them and sending them before the military courts, but they bribe the judges; it is a complete fair: everything is sold. An employé, charged with having levied for his own profit a contribution of 18,000 francs on the town of Salò in the Venetian states, has been condemned only to two months' imprisonment;" and he goes on naming the different commissaries, contractors, &c., concluding that, with very few exceptions, "they are all thieves." He recommends the Directory to dismiss them and replace them by more honest men, or at least more discreet ones. "Had I a month's time to attend to these matters, there is hardly one of these fellows but I could have shot; but I am obliged to set off to-morrow for the army, which is a great matter of rejoicing for the thieves, whom I have just had time to notice by casting my eyes on the accounts." The system of plunder however went on during the whole of these and the following campaigns until Bonaparte became First Consul, when he found means to repress in some degree the odious abuse; still the commissariat continued, even under the empire, to be the worst-administered department of the French armies.

Bonaparte being now secure from the Austrians in the north turned against the pope, who had refused the heavy terms imposed upon him by the Directory. The papal troops, to the number of about 8000, were posted along the river Senio between Imola and Faenza, but after a short resistance they gave way before the French, who immediately occupied Ancona and the Marches. Bonaparte advanced to Tolentino, where he received deputies from Pius VI., who sued for peace. The conditions dictated were fifteen millions of livres, part in cash, part in diamonds, within one month, and as many again within two months, besides horses, cattle, &c.; the possession of the town of Ancona till the general peace; and an additional number of paintings, statues, and manuscripts. On these terms the pope was allowed to remain at Rome a little longer.

Austria had meantime assembled a new army on the frontiers of Italy, and the command was given to the Archduke Charles, who had acquired a military reputation in the campaigns of the Rhine. But this fourth Austrian army no longer consisted of veteran regiments like those that had fought under Beaulieu, Wurmser, and Alvinzi; it was made up chiefly of recruits joined with the remnants of those troops that had survived the disasters of the former campaigns. Bonaparte, on the contrary, had an army now superior in numbers to that of the Austrians, flushed with success, and reinforced by a corps of 20,000 men from the Rhine under the command of General Bernadotte.

Bonaparte attacked the archduke on the river Tagliamento, the pass of which he forced; he then pushed on Massena, who forced the pass of La Ponteba in the Noric Alps, which was badly defended by the Austrian General Ocksay. The archduke made a stout resistance at Tarvis, where he fought in person; but was at last obliged to retire, which he did slowly and in an orderly manner, being now intent only on gaining time to receive reinforcements and to defend the road to Vienna. Bonaparte's object was to advance rapidly upon the capital of Austria and to frighten the emperor into a peace. He was not himself very secure concerning his rear, as he could not trust in the neutrality of Venice which he had himself openly violated. He was also informed that an Austrian corps in the Tyrol under General Laudon, after driving back the French opposed to it, had advanced again by the valley of the Adige towards Lombardy. Had this movement been supported by a rising in the Venetian territory,

Bonaparte's communications with Italy would have been cut off. He therefore, dissembling his anxiety, wrote to the archduke from Klagenfurth a flattering letter, in which, after calling him the Saviour of Germany, he appealed to his feelings in favour of humanity at large. To this note the archduke returned a civil answer, saying he had no commission for treating of peace, but that he had written to Vienna to inform the emperor of his (Bonaparte's) overtures. Meantime Bonaparte continued to advance towards Vienna and the archduke to retire before him, without any regular engagement between them. It would appear that the archduke's advice was to draw the enemy farther and farther into the interior of the hereditary states, and then make a bold stand under the walls of Vienna, while fresh troops would have time to come from Hungary and from the Rhine, and the whole population would rise in the rear of the French army and place Bonaparte in a desperate situation. But there was a party at the court of Vienna anxious for peace. Bonaparte had now arrived at Judenburg in Upper Styria, about eight days' march from Vienna. The citizens of that capital, who had not seen an enemy under their walls for more than a century, were greatly alarmed. The cabinet of Vienna resolved for peace, and Generals Bellegarde and Meerfeldt were sent to Bonaparte's head-quarters to arrange the preliminaries. After a suspension of arms was agreed upon on the 7th April 1797, the negotiations began at the village of Leoben, and the preliminaries of the peace were signed by Bonaparte on the 18th. Of the conditions of this convention some articles only were made known at the time, such as the cession by the emperor of the Austrian Netherlands and of Lombardy. The secret articles were that Austria should have a compensation for the above losses out of the territory of neutral Venice. This is a transaction which has been justly stigmatised as disgraceful to all parties concerned in it, in spite of the palliation attempted by Bonaparte's advocates, who pretend that the Venetian senate had first violated their neutrality, and that they had organised an insurrection in the rear of the French army while Bonaparte was engaged with the Archduke Charles in Carinthia. A careful attention to dates is sufficient to refute every attempt to palliate the dishonesty of the French Directory and of Bonaparte in their conduct towards Venice. In 1796 Bonaparte had seized upon the castles of Bergamo, Brescia, Verona, and other fortified places of the Venetian state, he made the country support his army, and meantime he favoured the disaffected against the senate, who at last, assisted by the Lombards and Poles in his army, revolted at Bergamo and Brescia and drove away the Venetian authorities. When the senate armed to put down the insurrection, the French officers stationed on the Venetian territory obstructed its measures, and accused it of arming against the French. They dispersed by force the militia who assembled in obedience to the senate. At last the conduct of the French having driven the people of Verona to desperation, a dreadful insurrection broke out in April 1797, which ended by Verona being plundered by the French. Bonaparte now insisted upon a total change in the Venetian government, and French troops being surreptitiously introduced into Venice, the Doge and all authorities resigned.

A provisional government was then formed, but meantime Bonaparte bartered away Venice to Austria, and thus settled the account with both aristocrats and democrats. By the definitive treaty of peace signed at Campoformio near Udine on the 17th October 1797, the emperor ceded to France the Netherlands and the left bank of the Rhine with the city of Mainz; he acknowledged the independence of the Milanese and Mantuan states under the name of the Cisalpine republic; and he consented that the French republic should have the Ionian Islands and the Venetian possessions in Albania. The French republic on its part consented (such was the word) that the emperor should have Venice and its territory as far as the Adige, with Istria and Dalmatia. The provinces between the Adige and the Adda were to be incorporated with the Cisalpine republic. The emperor was also to have an increase of territory at the expense of the Elector of Bavaria, and the Duke of Modena was to have the Brigau.

All this time the democrats of Venice were still thinking of a republic and independence: they had planted, with great solemnity, the tree of liberty in the square of St. Mark, and the French garrison graced the show. At last the time approached when the French were to evacuate Venice. Bonaparte wrote to Villetard, the French secretary of legation, a young enthusiastic republican, who had been a main instrument of the Venetian revolution, that all the Venetian democrats who chose to emigrate would find a refuge at Milan, and that the naval and military stores and other objects belonging to the late Venetian government might be sold to make a fund for their support. Villetard communicated this last proposal to the municipal council, but it was at once rejected; "They had not accepted," they said, "a brief authority for the sake of concurring in the spoliation of their country. They had been too confiding, it was true, but they would not prove themselves guilty also;" and they gave in their resignation. Villetard, sincere in his principles, wrote a strong letter to Bonaparte, in which he made an affecting picture of the despair of these men, who had trusted in him and now found themselves cruelly deceived. This drew from Bonaparte an answer which has been often quoted for its unfeeling sneering tone. Serrurier was ordered by Bonaparte to complete the sacrifice of Venice. Having emptied the arsenal, and the stores of biscuit and salt, having sent to sea the ships

of war, sunk those that were not fit for sea, and stripped the famous state barge called Bucintoro of all its ornaments and gold, he departed with the French garrison, and the next day the Austrians entered Venice. The Venetian senator Pesaro came as imperial commissioner to administer the oaths. The late Doge Manin while tendering his oath fell into a swoon, and died soon after. Thus ended the republic of Venice, after an existence of nearly fourteen centuries. With it the only naval power of Italy became extinct, and Italy lost the only colonies which she still possessed.

During the several months that the negotiations for the peace lasted, Bonaparte had time to effect other changes in Italy. He began with Genoa. That republic ever since the time of Andrea Doria had been governed by patricians, but the patrician order was not exclusive as at Venice, and new families were admitted into it from time to time. A club of democrats secretly encouraged by Saliceti, Faipoult, and other agents of the French Directory, conspired against the senate, and effected an insurrection. The lower classes of the people however rose in arms against the democrats, and routed them; several Frenchmen were also killed in the affray. Bonaparte immediately wrote threatening letters to demand satisfaction, the arrest of several patricians, the liberty of the prisoners, the disarming of the people, and a change in the constitution of the republic. All this was done; a sum of four millions of livres was paid by the principal nobles to the Directory, the French placed a garrison within Genoa, and a constitution modelled upon that then existing in France, with councils of elders and juniors, a Directory, &c., was put in operation. The people of the neighbouring valleys, who did not relish these novelties, revolted, but were put down by the French troops; and many of the prisoners were tried by court-martial and shot.

The king of Sardinia, by a treaty with the French Directory, remained for the present in possession of Piedmont. Insurrections broke out in several towns of Piedmont, which Bonaparte however openly discountenanced, professing, at the same time, a deep regard for the House of Savoy. His letters to the Marquis of St. Marsan, minister of the king, were made public, and the insurgents having thus lost all hope of support from him, were easily subdued by the king's troops, and many of them were executed. He however thought proper to consolidate the Cisalpine republic, and to give it a constitution after the model of France. The installation of the new authorities took place at Milan on the 9th of July with great solemnity. Bonaparte appointed the members of the legislative committees, of the Directory, the ministers, the magistrates, &c. His choice was generally good; it fell mostly upon men of steady character, attached to order, men of property, men of science, or men who had distinguished themselves in their respective professions. The republic consisted of the Milanese and Mantuan territories, of that part of the Venetian territory situated between the Adda and the Adige, of Modena, Massa, and Carrara, and of the papal provinces of Bologna, Ferrara, Ravenna, Faenza, and Rimini, as far as the Rubicon. Tuscany, Parma, Rome and Naples remained under their old princes; all however, with the exception of Naples, in complete subjection to France.

In all these important transactions, Bonaparte acted almost as if he were uncontrolled by any authority at home, and often at variance with the suggestions of the French Directory, though he afterwards obtained its sanction to all that he did. He was in fact the umpire of Italy. He at the same time supported the power of the Directory in France by offers of his services, and addresses from his army, and he sent Augereau to Paris, who sided with the Directory in the affair of the 18th Fructidor. Bonaparte however evinced on several occasions but an indifferent opinion of the Directory, calling it a government of lawyers and rhetoricians, unfit to rule over a great nation. He flatly refused, after his first Italian victories, to divide his command with Kellerman; he strongly censured the policy of the Directory with the Italian powers; he signed the preliminaries of Leoben, and withdrew his army from the hereditary states, without waiting for the Directory's ratification. He insisted upon concluding peace with the emperor, and threatened to give in his resignation if not allowed to do so; he made that peace on his own conditions, though some of those were contrary to the wishes expressed by the Directory, and in the end the Directory approved of all he had done.

After the treaty of Campoformio, Bonaparte was appointed minister plenipotentiary of the French republic at the congress of Rastadt for the settlement of the questions concerning the German empire. He now took leave of Italy and of his fine army, which had become enthusiastically attached to him. His personal conduct while in Italy had been marked by frugality, regularity, and temperance. There is no evidence of his having shown himself personally fond of money; he had exacted millions, but it was to satisfy the craving of the Directory, and partly to support his army and to reward his friends.

On his way to Rastadt, Bonaparte went through Switzerland, where he showed a haughty hostile bearing towards Bern, and the other aristocratic republics of that country. He did not stop long at Rastadt, but proceeded to Paris, where he arrived in December 1797. He was received with the greatest honour by the Directory: splendid public festivals were given to the conqueror of Italy, and writers, poets, and artists vied with each other in celebrating his triumphs. Great as his successes were, flattery contrived to outstrip truth. He

however appeared distant and reserved. He was appointed general-in-chief of the 'Army of England,' but after a rapid inspection of the French coasts and of the troops stationed near them he returned to Paris. The expedition of Egypt was then secretly contemplated by the Directory. A project concerning that country was found in the archives among the papers of the Duke de Choiseul, minister of Louis XV., and it was revived by the ministers of the Directory. The Directory on their part were not sorry to remove from France a man whose presence in Paris gave them uneasiness; and Bonaparte warmly approved of a plan which opened to his view the prospect of an independent command, while visions of an eastern empire floated before his mind. He had in his composition something of a vague kind of enthusiasm of the imagination for remote countries and high-sounding names. At the same time he saw there was nothing at present in France to satisfy his excited ambition, for he seems hardly to have thought as yet of the possibility of his attaining supreme power. He was still faithful to the republic, though he foresaw that its government must undergo further changes.

The expedition having been got ready, partly with the treasures that the French seized at Bern in their invasion of Switzerland in March 1798, in which Bonaparte took no active part, Bonaparte repaired to Toulon, whence he sailed on board the admiral's ship 'L'Orient' in the night of the 19th of May, while Nelson's blockading fleet had been forced by violent winds to remove from that coast. The destination of the French fleet was kept a profound secret: 30,000 men, chiefly from the army of Italy, composed the land force.

The fleet arrived before Malta on the 9th of June. The Order of St. John of Jerusalem, as it was called, had never acknowledged the French republic, and was therefore considered at war with it. The grand-master Hompesch, a weak old man, made no preparations against an attack; yet the fortifications of La Valette were such that they might have baffled the whole power of the French fleet and army, even supposing that Bonaparte could have spared time for the siege. But he was extremely anxious to pursue his way to Egypt, expecting every moment to be overtaken by Nelson and the English fleet, who having received information of his sailing from Toulon were eagerly looking out for him. Every moment was therefore of value to Bonaparte. With his usual boldness, he summoned the grand-master to surrender on the 11th, and the grand-master obeyed the summons. It is well known that there were traitors among the knights in high offices, who forced the grand-master to capitulate. As the French general and his staff passed through the triple line of fortifications, General Caffarelli observed to Bonaparte that "it was lucky there was some one within to open the massive gates to them, for had the place been altogether empty they would have found it rather difficult to get into it." After the usual spoliation of the churches, the alberghi, and other establishments of the order, the gold and silver of which were melted into bars and taken on board the French fleet, Bonaparte left a garrison at Malta under General Vaubois, and embarked on the 19th for Egypt. As the French fleet sailed by the island of Candia it passed near the English fleet, which having been at Alexandria, and hearing nothing of the French there, was sailing back towards Syracuse. Denon says the English were seen by some of the French ships on the 26th, but the French were not seen by Nelson's fleet, owing to the hazy weather. On the 29th of June Bonaparte came in sight of Alexandria, and landed a few miles from that city without any opposition. France was at peace with the Porte; its chargé d'affaires (Ruffin) was at Constantinople, and the Turkish ambassador (Ali-Effendi) was at Paris: the Turks of Egypt therefore did not expect the invasion. When they saw the French marching towards Alexandria the garrison shut the gates and prepared for defence. The town however was easily taken; when Bonaparte issued a proclamation to the inhabitants of Egypt, in which he told them that he came as a friend of the Sultan to deliver them from the oppression of the Mamelukes, and that he and his soldiers respected God, the Prophet, and the Koran. On the 7th of July the army moved on towards Cairo. They were much annoyed on the road by parties of Mamelukes and Arabs, who watched for any stragglers that fell out of the ranks, and immediately cut them down, without the French being able to check them, as they had no cavalry. At last, after a harassing march, the French on the 21st arrived in sight of the great pyramids, and saw the whole Mameluke force under Mourad and Ibrahim Beys encamped before them at Embabeh. The Mamelukes formed a splendid cavalry of about 5000 men, besides the Arab auxiliaries; but their infantry, composed chiefly of Fellahs, was contemptible. The Mamelukes had no idea of the resistance of which squares of disciplined infantry are capable. They charged furiously, and for a moment disordered one of the French squares, but succeeded no farther, having no guns to support them. The volleys of musketry and grape shot made fearful havoc among them; and after losing most of their men in desperate attempts to break the French ranks, the remnants of this brilliant cavalry retreated towards Upper Egypt; others crossed the Nile, and retreated towards Syria. This was called the battle of the Pyramids, in which victory was cheaply bought over a barbarian cavalry unacquainted with European tactics. Bonaparte two days after entered Cairo without resistance, and assembled a divan or council of the principal Turks and Arab sheiks, who were to have the civil administration of the country. He professed a determination

to administer equal justice and protection to all classes of people, even to the humblest Fellah—a thing unknown in that country for ages. He established an institute of sciences at Cairo; and he endeavoured to conciliate the good-will of the Ulemas and of the Imams, and to some extent he succeeded. It is not true however that he or any of his generals, except Menou, made profession of Islamism. The report originated in a desultory conversation he had with some of the sheiks, who hinted at the advantages that might result to him and his army from the adoption of the religion of the country. It was however a wild idea, unsuited both to him and the sort of men he commanded. It would have made him ridiculous in the eyes of his soldiers, and would not probably have conciliated the Moslem natives. While he was engaged in organising the internal affairs of Egypt, the destruction of his fleet by Nelson took place in the roads of Aboukir on the 1st and 2nd of August. He was now shut out from all communication with Europe. The sultan at the same time issued an indignant manifesto, dated 10th of September, declaring war against France for having invaded one of his provinces, and prepared to send an army for the recovery of Egypt. A popular insurrection broke out at Cairo on the 22nd of September, and the French found scattered in the streets were killed. Many, however, and especially the women and children, were saved in the houses of the better sort of inhabitants. Bonaparte, who was absent, returned quickly with troops; the insurgents were killed in the streets, and the survivors took refuge in the Great Mosque, the doors of which they barricaded. Bonaparte ordered them to be forced with cannon. A dreadful massacre ensued within the mosque, even after all resistance had been abandoned; 5000 Moslems were killed on that day. Bonaparte then issued a proclamation, in which, imitating the oriental style, he told the Egyptians that he was the man of fate who had been foretold in the Koran, and that any resistance to him was impious as well as unavailing, and that he could call them to account even for their most secret thoughts, as nothing was concealed from him.

In the month of December Bonaparte went to Suez, where he received deputations from several Arab tribes, as well as from the sheereef of Mecca, whom he had propitiated by giving protection to the great caravan of the pilgrims proceeding to that sanctuary. From Suez he crossed, at ebb tide, over the head of the gulf to the Arabian coast, where he received a deputation from the monks of Mount Sinai. On his return to Suez he was overtaken by the rising tide, and was in some danger of being drowned. This he told Las Cases at St. Helena.

Meantime the Turks were assembling forces in Syria, and Djezzar Pacha of Acre was appointed seraskier or commander. Bonaparte resolved on an expedition to Syria. In February, 1799, he crossed the desert with 10,000 men, took El Arish and Gaza, and on the 7th March he stormed Jaffa, which was bravely defended by several thousand Turks. A summons had been sent to them, but they cut off the head of the messenger. A great number of the garrison were put to the sword, and the town was given up to plunder, the horrors of which Bonaparte himself in his despatches to the Directory acknowledges to have been frightful. Fifteen hundred men of the garrison held out in the fort and other buildings, until at last they surrendered as prisoners. They were then mustered, and the natives of Egypt being separated from the Turks and Arnauts, the latter were put under a strong guard, but were supplied with provisions, &c. Two days after, on the 9th, this body of prisoners was marched out of Jaffa in the centre of a square battalion commanded by General Bon. They proceeded to the sand-hills south-east of Jaffa, and there being divided into small bodies, they were put to death in masses by volleys of musketry. Those who fell wounded were finished with the bayonet. The bodies were heaped up into the shape of a pyramid, and their bleached bones were still to be seen not many years since. Such was the massacre of Jaffa, which Napoleon at St. Helena sought to justify by saying that these men had formed part of the garrisons of El Arish and Gaza, upon the surrender of which they had been allowed to return home on condition of not serving against the French;—on arriving at Jaffa however, through which they must pass, their countrymen retained them to strengthen the defence of that place. It may be safely doubted whether the whole of these men were the identical men of El Arish or Gaza. But however this may be, it is true that the Turks did not at that time observe the rules of war among civilised nations, and therefore, it may be said, were liable to be treated with the extreme rigour of warfare. Still it was an act of cruelty, because done in cold blood and two days after their surrender. The motive of the act however was not wanton cruelty, but policy, in thus getting rid of a body of determined men, who would have embarrassed the French as prisoners, or increased the ranks of their enemies if set at liberty. This is the only apology, if apology it be, for the deed. Another and a worse reason is, the old principle of Bonaparte of striking terror into the country which he was invading. But this system, which succeeded pretty well with the North Italians or the Fellahs of Egypt, failed of its effect when applied to the Turks or the Arabs; it only made them the more desperate, as the defence of Acre soon after proved. The number of the victims, whom Moit states at two or three thousand, was in fact about 1200.

At Jaffa the French troops began to feel the first attack of the plague, and their hospitals were established in that town. On the 14th the army marched towards Acre, which they reached on the 17th.

Djezzar Pacha, a cruel but resolute old Turk, had prepared himself for a siege. Sir Sidney Smith, with the 'Tiger' and 'Theseus' English ships of the line, after assisting him in repairing the old fortifications of the place, brought his ships close to the town, which projects into the sea, ready to take part in the defence. The 'Theseus' intercepted a French flotilla with heavy cannon and ammunition destined for the siege, and the pieces were immediately mounted on the walls and turned against the French. Colonel Philippeaux, an able officer of engineers, who had been Bonaparte's schoolfellow at Paris, and afterwards emigrated, directed the artillery of Acre. Bonaparte was compelled to batter the walls with only 12-pounders: by the 28th of March however he had effected a breach. The French went to the assault, crossed the ditch, and mounted the breach, but were repulsed by the Turks led on by Djezzar himself. The Turks, joined by English sailors and marines, made several sorties, and partly destroyed the French works and mines. Meantime the mountaineers of Nablous and of the countries east of the Jordan, joined by Turks from Damascus, had assembled a large force near Tiberias for the relief of Acre. Bonaparte, leaving part of his forces to guard the trenches, marched against the Syrians, defeated their undisciplined crowds at Nazareth and near Mount Tabor, and completely dispersed them: the fugitives took the road to Damascus. Bonaparte quickly returned to his camp before Acre, when the arrival of several pieces of heavy ordnance from Jaffa enabled him to carry on his operations with redoubled vigour. The month of April was spent in useless attempts to storm the place. Philippeaux died on the 2nd of May, of illness and over-exertion, but was replaced by Colonel Douglas of the marines, assisted by Sir Sidney Smith and the other officers of the squadron. The French, after repeated assaults, made a lodgment in a large tower which commanded the rest of the fortifications, upon which the Turks and the British sailors, armed with pikes, hastened to dislodge them. At this moment the long-expected Turkish fleet arrived with fresh troops, under the command of Hassan Bey, and the regiment Tchifflik, of the Nizam or regular infantry, was immediately landed. Sir Sidney Smith, without losing time, sent them on a sortie against the French trenches, which the Turks forced, seizing on a battery and spiking the guns. This diversion had the effect of dislodging the French from the tower. After several other attempts Bonaparte ordered an assault on a wide breach which had been effected in the curtain. General Lannes led the column. Djezzar gave orders to let the French come in, and then close upon them man against man, in which sort of combat the Turks were sure to have the advantage. The foremost of the assailants advanced into the garden of the pacha's palace, where they were all cut down; General Rambaud was killed, and Lannes carried away wounded. On the 20th of May Bonaparte made a last effort, in which General Bon and Colonel Veneux were killed, with most of the storming party. General Caffarelli had died before. The army now began to murmur: seven or eight assaults had been made, the trenches and ditches were filled with the slain, which the fire of the besieged prevented them from burying; and disease, assisted by the heat of the climate, was spreading fast in their camp. After fifty-four days since the opening of the trenches, Bonaparte saw himself under the necessity of raising the siege. The people of Mount Lebanon, the Druses, and Mutualis, who were at one time disposed to join him against Djezzar, seeing his failure before Acre, altered their mind, and sent a deputation on board the Turkish and English fleet. At the same time Bonaparte learnt that the great Turkish armament from Rhodes was about to set sail for Egypt: the Mamelukes had also assembled in considerable numbers in Upper Egypt, and were threatening Cairo. Accordingly he resolved to return to Egypt.

On the 21st of May the French army broke up from before Acre, and began its retreat. In the order of the day which he issued on that occasion, Bonaparte affected to treat with disdain the check he had met with, but he expressed himself very differently to Murat and his other confidants, and we find him, towards the end of his life at St. Helena, reverting to the subject with expressions of disappointment and regret. "Possessed of Acre, the army would have gone to Damascus and the Euphrates; the Christians of Syria, the Druses, the Armenians, would have joined us. The provinces of the Ottoman Empire which speak Arabic were ready for a change, they were only waiting for a man. . . . With 100,000 men on the banks of the Euphrates I might have gone to Constantinople or to India; I might have changed the face of the world. I should have founded an empire in the East, and the destinies of France would have run into a different course." (Bonaparte's conversations in Las Cases.) Whatever may be thought of the chances of ultimate success, there is no doubt that Bonaparte, after taking Acre, would have become master of all Syria. But his position, and that of the countries around him, were very different from those of Alexander and the Persians.

The French army retreated through Jaffa, burning everything behind them, harvest and all. "The whole country is on fire in our rear," is Berthier's laconic expression in his report of that campaign. Before continuing their retreat from Jaffa, Bonaparte ordered the hospitals to be cleared, and all those who could be removed to be forwarded to Egypt by sea. There remained about twenty patients, chiefly suffering from the plague, who were in a desperate condition and could not be removed. To leave them behind would have exposed them to the barbarity of the Turks. Napoleon, some

may another officer, asked Desgenettes, the chief physician, whether it would not be an act of humanity to administer opium to them. Desgenettes replied that "his business was to cure and not to kill." A rear-guard was then left behind at Jaffa for the protection of these men, which remained there three days after the departure of the army. When the rear-guard left, all the patients were dead except one or two, who fell into the hands of the English, and they, or some other of the sick who were sent by sea and were also taken, having heard something of the suggestion about the opium, propagated the report that the sick had been really poisoned, which was believed both in France and in England for many years after. Such is the result of Las Cases' investigation of this business, both from Napoleon himself and from the chief persons who were at Jaffa at the time.

Bonaparte entered Cairo on the 14th of June. The Syrian campaign lasted little more than three months, and it cost the French about 4000 men, who were killed or died of the plague. While Bonaparte was in Syria, Desaix had driven the Mamelukes from Upper Egypt, and beyond the cataracts of Assouan. The French had also occupied Cosseir. The division of Desaix contained the French savants, and Denon among the rest, who examined the monuments of Thebes, Dendera, Etfou, &c. From their observations the splendid work on Egypt was afterwards compiled.

Towards the end of July, Bonaparte being informed that the Turkish fleet had landed 18,000 men at Aboukir, under Seid Mustapha Pacha, immediately assembled his army to attack them. He had formed a cavalry, which was commanded by Murat; the Turks had none. The Turks had entrenched themselves near the sea, and the French attacked their advanced posts and drove them back upon their entrenchments; but the Turkish guns checked their advance, and threw the foremost of the assailants into disorder. The main body of the Turks then sallied out, but in the eagerness of their pursuit falling into complete disorder, they were charged by the French, both infantry and cavalry, routed, and followed into their entrenchments, where they fell into inextricable confusion. About 10,000 of them perished, either by the bayonet or in the sea, where they threw themselves in hopes of regaining their ships. The sea appeared covered with their turbans. Six thousand men received quarter, together with the pacha, whom Bonaparte condescended to praise for the courage he had displayed. This victory of Aboukir, fought on the 25th of July 1799, closed Bonaparte's Egyptian campaign. It was after this battle that Bonaparte received intelligence of the state of France. He learnt the disasters of the French army, the loss of Italy, the general dissatisfaction prevailing in France against the Directory, and the intrigues and animosities among the directors themselves, and between them and the legislative councils. He determined at once to return to France. He kept it however a secret from the army, and ordered two frigates in the harbour of Alexandria to be got ready for sea, and having ordered his favourite officers, Murat, Lannes, Berthier, Marmont, and also Messrs. Monge, Denon, and Berthollet to meet him at Alexandria, he left Cairo on the 18th of August, and on arriving at Alexandria embarked secretly on board the frigate 'La Muiron' on the 23rd. He took leave of Kleber, whom he left in command, only by letter. He left in Egypt 20,000 men, having lost about 9000 in his campaign. The English fleet had gone to Cyprus to get provisions, and Bonaparte was again fortunate enough to avoid the English cruisers. He is said to have read during the passage both the Bible and the Koran with great assiduity. On the 30th September the two frigates entered the Gulf of Ajaccio; on the 7th October they sailed again, and passing unnoticed through the English squadron, they anchored on the 9th in the Gulf of Frejus, to the eastward of Toulon. The usual forms of quarantine were dispensed with, and on his landing he was received with applause by the inhabitants of the various towns on his road to Paris, and especially at Lyon, which had suffered so much in the Revolution. People were tired of the Directory, which had shown both incapacity and corruption, and to which they attributed all the late misfortunes of France. On arriving at Paris, Bonaparte found himself courted, as he probably expected, by the various parties. The republicans, with generals Jourdan, Bernadotte, Augereau, and a majority in the council of 500, wished to restrain the power of the Directory, to turn out Barras, but to maintain the constitution of the year III. Sieyes, one of the directors, with a majority of the Council of Elders, wished for a new constitution, less democratic, of which he had sketched the outline. Barras strove to maintain the power of the Directory, of which till then he had been the most influential member. But his party was small and in bad odour with the people. Bonaparte decided on joining Sieyes and giving him his military support; the day for attempting the proposed change in the constitution was fixed between them and their friends.

The Council of Elders met at six o'clock in the morning of the 18th Brumaire (9th November 1799) at the Tuileries; but several of the leading members of the republican party were not summoned. Cornudet, Lebrun, and other members in the interest of Sieyes, spoke of dangers which threatened the Republic, of conspiracies of the Jacobins, of a return of the reign of terror, &c. The majority of the council were either in the secret, or were really agitated by fear of the Jacobins. The council adopted a resolution, according to the powers given to it by the constitution, by which the two councils were appointed to meet at St. Cloud the next day, in order to be safer from

any attempts of the mob of the capital. By another resolution General Bonaparte was appointed commander-in-chief of the military division of Paris, and charged with protecting the safe removal of the councils. A message signifying this appointment, and summoning him to appear before the elders, was carried to Bonaparte while he was in the midst of his military levee. He immediately mounted on horseback, and invited all the officers to follow him. The greater number did so; but Bernadotte and a few more declined the invitation. Bonaparte had been talking privately with Bernadotte, but could not win him over to his side; he found him "as stubborn as a bar of iron." (Bourienne.) Bonaparte having given his orders to the adjutants of the various battalions of the national guards and to the commanding officers of the regular troops which were formed in the Champs Elysees, repaired to the Council of Elders, surrounded by a numerous retinue, among whom were Moreau, Berthier, Lannes, Murat, and Le Fèvre, who commanded the National Guards. He told the council that they represented the wisdom of the nation, that by their resolutions of that morning they had saved the Republic, that he and his brave companions would support them, and he swore this in his and their names. Coming out of the hall he read to the assembled troops the resolutions of the elders, which were received by the soldiers with bursts of applause.

Meantime the three directors, Barras, Moulins, and Gohier, who remained at the Luxembourg, after Sieyes and Ducos had gone to the Tuileries and given in their resignation, became alarmed. They had no force at their disposal; even their own personal guard had deserted them. Barras sent his secretary Bottot to endeavour to negotiate with Bonaparte. The general received him in public in the midst of his officers, and, assuming the tone of an angry master, upbraided the directors with their misconduct:—"What have you done with that France which I left to you prosperous and glorious? I left her at peace, and I find her at war; I left her triumphant, and I find nothing but spoliations and misery. What have you done with a hundred thousand Frenchmen whom I left behind—my companions in arms and in glory? They are no more." . . . He then signified to Bottot in private his friendly sentiments towards Barras, and assured him of his personal protection if he immediately abdicated. Talleyrand had meantime seen Barras, who, fearing perhaps to expose himself to an investigation of his official conduct, consented to resign. He wrote a letter to the Council of Elders to that effect, and then set off for his estate in the country under an escort which Bonaparte gave him. [BARRAS.] Gohier and Moulins being thus left alone, did not constitute the number required by the constitution in order to give to their deliberations the authority of an executive council. Moreau was sent by Bonaparte to guard the palace of the Luxembourg, and in fact to keep the two directors prisoners there.

The Council of Five Hundred having met at ten o'clock on the same day, received a message from the Elders, adjourning the sitting to St. Cloud for the next day. They separated amidst cries of "The Republic and the Constitution for ever!"

Fouché, the minister of police, Cambacères, minister of justice, Talleyrand, and other influential men, seconded the views of Bonaparte and of Sieyes. The power of the Directory was at an end. The question was, what form of government should be substituted for it. It was agreed at last that the council should adjourn themselves to the following year, after appointing a commission for the purpose of framing a new constitution, and that meantime an executive should be formed consisting of three consuls, Sieyes, Ducos, and Bonaparte. These measures it was known would obtain a majority in the Council of Elders, but would meet with a determined opposition in that of the Five Hundred.

On the 19th Brumaire (10th November) the councils assembled at St. Cloud. The republican minority in the Council of Elders complained loudly of the hasty and irregular convocation of the preceding day. In the midst of the debate Bonaparte appeared at the bar, accompanied by Berthier and his secretary Bourienne, the latter of whom gives an account of the scene. He told the deputies that they were treading upon a volcano, that he and his brethren in arms came to offer their assistance, that his views were disinterested, "and yet," he added, "I am calumniated, I am compared to Cromwell, to Caesar." This was uttered in a rambling, broken manner. Linglet, one of the minority, said to him, "General, will you swear to the constitution of the year III?" Bonaparte then became animated: "The Constitution!" he cried out, "you violated it on the 18th Fructidor [AUGEREAU], you violated it on the 22nd Floréal, you violated it on the 30th Prairial. All parties by turns have appealed to the Constitution, and all parties by turns have violated it. As we cannot preserve the Constitution, let us at least preserve liberty and equality." He then talked of conspiracies, of danger to the Republic, &c. Several members insisted on the General revealing these conspiracies, explaining these dangers. Bonaparte, after some hesitation, named Moulins and Barras, who he said had proposed to him to take the lead in the conspiracy. This increased the vociferations among the members: "The General must explain himself, every thing must be told before all France." But he had nothing to reveal. He spoke of a party in the Council of Five Hundred which wanted to re-establish the convention and the reign of terror. His sentences became incoherent, he was confused, but at last he said, "If any orator, paid by foreigners, attempts to put me

out of the pale of the law, let him beware! I shall appeal to my brave companions, whose caps I perceive at the entrance of this hall." Bourienne and Berthier advised him now to withdraw, and they came out together, when Bonaparte was received with acclamations by the military assembled before the palace.

The Council of Five Hundred had also assembled. Its president, Lucien Bonaparte, read aloud the resignation of Barras, which had been forwarded by the Council of Elders. Some of the leaders then proposed to repeat the oath of fidelity to the Constitution, which was carried by acclamation. "No dictator, no new Cromwell!" resounded through the hall. Augereau, who was present, went out and told Bonaparte what was passing in the council. "You have placed yourself in a pretty situation."—"Augereau," replied Bonaparte, "remember Arcole; things appeared still worse there at one time. Keep quiet, and in half an hour you will see." He then entered the Council of the Five Hundred, accompanied by four grenadiers. The soldiers remained at the entrance, he advanced towards the middle of the hall, uncovered. He was received with loud and indignant vociferations. "We will have no dictator, no soldiers in the sanctuary of the laws. Let him be outlawed! he is a traitor!" Bonaparte attempted to speak, but his voice was drowned in the general clamour. He was confused, and seemed uncertain what to do. Several members crowded around him; a cry of "Let us save our General!" was heard coming from the door of the hall, and a party of grenadiers rushed in, placed Bonaparte in the midst of them, and brought him out of the hall. One of the grenadiers had his coat torn in struggling with a deputy; but the story of the daggers drawn against Bonaparte appears to be unfounded. Lucien, after the departure of his brother, attempted to pacify the council, but the exasperation of the members was too great. A motion was put to outlaw General Bonaparte. Lucien refused to put it to the vote, saying, "I cannot outlaw my own brother," and he deposited the insignia of president, and left the chair. He then asked to be heard in his brother's defence, but he was not listened to. At this moment, a party of grenadiers sent by Napoleon entered the hall. Lucien put himself in the midst of them, and they marched out. He found the military outside already exasperated at the treatment their general had received. Lucien mounted on horseback, and in a loud voice cried out to them, that factious men, armed with daggers, and in the pay of England, had interrupted by violence the deliberations of the Council of Five Hundred, and that he, in his quality of president of that assembly, requested them to employ force against the disturbers. "I proclaim that the assembly of the Five Hundred is dissolved." This address of Lucien decided the business. The soldiers felt no more scruples in obeying the orders of the president. Murat entered the hall of the Council, at the head of a detachment of grenadiers with fixed bayonets. He summoned the deputies to disperse, but was answered by loud vociferations, execrations, and shouts of "The Republic for ever!" The drums were then ordered to beat, and the soldiers to clear the hall. They levelled their muskets, and advanced to the charge. The deputies now fled, many jumped out of the windows, others went out quietly by the door. In a few minutes the hall was entirely cleared. In this affair the military were the instruments, and Lucien the chief director.

On the night of the same day (19th Brumaire) the elders assembled again, and agreed that a provisional executive of three consuls should be appointed. The initiative however belonging to the other council, Lucien assembled a small minority, some say only thirty members, out of Five Hundred, who on that night passed several resolutions, by one of which it was stated that there was no longer a directory. By another, a list of the more ardent republican members was drawn up, who were declared to have forfeited their seats in consequence of their violence and their crimes. By another, three provisional consuls were appointed, Sieyes, Ducos, and Bonaparte. At one o'clock in the morning, Bonaparte took the oath before the council. At three o'clock the two councils adjourned for three months, after appointing a commission to revise the constitution.

Everything was now quiet at St. Cloud, and Bonaparte returned to Paris with Bourienne. After quieting the anxiety of his wife, he told Bourienne that he thought he had spoken some nonsense while before the councils. "I had rather speak to soldiers than to lawyers. These fellows really put me out of countenance, I have not the habit of speaking before large assemblies. But the habit will come by and by." On the evening of the following day, Bonaparte took up his residence in the Luxembourg, the palace of the ex-directors.

The fall of the Directorial Government, however irregularly brought about, was certainly not a subject of regret for the great majority of the French people, who had neither respect for it nor any confidence in it. The profrigancy and dishonesty of that government were notorious.

At the first sitting of the three consuls Sieyes having said something about a president, Ducos immediately replied, "The General takes the chair of course." Bonaparte then began to state his views on the various branches of the administration and on the policy to be pursued by the government, and supported them in a firm authoritative tone. Ducos of course assented, and from that moment Sieyes perceived that his own influence was at an end: he told his friends that they had given themselves a master, and that Bonaparte could and would manage everything himself and in his own way. The three consuls,

in conjunction with the commission appointed by the councils, framed a new constitution, which was called the constitution of the year VIII. The outline, with regard to the legislative power, was taken from a plan of Sieyes. It consisted of three consuls, of a senate called conservative, and composed of eighty members appointed for life and enjoying a considerable salary, of a legislative body of 300 members, one-fifth of whom was to be renewed every year, and of a tribunate of 100 members, one-fifth to be renewed every year. The consuls, or rather the first or chief consul (for the other two were appointed by him and acted only as his advisers and assistants, but could not oppose his decisions), proposed the laws, the tribunate discussed them in public, and either approved of or rejected them; if it approved, it made a report accordingly to the legislative body, which voted by ballot on the project of law without discussing it. If the proposed law obtained a majority of votes, the senate registered it, and the consuls, in their quality of executive, promulgated it. The sittings of the senate were secret; those of the legislative body were dumb; the tribunate was therefore the only deliberative assembly in the state, but it had not the power of originating laws; it could however denounce the measures of the government by an address to the senate. The members of the tribunate were appointed by the senate out of lists of candidates made out by the electoral colleges. The senate filled its own vacancies from a triple list of candidates,—one proposed by the chief consul, one by the tribunate, and one by the legislative body. As for the legislative body, the members were selected by the senate out of lists of candidates furnished by the electoral colleges of the departments. The people therefore had no direct election of their representatives. This was the essential anomaly of Sieyes' plan of a constitution styled republican. The three consuls were appointed for ten years and re-eligible, the first or chief one having the power of appointing to all public offices, and of proposing all public measures, such as war or peace: he commanded the forces of every description, superintended both the internal and foreign departments of the state, &c. The granting of these vast powers met with some opposition in the commission, but Bonaparte sternly overcame them by declaring that if they attempted to weaken the power of the executive, he would have nothing more to do in the business, that he was already first consul, and hinted that a civil war might be the result of further opposition. The commission accordingly yielded to his views. In fact, most men were tired of revolutions, and they felt the necessity of a strong executive in order to re-establish order and internal security.

Bonaparte being thus appointed, or rather confirmed, in his office of first consul or chief magistrate, had the right of naming the other two: he offered Sieyes one of the places, but Sieyes declined the offer. He accepted the place of senator, with the yearly salary of 25,000 francs, and the domain of Crosne, in the park of Versailles, belonging to the state. Bonaparte appointed Cambacères and Lebrun second and third consuls. They, together with Sieyes and Ducos, late consuls, appointed the majority of the members of the senate, who themselves appointed the remainder. The senate next named the 100 tribunes and the 300 members of the legislative body, and thus the whole legislature was filled up at once under the plea of urgency, as there was no time to wait for the lists of candidates to be named by the departments. ("Constitution of the Year VIII," in Appendix to Gourgand's "Memoirs of Napoleon.") The constitution was submitted to the acceptance of the people in every commune, and registers were opened for the purpose at the offices of the various local authorities; 3,012,569 votes were registered, out of which number 1562 rejected and 3,011,007 accepted the new constitution, which was then solemnly proclaimed on the 24th of December 1799. Bonaparte did not altogether approve of Sieyes' constitution, although he had greatly modified it by strengthening the executive to a vast extent. "Napoleon," thus he spoke afterwards of himself at St. Helena, "was convinced that France could only exist as a monarchy; but the French people being more desirous of equality than of liberty, and the very principle of the revolution being established in the equalisation of all classes, there was of necessity a complete abolition of the aristocracy. . . . The ideas of Napoleon were fixed, but the aid of time and events were necessary for their realisation. The organisation of the consulate presented nothing in contradiction to them; it taught unanimity, and that was the first step. This point gained, Napoleon was quite indifferent as to the forms and denominations of the several constituted bodies; he was a stranger to the revolution; it was natural that the will of those men who had followed it through all its phases should prevail in questions as difficult as they were abstract. The wisest plan was to go on from day to day without deviating from one fixed point, the polar star by which Napoleon meant to guide the revolution to the haven he desired." ("Memoirs of Napoleon," dictated to Gourgand, vol. i.) The above sentences furnish a clue to Bonaparte's subsequent policy with regard to the internal administration of France. Towards the end of January 1800, Bonaparte moved from the palace of the Luxembourg to the Tuileries. Of his public entrance into that royal residence amidst the acclamations of the multitude Madame de Stael has given a striking account.

The finances were left by the Directory in a wretched state; the treasury was empty; forced loans arbitrarily assessed had been till then the chief resource of the government. Gaudin, the new minister

appointed by Bonaparte, repealed the odious system, for which he substituted 25 per cent. additional upon all contributions direct or indirect. Confidence being thus restored, the merchants and bankers of Paris supplied a loan of twelve millions, the taxes were paid without difficulty, the sales of national domains were resumed, and money was no longer wanting for the expenses of the state. Cambacères continued to be minister of justice. The tyrannical law of hostages, by which nearly 200,000 Frenchmen were placed out of the pale of the law because they happened to be relatives of emigrants or of Vendéans, and were made answerable for the offences of the latter, was repealed. About 20,000 priests who had been banished or imprisoned were allowed to return, or were set at liberty on taking the oath of fidelity to the established government. All persons arrested on mere suspicion, or for their opinions, were set free. "Opinions," said Bonaparte, "are not amenable to the law; the right of the sovereign extends only to the exaction of obedience to the laws."

The subordinate situations under government were filled with men from all parties, chosen for their fitness. "We are creating a new era," said Bonaparte; "of the past we must remember only the good, and forget the evil. Times, habits of business and experience, have formed many able men and modified many characters." Agreeably to this principle, Fouché was retained as minister of police. Berthier was made minister at war instead of Dubois Crancé, the minister of the Directory, who could give no returns of the different corps, and who answered all questions by saying—"We neither pay, nor victual, nor clothe the army; it subsists and clothes itself by requisitions on the inhabitants."

The churches which had been closed by the Convention were reopened, and Christian worship was allowed to be performed all over France. The Sabbath was again recognised as a day of rest, the law of the Decades was repealed, and the computation by weeks resumed. The festival of the 21st January, being the anniversary of the death of Louis XVI., was discontinued. The oath of hatred to royalty was suppressed as useless, now that the republic was firmly established and acknowledged by all, and as being an obstacle to the good understanding between France and the other powers. At the same time the sentence of transportation passed on the 19th Brumaire, on fifty-nine members of the former Council of Five Hundred, was changed into their remaining at a distance from Paris, under the surveillance of the police.

France was still at war with Austria, England, and the Porte. Bonaparte sent Duroc on a mission to Berlin, by which he confirmed Prussia in its neutrality. The Emperor Paul of Russia had withdrawn from the confederation after the battle of Zürich, September 25th, 1799, in which Massena gained a victory over the Russian army. Bonaparte now wrote a letter to the King of England, expressing a wish for peace between the two nations. Lord Grenville, secretary of state for foreign affairs, returned an evasive answer, expressing doubts as to the stability of the present government of France, an uncertainty which would affect the security of the negotiations; "but disclaiming at the same time any claim to prescribe to France what shall be the form of her government, or in whose hands she shall vest the authority necessary for conducting the affairs of a great and powerful nation. His Majesty looks only to the security of his own dominions and those of his allies, and to the general safety of Europe. Whenever he shall judge that such security can in any manner be attained, His Majesty will eagerly embrace the opportunity to concert with his allies the means of immediate and general pacification." This correspondence was the subject of animated debates in the British parliament. ('Parliamentary Register for the year 1800.')

Bonaparte had made the overture in compliance with the general wish for peace, but he says himself that he was not sorry it was rejected, and "that the answer from London filled him with secret satisfaction, as war was necessary to maintain energy and union in the state, which was ill organised, as well as his own influence over the imaginations of the people." (Montholon, 'Memoirs of Napoleon,' vol. I. note on Pitt's policy.) Bonaparte at the same time succeeded in putting an end to the civil war in La Vendée; he entered into negotiations with the principal Vendean chiefs, offering a complete amnesty for the past, and at the same time he sent troops to La Vendée to put down any further resistance. The royalist party had gained considerable strength; owing to the weak and immoral policy of the Directory, many officers of the republic, both civil and military, had entered into correspondence with it, because, as they confessed to Bonaparte, they preferred anything to anarchy and the return of the reign of terror. But the temperate and yet firm policy of the first consul effected a great alteration in public opinion. The Vendéans themselves were affected by it. The principal of them, Chatillon, D'Autichamp, the Abbé Bernier, Bourmont, and others, made their peace with the government by the treaty of Montluçon in January 1800. Georges capitulated to General Brune, and the Vendean war was at an end.

Bonaparte now turned all his attention to the war against Austria. He gave to Moreau the command of the army of the Rhine, and himself assumed the direction of that of Italy. Massena was shut up in Genoa, and the Austrians under General Melas occupied Piedmont and the Genoese territory as far as the French frontiers. Bonaparte made a demonstration of assembling an army of reserve at Dijon in Burgundy,

which was composed of a few thousand men, chiefly conscripts or old invalids. The Austrians, lulled into security, continued their operations against Genoa and towards Nice, while Bonaparte secretly directed a number of regiments from the interior of France to assemble in Switzerland on the banks of the Lake of Geneva. He himself repaired to Lausanne on the 13th of May, and marched, with about 36,000 men and 40 pieces of cannon, up the Great St. Bernard, which had till then been considered impracticable for the passage of an army, and especially for artillery. The cannons were dismounted, put into hollow trunks of trees, and dragged by the soldiers; the carriages were taken to pieces, and carried on mules. The French army descended to Aosta, turned the fort of Bard, and found itself in the plains of Lombardy, in the rear of Melas's Austrian army, which was south of the Po, and intercepting its communications with the Austrian states. Bonaparte entered Milan on the 2nd of June without meeting with any opposition, and was there joined by other divisions which had passed by the Simplon and the St. Gothard. He now marched to meet Melas, who had hastily assembled his army near Alessandria. Passing the Po at Piacenza, he drove back Melas's advanced guard at Casteggio near Voghera, and took a position in the plain of Marengo, on the right bank of the river Bormida, in front of Alessandria. On the 14th of June Melas crossed the Bormida in three columns, and attacked the French. The Austrians carried the village of Marengo, and drove the French back upon that of San Giuliano, which was attacked by a column of 5000 Hungarian grenadiers. At four o'clock in the afternoon the battle seemed lost to the French, who were retiring on all points and in considerable disorder, when Desaix arriving with a fresh division attacked the advancing column, while the younger Kellerman with a body of heavy horse charged it in flank. The column was broken, and General Zach, the Austrian second in command, and his staff, were taken prisoners. The commander-in-chief, Melas, an old and gallant officer, exhausted with fatigue, and thinking the battle won, had just left the field and returned to Alessandria. The other French divisions now advanced in their turn; a panic spread among the Austrians, who, after fighting hard all day, had thought themselves sure of victory, and they fled in confusion towards the Bormida, many being trampled down by their own cavalry, which partook of the general disorder. The Austrian official report stated their loss in killed, wounded, and prisoners at 9069 men and 1433 horses. The French stated their own loss at 4000 only, and that of the Austrians at 12,000. But the loss of the French must have been greater. Desaix was shot through the breast in the charge; he fell from his horse, and, telling those around him not to say anything to his men, he expired. He and Kellerman turned the fate of the battle. An armistice was concluded on the 16th of June between the two armies, by which Melas was allowed to withdraw his troops to the line of Mantua and the Mincio, the French keeping Lombardy as far as the river Oglio. Melas, on his side, gave up Piedmont and the Genoese territory, with all their fortresses, including Genoa and Alessandria, to the French.

Bonaparte having established provisional governments at Milan, Turin, and Genoa, returned to Paris, where he arrived on the 3rd of July, and was received with the greatest enthusiasm. The battle of Marengo had wonderfully consolidated his power, and increased his influence on the opinion of the French. Negotiations for peace took place between Austria and France; Austria however refused to treat without England, and Bonaparte demanded an armistice by sea as a preliminary to the negotiations with England. Malta and Egypt were then on the point of surrendering to the English, and Bonaparte wished to send reinforcements to those countries during the naval armistice. This was refused by England, and hostilities were resumed by sea and by land. Moreau defeated the Austrians commanded by the Archduke John in the great battle of Hohenlinden, and advanced towards Vienna. The French in Italy drove the Austrians beyond the Adige and the Brenta. (For all this war of 1800 see 'Précis des Evénemens Militaires,' by Mathieu Dumas.)

Austria was now obliged to make a separate peace. The treaty of Lunéville, 9th February 1801, arranged by the two plenipotentiaries, Count Cobenzel and Joseph Bonaparte, was mainly grounded on that of Campoformio. Austria retained the Venetian territories, but Tuscany was taken away from the grand-duke Ferdinand, and bestowed upon Louis, son of the Duke of Parma, who had married a princess of Spain. Through the mediation of the Emperor Paul of Russia, with whom Bonaparte was now on very friendly terms, the King of Naples also obtained peace. The new pope, Pius VII., was likewise acknowledged by Bonaparte, and left in full possession of his territories, except the legations which had been annexed to the Cisalpine republic. In the course of the same year negotiations were begun with England, where Mr. Addington had succeeded Mr. Pitt as prime minister. Egypt and Malta having surrendered to the English, the chief obstacles to peace were removed. The preliminaries of peace were signed at Paris on the 10th of October 1801, and the definitive treaty was signed at Amiens, 27th of March 1802. The principal conditions were, that Malta should be restored to the Knights of St. John, and the forts be occupied by a Neapolitan garrison. The independence of the Cisalpine, Batavian, Helvetic, and Ligurian republics was guaranteed. Egypt was restored to the sultan, the Cape of Good Hope to Holland, and the French West India Islands to France. England retained the island of Ceylon.

Bonaparte had shown at this period an earnest desire for peace, which France stood greatly in need of. Both royalists and republicans were dissatisfied with his dictatorship. Joseph Arena, a Corsican, and brother of Bartolomeo Arena of the Council of Five Hundred, who had warmly opposed Bonaparte on the 19th Brumaire, Ceracchi and Dianna, Italian refugees, and several other violent republicans, formed a conspiracy against Bonaparte's life; but they were discovered and imprisoned. Soon after a fresh conspiracy of the royalists—some say of the royalists and Jacobins united—was near terminating the life of the first consul. As Bonaparte was passing in his carriage through the Rue-Nicaise on his way to the opera, 24th of December 1800, a tremendous explosion of several barrels of gunpowder in a waggon, that was drawn up on one side of the street, destroyed several houses and killed many persons. Bonaparte's carriage had just passed, owing to the furious driving of the coachman, who was half intoxicated, and who made his way through all obstacles that had been purposely placed on the road. The police discovered the conspirators, who were fanatical royalists connected with the Chouans in the west of France. They were tried and executed. At the same time Arena and his republican friends, who had been already found guilty, although, it was said, upon evidence not quite conclusive, were brought out of their confinement and executed. By a *Senatus Consultum*, for such the decrees of the Senate were styled, 130 known leaders of the old Jacobin party, several of whom had participated in the atrocities of the reign of terror, were ordered to be transported beyond the seas. Bonaparte expressed his determination to put down both Jacobins and Bourbonists. A law passed the Legislative Body empowering the executive to banish from Paris, and even from France, persons who should express opinions inimical to the present government. By another law, which passed the Tribunate by a majority of only eight, and was afterwards sanctioned by the legislative body, special criminal courts were established to try all persons accused of treason against the state. The secret police was now organised with the utmost skill by Fouché, and numerous informers from all classes were taken into its pay. Besides the general police there was a military police, and another police establishment under Bonaparte himself, in his own household.

In April 1801 a general amnesty was granted to all emigrants who chose to return to France and take the oath of fidelity to the government within a certain period. From this amnesty about 500 were excepted, including those who had been at the head of armed bodies of royalists, those who belonged to the household of the Bourbon princes, those French officers who had been guilty of treason, and those who had held rank in foreign armies against France. The property of the returned emigrants which had not been sold was restored to them. Another conciliatory measure was the concordat concluded between Joseph Bonaparte and Cardinal Consalvi, which was signed by Pius VII. in September 1801. The pope made several concessions seldom if ever granted by his predecessors. He suppressed many bishoprics, he sanctioned the sale of church property which had taken place, he superseded all bishops who had refused the oath to the republic, and he agreed that the first consul should appoint the bishops, subject to the approbation of the pontiff, who was to bestow upon them the canonical institution. The bishops, in concert with the government, were to make a new distribution of the parishes of their respective dioceses, and the incumbents appointed by them were to be approved by the civil authorities. The bishops, as well as the incumbents, were to take the oath of fidelity to the government, with the clause of revealing any plots they might hear of against the state. With these conditions it was proclaimed, on the part of the French government, that the Catholic religion was that of the majority of Frenchmen; that its worship should be free, public, and protected by the authorities, but under such regulations as the civil power should think proper to prescribe for the sake of public tranquillity; that its clergy should be provided for by the state; that the cathedrals and parish churches should be restored to them. The total abolition of convents was also confirmed. This concordat was not agreed to by the pope without some scruples, nor without much opposition from several of the theologians and canonists of the court of Rome. ('*Compendio Storico di Pio VII.*,' Milan, 1824; and also Botti, '*Storia d'Italia del 1789 al 1814.*') On Easter Sunday 1802 the concordat was published at Paris, together with a decree of regulations upon matters of discipline, which were so worded as to make them appear part of the text of the original concordat. The regulations were that no bull, brief, or decision from Rome should be acknowledged in France without the previous approbation of the government; no nuncio or apostolic commissioner to appear in France, and no council to be held without a similar consent; appeals against abuses of discipline to be laid before the council of state; professors of seminaries to subscribe to the four articles of the Gallican Church of 1682: no priest to be ordained unless he be twenty-five years of age, and have an income of at least 300 francs; and lastly, that the grand vicars of the respective dioceses should exercise the episcopal authority after the demise of the bishop, and until the election of his successor, instead of vicars elected ad hoc by the respective chapters, as prescribed by the Council of Trent. This last article grieved most the court of Rome, as it affected the spiritual jurisdiction of the church. The pope made remonstrances, to which Bonaparte turned a deaf ear. Regulations

concerning the discipline of the Protestant Churches in France were issued at the same time with those concerning the Catholic Church. The Protestant ministers were also paid by the state.

On the occasion of the solemn promulgation of the concordat in the cathedral of Notre Dame, the Archbishop of Aix officiated, and Bonaparte attended in full state. The old generals of the republic had been invited by Berthier in the morning to attend the levee of the first consul, who took them unawares with him to Notre Dame. Bonaparte said at St. Helena that he never repented having signed the concordat: that it was a great political measure; that it gave him influence over the pope, and through him over a great part of the world, and especially over Italy, and that he might one day have ended by directing the pope's councils altogether. "Had there been no pope," he added, "one ought to have been made for the occasion." (Gourgaud and Las Cases. See also a copy of the Concordat in the Appendix to Montholon's '*Memoirs*,' vol. i.)

Bonaparte established an order of knighthood both for military men and civilians, which he called the Legion of Honour. This measure met with considerable opposition in the tribunate. At the first renewal of one-fifth of the members of that body, the senate contrived to eject the most decided members of the opposition.

In January 1802 Bonaparte convoked together at Lyon the members of the provisional government of the Cisalpine republic, together with deputations of the bishops, of the courts of justice, of the universities and academies, of the several towns and departments, and the national guards, of the regular army, and of the chambers of commerce. The number of deputies amounted to about 500, out of whom a commission of thirty members was selected, which made a report to the first consul of France on the actual state of the Cisalpine republic. The report stated that, owing to the heterogeneous parts of which that republic was composed, there was a want of confidence among them; that the republic was in a state of infancy, which required for some time to come the tutelary support of France; and it ended by requesting that the first consul would assume the chief direction of its affairs. Bonaparte then repaired to the hall of the deputies, and delivered a speech which was an echo of the report: he agreed with all its conclusions, and confirmed them in more positive language. He told them that "they should still be protected by the strong arm of the first nation in Europe, and that as he found no one among them who had sufficient claims to the chief magistracy, he was willing to assume the direction of their affairs, with the title of President of the Italian Republic, and to retain it as long as circumstances should require it." The new constitution of the Italian republic was then proclaimed: three electoral colleges—1, of proprietors; 2, of the learned; 3, of the merchants—represented the nation, and appointed the members of the legislature and the judges of the upper courts. The legislative body of seventy-five members voted without discussion on the projects of law presented to it by the executive. There were two councils, under the names of Consulta of State and Legislative Council, which examined the projects of law proposed by the president, the treaties with foreign states, &c. The principal difference between this constitution and that of France was in the composition of the electoral colleges, they being selected in Italy by classes, and in France by communes and departments, without distinction of classes; and also that in Italy there was no tribunate to discuss the projects of law proposed by the executive. Bonaparte appointed Melzi d'Éril as vice-president to reside at Milan in his absence. This choice was generally approved of. Bonaparte gave also a new constitution to the Ligurian or Genoese republic, similar to that of the Italian republic: he did not assume the chief magistracy himself, but placed a native doge at the head of the state. On August the 2nd 1802 Bonaparte was proclaimed consul for life by a decree of the senate, which was sanctioned by the votes of the people in the departments to the number of three millions and a half. A few days after, another *Senatus Consultum* appeared, altering the formation of the electoral bodies, reducing the tribunate to fifty members, and paving the way in fact for absolute power.

Switzerland was at this time distracted by civil war. The French troops had evacuated the country after the peace of Amiens, but the spirit of dissension among the different cantons remained. Bonaparte called to Paris deputations from every part of Switzerland, and after listening to their various claims, he told them he would mediate among them: he rejected the schemes of unity and uniformity, saying, that nature itself had made Switzerland for a federal country; that the old forest cantons, the democracies of the Alps, being the cradle of Helvetic liberty, still formed the chief claim of Switzerland to the sympathies of Europe. "Destroy those free primitive commonwealths, the monument of five centuries," he added, "and you destroy your historical associations, you become a mere common people, liable to be swamped in the whirlpool of European politics." The new Helvetic federation was formed of nineteen cantons on the principle of equal rights between towns and country, the respective constitutions varying however according to localities. The general Diets of the confederation were re-established. The neutrality of Switzerland was recognised; no foreign troops were to touch its territory; but the Swiss were to maintain a body of 16,000 men in the service of France, as they formerly did under the old monarchy. Bonaparte assumed the title of Mediator of the Helvetic League. He retained however Geneva and the bishopric of Basel, which had been seized by the Directory, and

he separated the Valais, which he afterwards aggregated to France. To the end of his reign Bonaparte respected the boundaries of Switzerland, as settled by the act of mediation; that and little San Marino were the only Republics in Europe whose independence he maintained.

Bonaparte had directed a commission of lawyers of the first eminence under the presidency of Cambacères to frame or digest a code of civil laws for France. He himself frequently attended their meetings, and took great interest in the discussions. The result of their labours was the Civil Code, which has continued ever since to be the law of France. It was styled 'Code civil des Français,' and it was accompanied by a Code de procédure. A Code penal, accompanied likewise by a Code d'instruction criminelle, a commercial code, and a military code, were afterwards compiled and promulgated under Bonaparte's administration. Of these several codes, which are very different in their respective merits, and are often confusedly designated by the name of Code Napoleon, the Civil Code is considered by far the best, and constitutes perhaps the most useful bequest of Bonaparte's reign.

The various branches of public instruction also attracted Bonaparte's attention, though in very unequal proportions. The task of providing elementary education was thrown upon the communes, but the communes being mostly very poor, the establishment of primary schools met with many difficulties, and elementary education remained in a languishing and precarious state during the whole of Napoleon's reign. Several reports delivered by the councillor of state, Fourcroy, to the legislative body under the consulate and the empire, show the wretched state of primary and secondary instruction throughout France. The secondary instruction was chiefly given in private establishments. Fourcroy stated the number of pupils under ten years of age in the primary and secondary schools at only 75,000, and this in a population of 32,000,000. Classical and literary instruction was afforded by the lycées to about 4000 pupils, whose expenses were defrayed by the State, besides boarders kept at the charge of their parents. The discipline of these establishments was altogether military. Latin, mathematics, and military manoeuvres were the chief objects of instruction at the lycées. Scientific education was given in the special schools in the chief towns of France, such as the schools of law and of medicine, the college of France, and the Polytechnic School at Paris, the Military School at Fontainebleau, the School of Artillery and Engineers at Mainz, that of bridges and highways, or civil engineers, the schools for the mines, &c. Speculative, philosophical, or political studies met with little encouragement under Bonaparte's administration. He sneered at all such studies as ideology, and censured them as an idle and dangerous occupation.

The provincial administration of France was now organised upon one uniform plan, and was made entirely dependent on the central power or executive. Each department had a prefect, who had the chief civil authority; he was generally a stranger to the department, received a large salary, and was removed or dismissed at the will of Bonaparte. The mayors of the towns of 5000 inhabitants and upwards were appointed by Bonaparte; those of the communes under 5000 inhabitants, as well as all the members of the municipal councils, were appointed by the respective prefects. Thus all remains of municipal or communal liberty and popular election were quietly abrogated in France. The power possessed in fact by Napoleon was much greater than that of the kings of the old monarchy, as his prefects were not men distinguished by rank and fortune and connections, as the former governors and lieutenant-generals; they owed their whole power to their immediate commissions; they had no personal influence on opinion, and no force except the impulse they received from the chief of the state.

After the peace with England, Bonaparte sent a fleet and an army under his brother-in-law, General Leclerc, to St. Domingo, to reduce the blacks, who had revolted. A dreadful war ensued, which was marked by atrocities on both sides, and ended in the destruction of the French force, and the total emancipation of the blacks. At the same time he re-established the slavery of the blacks in Guadeloupe and Martinique, and authorised afresh the slave trade. By a treaty with Spain, that country gave up Louisiana to France, which France shortly afterwards sold to the United States for fifteen millions of dollars. By another treaty with Portugal, France acquired Portuguese Guiana. In Italy, France took possession of the duchy of Parma, at the death of the duke Ferdinand, in October 1802. She likewise took possession of the island of Elba, by an agreement with Naples and Tuscany. The annexation of Piedmont to France next filled up the measure of alarm of the other powers at Bonaparte's encroachments. Since the victory of Marengo, Piedmont had been provisionally occupied by the French, and Bonaparte had given out hopes that he would restore it to the old king, for whom Paul of Russia evinced a personal interest. He was then still at war with England, and he had formed a scheme of an offensive alliance with Russia at the expense of Turkey, with a view to march a combined army to India. The violent death of Paul having put an end to this scheme, he immediately procured a decree of the senate constituting Piedmont into a military division of the French empire, under a council of administration, with General Menou at the head. Still the ultimate fate of Piedmont remained in suspense, as it was understood that the emperor Alexander interested himself for the king of Sardinia.

But after the assumption of the presidency of the Italian republic, and the annexation of Parma and Elba, and other stretches of power on the side of Holland and the Rhine, at which Alexander openly expressed his displeasure, Bonaparte having no further reason to humour him, a *Senatus Consultum* appeared in September 1802, definitively incorporating Piedmont with the French republic, and dividing it into six departments, Po, Dora, Soasia, Stura, Marengo, and Tanaro. England on her side refused to deliver up Malta, as a Neapolitan garrison would have been a poor security against a sudden visit of the French. Lord Whitworth had a long and stormy conference with Bonaparte at the Tuileries on this subject. The English minister having represented to him that the state of things which the treaty of Amiens had contemplated was completely altered by his enormous accession of power in Italy, Bonaparte peremptorily rejected England's claim to interfere in his arrangements concerning other states; he insisted upon Malta being delivered up to some neutral power; and at the same time did not even disguise his further views upon Egypt. He complained of the attacks of the English press upon him, talked of conspiracies hatched in England against him, which he assumed that the English government was privy to, although Charles Fox himself, who was in opposition to the English minister of the day, had once during his visit to Paris told him with honest bluntness to drive that nonsense out of his head; he complained that every wind that blew from England was fraught with mischief for him; and at last, after an hour and a half of almost incessant talking, he dismissed the English minister to prepare for the renewal of hostilities. (See the instructions given by Bonaparte in his own handwriting to Talleyrand concerning the manner in which he was to receive Lord Whitworth at the last conference between them, in No. IV. Appendix to Sir W. Scott's 'Life of Napoleon.' See also in the 'Mémoires sur le Consulat' by Thibaudeau, the real opinion of Bonaparte concerning the peace of Amiens, expressed by him confidentially soon after the ratification:—"It was but a truce; his government stood in need of fresh victories to consolidate itself; it must be either the first government in Europe, or it must fall.") On the 25th of March 1803, a *Senatus Consultum* placed at the disposal of the first consul 120,000 conscripts. England on her side was making active preparations. On the 18th of May England declared war against France, and laid an embargo upon all French vessels in her ports. In retaliation for this, a decree of the 22nd of May ordered that all the English of whatever condition found on the territory of France should be detained as prisoners of war, under pretence that many of them belonged to the militia. General Mortier was sent to occupy the Electorate of Hanover belonging to the king of Great Britain.

In the following September a decree of the consuls, "in order," as it stated, "to secure the liberty of the press," forbade any bookseller to publish any work until he had submitted a copy of it to the commission of revision. Journals had already been placed under still greater restrictions.

In February 1804, the police discovered that a number of emigrants and Vendéans were concealed at Paris; that General Pichegru, who, after his escape from Guiana, had openly espoused the cause of the Bourbons, was with them, and that he had had some interviews with General Moreau. Georges Cadoudal, the Chouan chief, who had once before submitted to the first consul, was likewise lurking about Paris. Pichegru, Moreau, and Georges were arrested. The real purpose of the conspirators has never been clearly known. Georges, it seems, proposed to take away the life of the first consul, but it was not proved that the rest assented to this. (Bourienne.) It was also reported to Bonaparte that the young Duc d'Enghien, son of the Duke of Bourbon, and grandson of the Prince of Condé, who was living at Ettenheim in the grand-duchy of Baden, was in correspondence with some of the Paris conspirators, and that he was to enter France as soon as the intended insurrection should break out. Bonaparte, worried with reports of plots and conspiracies against him, gave orders to arrest the duke, although on a neutral territory. On the 14th of March a party of gendarmes from Strasbourg crossed the Rhine, entered the Baden territory, surrounded the château of Ettenheim, seized the duke and his attendants, and took him to the citadel of Strasbourg. On the morning of the 18th the duke was put into a carriage, and taken under an escort to the castle of Vincennes, near Paris, where he arrived in the evening of the 20th. A military court of seven members was ordered by the first consul to assemble at Vincennes that very night. The members were appointed by General Murat, commandant of Paris. General Hulin was president. The captain rapporteur, D'Autancourt, interrogated the duke. The charges laid before the court against the prisoner were: that he had borne arms against the French republic; that he had offered his services to the English government; that he was at the head of a party of emigrants assembled near the frontiers of France, and had treasonable correspondence with the neighbouring departments; and lastly, that he was an accomplice in the conspiracy formed at Paris against the life of the first consul. This last charge the duke indignantly denied, and there is not the least evidence that he was implicated in it, nor that he had corresponded with either Pichegru or Georges. (Bourienne.) He was however found guilty of all the charges. The duke expressed a desire to have an interview with the first consul. This however was overruled by Savary, who was present at the trial, though not one

of the members, and who abruptly told the court that it was inexpedient to grant the prisoner's request. The duke was sentenced, by the same court, to death for crimes of espionage, of correspondence with the enemies of the republic, and of attempts against the safety, internal and external, of the state. Savary had orders from Bonaparte to see the sentence carried into execution, which was done that very night, or rather early in the morning of the 21st of March. The duke asked for a priest, which was refused; he then knelt down, and prayed for a minute or two, after which he was led down by torch-light to a postern-gate, which opened into the castle ditch, where a party of gendarmes was drawn up, and a grave had been dug. It was dawn. Savary from the parapet gave the signal for firing. The duke fell dead, and was immediately buried in the dress he had on, without any funeral ceremony. (Savary's 'Memoirs,' and General Hulin's pamphlet in extenuation of his share in the transaction.) It is remarkable that Murat, afterwards King of Naples, when himself under sentence of death, told Captain Stratti, who guarded him, "I took no part in the tragedy of the Duc d'Enghien, and I swear this before that God into whose presence I am soon to appear." (Colletta, 'Storia del Reame di Napoli.') In fact, Murat, as governor of Paris, merely appointed the members of the court-martial according to the orders he received. It is not true that the duke wrote a letter to Bonaparte which was not delivered to him, as Bonaparte himself seems to have believed. (Las Cases and Bourienne.) The apology which Bonaparte made at St. Helena for this judicial murder, was, that he believed the duke was privy to the conspiracy against his life, and that he was obliged to strike terror among the royalists, and put an end to their plots by showing that he was not a man to be trifled with. Joseph Bonaparte in his 'Mémoires,' vol. i. published in 1853, asserts that "the Duc d'Enghien had been executed before the report of his sentence had been communicated to the emperor," but that he assumed the responsibility of the event, lest his denial of it should lay him open to the suspicion of being afraid to avow it. But it is scarcely necessary to say that this statement is contradicted in every part by contemporary evidence.

On the 6th of April Pichegru was found dead in his prison. About the same time, Captain Wright of the English navy, who, having been employed in landing Pichegru and the other emigrants in Brittany, was afterwards captured by the French, and brought to Paris for the purpose of being examined concerning the conspiracy, was likewise reported to have been found dead. The death of these two men is still involved in mystery. Bonaparte has positively denied any knowledge of Captain Wright's death, and has asserted his belief that Pichegru really strangled himself, as it was reported. Yet, even freely admitting the sincerity of his statements, one may suspect that the agents of his police, screened as they were from all public responsibility, might, in their eagerness to serve their master, or rather themselves, have resorted to foul means to get rid of these men when they could not extract from them confessions that would suit their purpose. In Wright's case there might have been special reasons for concealment. Some dark rumours were circulated about Captain Wright having been put to excruciating torture, and it is very possible that Bonaparte himself did not know at that time all the secrets of his prison-houses. There is a remarkable passage in Bourienne, who, when he was French agent at Hamburg, kidnapped a spy, a really bad character, and sent him to Paris, "where," he says, "Fouché no doubt took good care of him." These are ominous words.

The trial of Moreau, Georges, and the others, did not take place for several months after Pichegru's death. Meantime a motion was made in the Tribunal, by one Curée, to bestow upon Napoleon Bonaparte the title of Emperor of the French, with the hereditary succession in his family. Carnot alone spoke against the motion, which however was passed by a great majority on the 3rd of May. The resolution of the Tribunal was then carried to the Senate, where it was unanimously agreed to. It was then submitted to the votes of the people in the departments. Above three millions of the registered votes were favourable, and between three and four thousand contrary. But even before the votes were collected, Napoleon assumed the title of emperor at St. Cloud on the 18th of May 1804. On the 19th he issued a decree appointing eighteen of his first generals marshals of the French empire. Deputations with congratulatory addresses soon began to pour in from the departments, and the clergy followed in the wake.

In the month of June the trial of Moreau, Georges, and the others concerned in the conspiracy, took place before a special court. A decree of the senate had previously suspended for two years the functions of the jury in cases of attempts against the person of Napoleon Bonaparte. Twenty of the accused, with Georges at their head, were condemned to death; Moreau, with four more, to two years' imprisonment; and the rest were acquitted, but the police seized them on coming out of court, and replaced them in prison, at the command of the emperor. Riviere, Polignac, and some others who had been condemned to death, were relieved by Napoleon through the entreaties of his wife and sisters. Georges and some of his more stubborn friends were executed. Moreau had his sentence of imprisonment exchanged for perpetual banishment, and sailed for the United States.

Napoleon requested the pope to perform the ceremony of his coronation. After consulting with his cardinals, Pius VII. determined to

comply with his wish, and came to Paris at the end of November 1804. The coronation took place in the church of Notre Dame on the 2nd of December. The crown having been blessed by the pope, Napoleon took it himself from the altar and placed it on his head, after which he crowned his wife as empress. The heralds then proclaimed the accession "of the high and mighty Napoleon I., emperor of the French," &c. &c.

The Italian republic was soon after transformed into a kingdom. A deputation of the consulta or senate proceeded to Paris in March 1805, humbly requesting Napoleon to accept the ancient iron crown, the crown of Italy, with the condition that the two crowns of France and Italy should remain united only on Napoleon's head, and that he should appoint a separate successor to the Italian kingdom. On the 26th of May the ceremony was performed in the cathedral of Milan by the archbishop of that city. Napoleon seized the iron crown of the old Lombard kings and placed it on his brow, saying, "God has given it to me; woe to him who shall attempt to lay hands on it." He appointed his step-son, Eugene Beauharnais, his viceroy of the kingdom of Italy. On the 7th of June Napoleon opened in person the session of the Italian legislative body. About the same time the Doge of Genoa, Durazzo, repaired to Milan with a deputation of senators, and expressed a wish on the part of the Genoese to be united to the French empire. A decree of Napoleon, 9th of June, united Genoa to France. Soon after the republic of Lucca was transformed into a principality, and given to Elisa, Napoleon's sister, and her husband Baciocchi, to be holden as a fief of the French empire. Thus two more Italian republics disappeared: San Marino alone remained.

In the preceding year (1804) Napoleon had assembled a large force on the shores of the British channel, with a flotilla at Boulogne, and had given it the name of 'the army of England.' The invasion of England and the plunder of London were confidently talked of among his soldiers. After his return from Milan he gave a new impulse to the preparations for the projected invasion, and spoke of it publicly as an attempt resolved upon. His real intentions however have been a matter of much doubt and controversy. Bourienne, who was then still near Bonaparte's person, positively states that he did not entertain any serious view of landing in England; that he was fully aware of the difficulty and risk of such an undertaking; that even had he succeeded in landing 100,000 men, which was no easy matter, he might have lost one-half or two-thirds in taking possession of London; and then, had the English nation persevered, he, not having the superiority at sea, could not have obtained reinforcements, &c. Bonaparte at St. Helena spoke differently. He said he had taken all his measures; he had dispersed his ships all over the sea; and while the English were sailing after them to different parts of the world, his ships were to return suddenly and at the same time; he would have had seventy or eighty French and Spanish ships in the channel, with which he could have remained master of the narrow seas for two months; three or four thousand boats and 100,000 men were ready at a signal. The enterprise was popular with the French, and was supported, Napoleon said, by the wishes of a great number of English. One pitched battle after landing, the result of which could not be doubtful, and in four days he would have been in London, as the nature of the country does not admit of a war of manoeuvres; his army should have preserved the strictest discipline; he would have presented himself to the English people with the magical words of liberty and equality, and as having come to restore to them their rights and liberties, &c. (Las Cases, vol. i., part ii.) It must be observed that all this declamation applies to his preparations towards the end of 1803 and the beginning of 1804, when he was still first consul, and preserved a show of respect for the liberties of the people. To O'Meara he spoke in a rather different strain. Luckily, perhaps for all parties, the trial was not made. While his army was assembled near Boulogne, a new storm burst on the side of Germany.

Austria had remonstrated against the never-ending encroachments of Napoleon in Italy. The Emperor of Russia and Gustavus, king of Sweden, protested against the violation of the German territory on the occasion of the seizure of the Duc d'Enghien; the 'Moniteur' answered them by taunts and jibes against the two sovereigns. By the treaty of Luneville the Italian, Batavian, and Ligurian republics were acknowledged as independent states; but Napoleon had now seized the crown of Italy, had annexed Liguria to France, and both Holland and Hanover were occupied by his troops. Both Russia and Austria complained, but their complaints remained unheeded. A new coalition was formed in the summer of 1805 between England, Russia, Austria, and Sweden. Prussia was urged to join it; she hesitated, increased her armies, but remained neutral, looking forward to the events of the war. Austria, without waiting for the arrival of the Russians, who were assembling on the frontiers of Galicia, marched an army into the electorate of Bavaria; and on the elector refusing to join the coalition, they entered Munich. General Mack, who had given sufficient proofs of incapacity in the field while commanding the Neapolitans in 1798, was by some strange influence placed at the head of the great Austrian army. The Archduke Charles commanded the Austrian forces on the side of Italy. Napoleon directed his army of England to march quickly to the Rhine; other troops from Holland, Hanover, and the interior of France, were ordered to march to the same quarter. He appointed Massena to command the army in Italy.

On the 23rd of September 1805 Bonaparte went in state to the senate, where he delivered a speech in his peculiar style of oratory on the occasion of the war. By constantly throwing all the blame of the war upon the English, by continually representing them as a sort of incarnation of the evil principle ever intent on the ruin of France, Bonaparte succeeded, in a country where great ignorance prevailed on political subjects, and where the press was sure not to contradict him, to create that spirit of bitter and deep animosity against England which continued to exist long after his death. It is curious to read the 'Moniteur' of those times, and to see the extravagant assertions and charges against England with which its columns are filled. ('Recueil de décrets, ordonnances, traités de paix, manifestes, proclamations, discours, &c. de Napoléon Bonaparte et des membres du Gouvernement Français depuis le 18 brumaire en 8 [Novembre 1799], jusqu'à l'année 1812 inclusivement, extraits du Moniteur,' 4 vols. 8vo, 1813, a very useful book of reference.) In one instance the English were gravely accused of having thrown bales of infected cotton on the coast of France in 1804, in order to introduce the plague into that country; and the 'Moniteur' (the official journal) added, "the English cannot conquer us by the sword, they assail us with the plague;" and strange to say, this absurd story was revived in the 'Memoirs of Marshal Ney,' published at Paris in 1832.

Napoleon repaired to Mainz, where he took the command of the grand army, a name which was afterwards always applied to the army while he commanded in person. He also began in this campaign to issue regular bulletins of the events of the war. Coloured as these documents generally are (Bourienne, in his account of the Egyptian war, shows the process by which Napoleon used to frame them), they still constitute a series of important historical papers.

We cannot enter into the details of the campaign of 1805, and we must refer our readers to the professional statements of military men of both sides who were in it, such as Stutterheim's 'Campaign of Austerlitz;' Rapp's 'Memoirs,' &c. Suffice it to say that General Mack allowed himself to be surrounded at Ulm, and then surrendered, on the 17th of October, without fighting, with more than 20,000 men, all his staff, artillery, &c. The other Austrian divisions being now scattered about could make no effectual resistance, and the French entered Vienna on the 18th of November. The Russian army had by this time assembled in Moravia, under the Emperor Alexander in person. Being joined by some Austrian divisions it amounted to about 80,000 men. Napoleon told his soldiers that they were now going to meet a new enemy, "who had been brought from the ends of the world by the gold of England." Alluding to the high character borne by the Russian infantry, he added:—"This contest is of much importance to the honour of the French infantry. The question must be now finally settled whether the French infantry be the first or the second in Europe." The great battle of Austerlitz was fought on the 2nd of December, 1805. The two armies were nearly equal in number. The Russians, confident of success, extended their line too much. Bonaparte broke through it and separated their divisions, which, after a stout resistance, especially on the part of the Russian Guards, were routed in detail. The loss of the allies was tremendous; thousands were drowned in the frozen lakes in the rear of their position. The Emperor of Austria had an interview with Napoleon the day after, and an armistice was concluded, by which the remaining Russian troops were allowed to retire to their own country. Peace between Austria and France was signed at Presburg on the 26th of December. Austria gave up the Venetian provinces and Dalmatia to the kingdom of Italy, Tyrol to the elector of Bavaria, and other districts, besides a contribution of one hundred millions of francs. This war, which was to have checked the preponderance of Napoleon in Italy, left that country entirely at his disposal, and established his influence over a great part of Germany, where, having raised the electors of Bavaria and Wurtemberg to the rank of kings, he placed himself at the head of all the smaller states, which he formed into the confederation of the Rhine under his protection. The old German empire was thus dissolved. Soon after, the Emperor Francis formally renounced his title of Emperor of Germany, and assumed the title of Francis I., emperor of Austria and of his other hereditary states.

It must be observed that the position of Napoleon after the battle of Austerlitz in the heart of Moravia, the winter having set in, and he far from the frontiers of France and from his reinforcements and supplies, the Russians, who were expecting reinforcements, in his front, Prussia wavering on his flank, Bohemia untouched, the Archduke Charles and the Hungarian insurrection in his rear, was extremely critical, had he chosen to protract the war. This of course induced him to grant Austria better terms than what she appeared to have a right to, on a mere superficial view of the condition of the two powers. The Austrian empire was not overthrown because Vienna was in the power of the invader. But Napoleon calculated on the habits and the fears of the Emperor Francis, and on his affection for the citizens of Vienna; and he was not mistaken on this occasion.

The King of Naples, breaking his recent treaty with France, had allowed a Russian and English army to land in his dominions, where they remained useless during the great struggle that was going forward in Germany. Napoleon sent an army to Naples in February 1806; and King Ferdinand took refuge in Sicily. A decree of Napoleon, March 1806, appointed his brother Joseph king of Naples and of Sicily.

On the 6th of June following he appointed by another decree his brother Louis king of Holland, thus transforming by a stroke of the pen the Batavian republic into a kingdom dependent on France. His brother-in-law, Murat, was made grand-duke of Berg.

During his victorious progress in Germany, Napoleon received the news of the total destruction of the French and Spanish fleets by Nelson at the battle of Trafalgar, on the 21st of October 1805. His peevish remark on the occasion is said to have been—"I cannot be everywhere;" and he threw all the blame on his unfortunate admiral, Villeneuve, who soon after killed himself. From this time Napoleon renounced his plans of invading England, and he applied himself to destroy all English trade and correspondence with the continent. Charles Fox, who had succeeded Pitt as minister, was known to be favourable to peace. Negotiations accordingly were entered into by Napoleon, on the basis of the 'uti possidetis.' Lord Yarmouth, and afterwards Lord Lauderdale, were the English negotiators. Napoleon however required that Sicily should be given up to Joseph Bonaparte. But Sicily had never been conquered by the French, it had been throughout the war the ally of England, and, owing to that alliance, its sovereign had lost his continental dominions of Naples. To have bartered away Sicily to France would have been, on the part of England, an act of bad faith equal to if not worse than the former barter of Venice by the French. The English minister refused, and Fox dying soon after, the negotiations broke off.

The conduct of Prussia had been one of tergiversation. Napoleon knew that she had felt the wish, without having the resolution, to strike a blow while he was engaged in Moravia against the Russians. To keep her in good humour he had given Hanover up to her, which Prussia, though at peace with the King of England, scrupled not to accept. She moreover shut her ports against British vessels. Bonaparte, after having settled his affairs with Austria, altered his tone towards Prussia. The 'Moniteur' began to talk of Prussia as a secondary power, which assumed a tone that its extent and position did not warrant. In his negotiations with Lord Lauderdale, Napoleon had offered to restore Hanover to the King of England. The confederation of the Rhine extended round a great part of the Prussian frontiers. The Prussian minister at Paris, Von Knobelsdorf, in a note which he delivered to Talleyrand on the 1st of October, 1806, said truly, "that the king his master saw around his territories none but French soldiers or vassals of France, ready to march at her beck." The note demanded that the French troops should evacuate the territory of Germany. Napoleon answered in a tone of sneer and defiance, saying that "to provoke the enmity of France was as senseless a course as to pretend to withstand the waves of the ocean." The King of Prussia issued a long manifesto from his head-quarters at Erfurt on the 9th of October 1806, in which he recapitulated the long series of Napoleon's encroachments, which all the world was acquainted with, but which the King of Prussia seemed now to discover for the first time. Napoleon was speedily in the field; he attacked the Prussians first, and this time he had on his side a large superiority of numbers, added to his superiority of tactics. The double battle of Auerstadt and Jena (16th of October) decided the campaign. The Prussian troops fought bravely, but their generals committed the same error as the Austrian generals had committed before, of extending too much their line of operations. The consequences of the Prussian defeat were most disastrous. Most of their divisions were surrounded and obliged to lay down their arms. Almost all their strong fortresses—Magdeburg, Spandau, Kustrin, Stettin, Hameln, surrendered without firing a shot. The work of the great Frederic's whole life crumbled to pieces in a few weeks. Blücher and Lestocq were the only officers who kept some regiments together, with which they made a gallant stand in the northern provinces.

Bonaparte entered Berlin on the 21st of October. He dispatched Mortier to occupy Hamburg, and seize all English property there. On the 21st of November 1806, Napoleon issued his well-known Berlin decree against British commerce. "The British islands were to be considered as in a state of blockade by all the continent. All correspondence or trade with England was forbidden under most severe penalties. All articles of English manufacture or produce of the British colonies were considered as contraband. Property of every kind belonging to British subjects, wherever found, was declared lawful prize. All letters to and from England to be detained and opened at the post-offices." The English government retaliated by its orders in council, 11th of November 1807.

Meantime the King of Prussia had fled to Königsberg, and the Russian armies advanced to the Vistula: the French occupied Warsaw. French agents had previously penetrated into Russian Poland, and had spread a report that Kosciusko was at Napoleon's head-quarters. Napoleon had invited Kosciusko, who was then living in Switzerland, to come, but that single-minded patriot, mistrusting the views of the conqueror, declined the invitation.

Napoleon received at his head-quarters at Posen numerous addresses from various parts of Poland, entreating him to restore that country to its independence. His answers were cold and cautious. He began his winter campaign against the Russians by the battle of Pultusk (28th of December), in which the French experiencing a severe check retired towards the Vistula. The month of January 1807 passed without any engagements, but on the 8th of February the great battle

of Eylau was fought between the two grand armies. General Beningsen commanded the Russians. The French made repeated and furious attacks on the Russian infantry, which stood like walls of brass, and the assailants were at last obliged to desist. The battle lasted till near ten o'clock at night. The loss on both sides was dreadful; it has never been correctly ascertained, but has been roughly estimated at 50,000 men. After the battle Napoleon withdrew again to the line of the Vistula, and Beningsen retired towards Königsberg. There was no more fighting between the two armies for more than three months after. The French meantime besieged Danzig, which was defended by the Prussian General Kalkreuth, and surrendered at the end of May 1807. Napoleon having now reinforced his army to 200,000 men, advanced again towards the Russians. On the 13th of June the battle of Friedland took place, in which, after an obstinate struggle, the Russians were at last worsted, and driven beyond the river Aller. They did not lose however either cannon or baggage, and they effected their retreat upon Tilsit near the Russian frontiers.

As Bonaparte and Alexander both wished for peace, an armistice was made, and a personal interview took place between the two emperors on a raft in the middle of the river Niemen on the 25th of June. The two sovereigns after this took up their residence in the town of Tilsit, where the treaty of peace was finally signed. The King of Prussia was restored to about one-half of his former territories, as far as the Elbe. The duchy of Warsaw was given to the Elector of Saxony, who was made a king, and became the faithful ally of Napoleon. The principal Prussian fortresses and sea-port towns were to remain in the hands of the French till the general peace. Russia made no sacrifices; on the contrary, she obtained a part of Prussian Poland. But there were secret articles to the treaty, by which France allowed Russia to take Finland from Sweden, and Russia, on her part, promised to close her ports against British vessels. On the 9th of July Napoleon left Tilsit to return to Paris, where he received the usual tribute of servile addresses and fulsome flattery. On the 19th of August a *Senatus Consultum* suppressed the *Tribunate*, the only remains of a national deliberative body in France. It had been previously reduced to one-half of its original number. Three committees of administration, of legislation, and of finances, taken from the legislative body, discussed the projects of law in lieu of the *Tribunate*.

Having stripped the elector of Hesse Cassel of his dominions, under the plea that he had not joined him in the war against Prussia, as well as the Duke of Brunswick of his, on the ground that the duke had joined Prussia against him, Napoleon created out of these and other districts the kingdom of Westphalia, 18th of August, and gave it to his brother Jerome, who took up his residence at Cassel. Soon after, the prince regent of Portugal having refused to enforce the Berlin decree against England, Napoleon sent Junot with 30,000 men across Spain to take possession of Portugal. At the same time he published in the '*Moniteur*' that "the house of Braganza had ceased to reign in Europe." Junot entered Lisbon without opposition, November 30th, 1807, the prince regent and his court having just before embarked for Brazil. In December of the same year, Napoleon having gone to Milan, sent for the queen of Etruria and her son, and signified to her that she must resign Tuscany, which was immediately occupied by French troops; and in the following June (1808) Tuscany was formally annexed, not to the kingdom of Italy, but to the French empire, of which it formed three new departments. The queen was promised a compensation in Portugal, which she never obtained. On the 17th of December 1807, Napoleon issued from Milan a decree by which all merchant vessels which should submit to the British orders in council were declared to be lawful prizes by the French. In the following year (1808) a number of American vessels were seized and confiscated in the French and Italian ports. The pope was next to feel Napoleon's displeasure. The French troops had for some time occupied Ancona and Civita Vecchia, in order to keep away the English and the Russians; but Napoleon now insisted on the pope declaring war against England. The pope answered that he was a sovereign of peace, and could not declare war against any Christian power. Napoleon said that as the successor of Charlemagne he was emperor of the west, king of Italy, and suzerain of the pope; that the English were heretics, and therefore enemies of the Holy See; and that the donation of Charlemagne had been made to defend the holy church against its enemies: that if the pope did not comply with his wishes he, Napoleon, would take back Charlemagne's grant. We cannot go further here into the long and vexatious correspondence and controversy between Napoleon and the court of Rome, which were carried on for several years, and which form an interesting episode in the general history of those times. ('*Compendio Storico* di Pio VII., Milano, 1824; Botta, '*Storia d'Italia*'; Coppi, '*Annali d'Italia*,' and '*Memorie Storiche del Cardinal Pacca*.') By a decree of the 2nd of April 1808, Napoleon annexed the Marches or Adriatic provinces of the Roman state to his kingdom of Italy. There were other points of dispute between the pope and Napoleon on matters concerning the Concordat with the kingdom of Italy. (See a mild and well-written letter of the viceroy, Eugene Beauharnois, to Pius VII. on this subject in the '*Amministrazione del Regno d'Italia*.') About the same time (February 1808) a French force under General Miollis entered Rome, occupied the Castle St. Angelo, and began to do military duty in that

city. The general took the papal troops under his own command. The pope remained in his palace with the mere shadow of a civil power, which he had no means to enforce.

We now come to another and most important transaction of Napoleon's reign, the invasion of Spain. Spain was the humble and submissive ally of Napoleon: her navy, her army, her treasures were at his disposal. She was at war with Great Britain; she had allowed a free passage to the French troops through her territory to Portugal. Other French divisions had entered Spain as friends in the beginning of 1808, and seized by stratagem the fortresses of St. Sebastian, Pamplona, and Barcelona. At the same time the internal administration of Spain was carried on in a most corrupt and profligate manner. Charles IV., his queen, and the favourite Godoy, had completely disgusted the Spaniards. An insurrectional movement took place at Aranjuez, 20th of March, and Ferdinand, the heir to the crown, who was a favourite with the people, was proclaimed king, and Charles was induced to abdicate. Napoleon founded upon this a pretence for interfering. He invited father, mother, son, and favourite to Bayonne, where he himself repaired in April. Charles and his queen went readily—Ferdinand hesitated; but Napoleon sent Savary, who with many asseverations of his master's honourable and friendly intentions towards him, gradually decoyed the weak prince from stage to stage until he was fairly out of the Spanish territory. A scene of duplicity and dishonesty, of indecent and unnatural recriminations now took place between Napoleon, the old king, the queen, and her son, which for moral turpitude has no parallel in history. Charles resumed his character of king, stigmatised Ferdinand as a rebellious son, the queen joined in reviling and disgracing him at the expense of her own and her husband's honour, and Ferdinand, overwhelmed by insults and threats, renounced his claim to the throne of Spain on the 6th of May. Charles likewise resigned all his rights "in favour of his friend and ally the emperor of the French." Napoleon now issued a decree, appointing "his dearly-beloved brother Joseph Napoleon, king of Naples and Sicily, to the crowns of Spain and the Indies." By a subsequent decree, 15th of July, he appointed "his dearly-beloved cousin, Joachim Murat, grand-duke of Berg, to the throne of Naples and Sicily, which remained vacant by the accession of Joseph Napoleon to the kingdoms of Spain and the Indies." Both these curious documents are signed Napoleon, and countersigned by the minister secretary of state, Maret.

The memorable events which resulted from these nefarious transactions, the occupation of Madrid by Murat, the revolt and subsequent massacre of the people of that city on the 2nd of May, the insurrection which broke out simultaneously in all parts of the Peninsula against the invaders—the heroic though often unfortunate resistance of the Spaniards—the atrocities committed by the French troops, and the cruel retaliations by the Spanish guerrillas—the long murderous war of seven years, from 1808 till 1814, in which the British army acted a conspicuous part—all these may be read in the numerous works written expressly on the subject of the Peninsular war. For the military transactions see Colonel Napier, General Foy, and Major Vacani, and the '*Annals of the Peninsular Campaigns*,' by Captain Hamilton. For the Spanish view of the subject see Count Toreno, '*Historia del Levantamiento, Guerra, y Revolucion de España*,' Madrid, 1835; and Canga Arguelles, '*Observaciones sobre las Historias de Southey, Londonderry, Clarke, y Napier*.' For a general, historical, and political view of Spain during that period, see Southey's '*History of the Peninsular War*,' and compare Thiers, '*Histoire du Consulat et de l'Empire*.' But the work that gives perhaps the best insight into the feelings and conduct of the Spaniards in the various provinces throughout that memorable struggle, is the '*Histoire de la Révolution d'Espagne*,' by Colonel Schepeler, a Prussian officer, who was himself in the Spanish service during the whole time.

During the seven years of the Peninsular war, 600,000 Frenchmen entered Spain at different times by the two great roads of Bayonne and Perpignan. There returned into France at various times about 250,000. The other 350,000 did not return. Making full deduction for those who remained prisoners in the hands of the Spaniards and English, and were afterwards set free at the peace of 1814, the number who perished during that war cannot be estimated at less than 250,000, if it does not approach rather 300,000. (Schepeler and Foy.) The loss of the Spaniards, soldiers and peasants, who were destroyed in detail on almost every spot in the peninsula, cannot be calculated, but it must have been greater than that of the French.

In 1808 Napoleon re-established titles of nobility in France. Lefebvre, who had taken Danzig during the previous year, was the first duke that he created. Many others, both military and civilians, received titles from towns in Italy and Germany, with an income charged upon the revenues or national domains of the conquered countries. Both the titles and the incomes attached to them were made hereditary.

In September 1808 Napoleon repaired to Erfurt to hold conferences with the emperor Alexander. The subject of these conferences remained a secret, but it would seem that the question of Turkey was agitated. Napoleon says that the principal obstacle to a partition of that country was Constantinople. It seems however that he consented to Russia encroaching on the frontier provinces of Turkey, as the Russian troops invaded Moldavia and Wallachia soon after the

conference. On returning from Erfurt, Napoleon told his senate that he and the emperor of Russia were irrevocably united in a bond of alliance.

The English in the meantime had reconquered Portugal, and were advancing to the assistance of the Spaniards. King Joseph had been obliged to leave Madrid, and the French armies had withdrawn behind the Ebro. Napoleon resolved to set out for Spain himself. On the 25th of October he opened in person the session of the legislative body with one of his characteristic speeches:—"The hideous presence of the English leopards contaminates the continent of Spain and Portugal. I go to place myself at the head of my armies, to crown my brother at Madrid, and to plant the French eagles on the ramparts of Lisbon." Two days afterwards he set off for Spain. On the 23rd of November 1808, Napoleon defeated the Spanish troops at Tudela, and on the 4th of December Madrid capitulated. He then set off for Astorga, expecting to intercept Sir John Moore in his retreat. In this however he did not succeed; and leaving the task of pursuing the English to Soult and Ney, he suddenly quitted Astorga, and returned in great haste to France in January 1809.

A new Austrian war was on the point of breaking out. This time Austria came single into the field. She had made astonishing exertions to recruit her armies to the number of nearly half a million of men. Austria had apparently no new personal subject of complaint, except the alarm she naturally felt at the rapid strides of Napoleon towards universal dominion. The Archduke Charles commanded the Austrian army of Germany, and the Archduke John that of Italy. The Austrians crossed the Inn on the 9th of April, and occupied Bavaria and the Tyrol. Napoleon quickly assembled his army beyond the Rhine, repaired to Augsburg, and by one of his skillful manœuvres broke the line of the Austrians, gained the battle of Eckmühl, and obliged the Archduke Charles to retire into Bohemia, leaving the road to Vienna open to the French. (For the details of this campaign see General Pelet, 'Mémoires sur la Guerre de 1809,' 4 vols. 8vo, Paris, 1824-26.) On the 12th of May the French entered Vienna. The archduke now collected his army on the left bank of the Danube. Bonaparte crossed the river to attack him, and the great battle of Aspern took place, 21st of May. The battle remained undecided; but on the following day it was renewed with fury on both sides, when in the midst of the action Bonaparte was informed that the bridge in his rear, which communicated with the right bank of the Danube, had been carried off by a flood. He then ordered a retreat, and withdrew his army into the island of Lobau in the middle of the Danube. The loss of the French was very great: Marshal Lannes was among the generals killed. Napoleon remained for six weeks on the island. Having re-established the bridge, and received reinforcements, he crossed once more to the left bank, when he fought the battle of Wagram, 6th of July, in which he defeated the Austrians, with a tremendous loss on both sides. Still the Austrian army was not destroyed or dispersed, and the Archduke Charles was for continuing the struggle. Other counsels however prevailed, and an armistice was concluded at Znaim, and this led to the peace of Schönbrunn, which was not signed however till the 14th of October. Napoleon had entertained some idea of dismembering the Austrian empire; he had even addressed an invitation to the Hungarians to form an independent kingdom under a native ruler, but this address produced no effect. Germany began to be agitated by a spirit of popular resistance against him; bands of partisans under Schill, the Duke of Brunswick, and others, had appeared; Tyrol was still in arms, and he was not quite sure of Russia. The war in Spain continued with dubious success, and the English had landed a considerable force at Flushing. He thought best therefore to grant peace to Austria on moderate conditions. The Archduke Charles disapproved of the peace, and gave up his command. Austria ceded Trieste, Carniola, and part of Croatia, Salzburg, Cracow, and Western Galicia, and several other districts, to the amount of about two millions and a half of inhabitants. The brave Tyrolese were abandoned to their fate. Hofer and others of their chiefs were seized by the French, taken to Mantua, and there shot.

Whether the subsequent marriage of Napoleon with a daughter of the Emperor Francis was in course of negotiation at the time of the peace of Schönbrunn has been doubted, but soon after his return to Paris he made known to his wife Josephine his determination to divorce her. A painful scene took place on this occasion, which is well described by De Bausset, prefect of the imperial household, in his 'Mémoires Anecdotes sur l'Intérieur du Palais.' Napoleon himself seems to have been sincerely affected at Josephine's grief, but his notion of the necessity of having an heir to the empire subdued his feelings. It is known that from the time of the conferences of Erfurt, and perhaps of Tilsit, he had had in view a marriage with one of Alexander's sisters; and the project had been communicated to the Russian court, but the empress-mother had always objected to it on the plea of difference of religion. The divorce being consented to by Josephine in presence of commissioners from the senate, the act was solemnly passed and registered on the 16th of December 1809. On the 11th of March 1810 Napoleon married by proxy the Archduchess Maria Louisa, who soon after set off for Paris. The marriage ceremony was performed at Paris by Cardinal Fesch.

The years 1810 and 1811 were the period of Napoleon's greatest power. There an interesting report made by Count Montalivet

of the situation of the French empire in 1810, which displays the gigantic extent of its dominions. One passage which refers to Holland is curious. That country was under the government of Louis Bonaparte, who felt really anxious for the welfare of his Dutch subjects, and did not enforce very strictly the continental system, as it was styled, against English trade. This led to frequent reproaches from his imperious brother, who at last resolved to enforce his own decrees himself by uniting Holland to the French empire. (Louis Bonaparte, 'Historical Documents and Reflections on the Government of Holland.') Count Montalivet in his report made use of a curious argument to prepare the people's minds for this measure:—"Holland," he said, "is in reality a continuation of France; it may be defined as being formed out of the alluvia of the Rhine, the Meuse, and the Scheldt, which are the great arteries of the empire." And Champagny, minister for foreign affairs, in a report to the emperor said—"Holland is an emanation of the French empire. In order to possess the Rhine, your majesty must extend your territory to the Zuyderzee." But even the Zuyderzee was not far enough. By a *Senatus Consultum*, 13th December 1810, Holland, Friesland, Oldenburg, Bremen, and all the line of coast to Hamburg, and the country between that town and Lübeck, were annexed to the French empire, of which this new territory formed ten additional departments. The French empire now extended from the frontiers of Denmark to those of Naples, for Napoleon had finally annexed Rome and the southern papal provinces to France. The pope launched a bull of excommunication against Napoleon, upon which he was arrested in his palace on the Quirinal in the middle of the night of the 5th July 1809 by a party of gendarmes who escalated the walls, and was carried off to Savona, where he was kept prisoner until he was removed to Fontainebleau. The papal territory was divided into two departments of the French empire, called of Rome and of the Thyrasimene, of which last Perugia was the head town. Napoleon gave his 'good city of Rome' the rank of second town in the French empire.

Besides the French empire, which, thus extended, reckoned 180 departments and 42 millions of people, Napoleon held under his sway the kingdom of Italy, which included Lombardy and Venice, Modena, Bologna, and the other legations and the marches, with above six millions of inhabitants; also the Illyrian provinces, including Dalmatia, Carniola, and part of Croatia, which formed a separate government. The kingdom of Naples, with about five millions more, was also dependent on his will, as well as the kingdom of Westphalia, the grand-duchy of Berg, &c. The policy of Napoleon towards the countries which he bestowed on his brothers and other relatives was plainly stated by himself to his brother Lucien, in an interview at Mantua in 1811. "In the interior, as well as the exterior, all my relatives must follow my orders: everything must be subservient to the interest of France; conscription, laws, taxes, all must be in your respective states for the advantage and support of my crown. I should otherwise not against my duty and my interest." He would not allow his brothers to identify themselves with their subjects, and to strengthen themselves on their thrones, because he foresaw that it might suit him some day to remove them on the occasion of a general peace, or upon some new scheme of his own. He sacrificed the people of those countries and their interests, as well as the happiness and the greatness of his brothers, to what he conceived to be the interest and the glory of France. ('Réponse de Lucien Bonaparte aux Mémoires de Lamarque.') But even his brothers were reative under this discipline. Louis ran away from his kingdom of Holland: Murat was in continual disputes with his brother-in-law, and Lucien would not accept any crown under such conditions.

As Protector of the Confederation of the Rhine, Napoleon had under his orders the kings of Saxony, Bavaria, and Würtemberg, the Grand Duke of Baden, and the other German princes. He had also under his protection the Helvetic Confederation, which was bound to furnish him with troops, and to follow his policy. Prussia, humbled and dismembered, lay entirely at his mercy. He could thus dispose of more than eighty millions of people. Never, since the fall of the Roman empire, had so great a part of Europe been subject to the will of one man. Austria was his ally through fear as well as by family connection; Russia through prudence and self-interest. In Sweden, General Bernadotte had been chosen Crown Prince, and, after obtaining Napoleon's consent, had repaired to Stockholm. Spain, bleeding at every pore, struggled hard, and apparently with little hope of ultimate success. Britain alone continued to defy his power, and held Sicily and Portugal under her protection. Such was the political condition of Europe at the beginning of 1811. On the 20th of March of that year Maria Louisa was delivered of a son, who was saluted by Napoleon as 'King of Rome,' an ominous title to those Italians who still fancied that the crown of Italy was to be, according to Napoleon's promise, separated from that of France.

In 1811 the first symptoms of coolness between Alexander and Napoleon manifested themselves. The complaints of the Russian landholders against the continental system, which prevented their exporting by sea the produce of their vast estates, had induced Alexander to issue an ukase, 31st of December, 1810, by which colonial and other goods were allowed to be imported into the ports of Russia, unless they appeared to belong to subjects of Great Britain. This last restriction was of course easily evaded, and the trade with England

might be said to be in reality opened again. This was soon made a ground of complaint on the part of Napoleon. The Russian emperor, on his side, complained that his relative, the Duke of Oldenburg, had been dispossessed of his territory contrary to the treaty of Tilsit. A third subject of difference was concerning Poland. Napoleon having, by the peace of Schönbrunn, united western Galicia and Cracow to the duchy of Warsaw, seemed to encourage the prospect of re-establishing the whole of Poland as an independent state. But there was another and a deeper feeling of mistrust and insecurity on the part of the emperor, and the nobility of Russia in general, at the evident assumption of universal dictatorship by Napoleon, especially since his marriage with an Austrian archduchess. At Tilsit he had been willing to share the empire of the world with Russia, but now he would "have no brother near his throne." He summoned Sweden, in an imperious manner, to enforce his decrees against the British trade, while his armed vessels and privateers in the Baltic seized upon fifty Swedish merchantmen, which were confiscated, upon the charge of contraband trade with England. Lastly, in January 1812, General Davoust was sent to take possession of Swedish Pomerania and the island of Rugen. This act of aggression induced the crown prince, Bernadotte, to sign a treaty of alliance with the Emperor Alexander in March 1812. In the interview between these two princes at Abo in Finland, the plan of resistance to Napoleon was settled. Russia had not yet declared war, but she reinforced her armies, waiting to be attacked. Napoleon was pouring troops into Prussia, Pomerania, and the duchy of Warsaw.

Some of the older and wiser counsellors of Napoleon had the courage to remonstrate with him, not on the injustice, but on the impolicy of this new act of aggression. But he was proof against all remonstrance. It was his destiny he said to make one nation out of all the European states, and Paris must be the capital of the world. Even in calmer times, and after the full experience of disappointment, we find him confirming the sentiments he had now freely expressed. After his return from Elba, he said to Benjamin Constant, "I desired the empire of the world, and who in my situation would not? The world invited me to govern it; sovereigns and subjects vied with each other in bending before my sceptre. I have rarely found any opposition in France." And later, at St. Helena, "If I have been on the point of accomplishing the universal monarchy, it was without any original design, and because I was led to it step after step. The last effort wanting to arrive at it seemed so trifling, was it unreasonable to attempt it?" (*Las Cases*, vol. i.)

The events of the memorable Russian campaign of 1812 are known to the world. We can only refer our readers to the works of Segur, and of Colonel Boutourlin, aide-de-camp to the emperor Alexander; to the memoirs of Oginski; and to the Italian account of Captain Laugier, 'Gli Italiani in Russia'; and the histories of Thiers, Alison, &c. By consulting these various authorities, a sum of very correct information concerning that stupendous catastrophe may be obtained.

Before Napoleon set off from Paris for the Russian expedition, he directed Maret, duke of Bassano, to write a letter to Lord Castlereagh proposing negotiations for peace, on the basis of the 'uti possidetis.' He was willing this time to let Sicily remain under Ferdinand, and Portugal under the house of Braganza, but he insisted on Spain being secured to his brother Joseph. It must be observed that Lord Wellington had just taken possession of Badajos and Ciudad Rodrigo, and was advancing into Spain towards Madrid, which he shortly after entered upon gaining the battle of Salamanca. The English minister immediately replied, that England's engagements with the Spanish Cortes, acting in the name of King Ferdinand VII., rendered the acknowledgment of Joseph impossible.

The Russian minister, Prince Kourakin, still remained at Paris. Early in May he presented an official note to the Duke of Bassano, stating that the matters in dispute between the two empires might easily be made the subject of amicable negotiations, provided the French troops should evacuate Pomerania and the duchy of Warsaw, where they could be for no other purpose than that of threatening the frontiers of Russia. Napoleon pretended to be exceedingly angry at this demand, which he said was insolent; adding, that he was not used to be addressed in such a style, and to have his movements dictated by a foreign sovereign; and he sent Prince Kourakin his passports. On the 9th of May he himself set off with his empress for Dresden, where he had invited the kings of his own creation—Bavaria, Würtemberg, Saxony, Westphalia—and his other tributaries to meet him. The emperor of Austria also repaired to Dresden with his empress. The king of Prussia came too, as he had just signed a treaty with Napoleon, by which he placed 20,000 men at his disposal in the approaching campaign. Austria agreed to furnish 30,000 men to act against Russian Poland. Napoleon sent the Count de Narbonne to Wilna, where the emperor Alexander then was, to invite him to come to Dresden, but Alexander declined. After brilliant festivals, Napoleon quitted Dresden for Thorn, where he arrived on the 2nd of June. His immense army was assembled chiefly between the Vistula and the Niemen, which latter river formed the boundary of the Russian empire. There were 270,000 French, 80,000 Germans of the Confederation of the Rhine, 30,000 Poles under Prince Poniatowski, 20,000 Italians under Eugene, and 20,000 Prussians. On the 22nd of June Napoleon issued a proclamation to his soldiers, saying, "that the

second war of Poland had begun. The fate of Russia must be fulfilled. Let us cross the Niemen, and carry the war into her own territory," &c. On the 24th and 25th of June Napoleon's army, in three large masses, crossed the Niemen, and entered Lithuania without meeting with any opposition. The Russian army, under General Barclay de Tolly, 120,000 strong, evacuated Wilna, and retired to the banks of the Dwina. Another Russian army, 80,000 strong, under Prince Bagration, was stationed near the Dnieper. On the 28th of June Napoleon entered Wilna, where he remained till the 16th of July. He there received a deputation from the diet of the duchy of Warsaw, entreating him to proclaim the union and independence of Poland. Napoleon's answer was still cold and cautious. He told them that he had guaranteed to the emperor of Austria the part of Poland he still retained; that for the rest they must depend chiefly on their own efforts.

In the meantime the French soldiers treated Lithuania as an enemy's country. The provisions ordered by Napoleon to follow his army not having arrived, and the Russians having removed all the stores, the French and German soldiers went about marauding, plundering alike the mansions of the nobility and the huts of the peasants, feeding their horses on the green corn, violating the women, and killing those who resented such treatment. (Oginski and Segur.) Lithuania, a poor and thinly-inhabited country, which had suffered from the bad harvest of the preceding year (1811), was utterly devastated. At the same time disorganisation and demoralisation spread fearfully through the enormous masses of the invaders; disease thinned their ranks; 25,000 patients were crowded within Wilna in a few weeks, where there was not accommodation for one-third of their number; heavy rains rendered the roads impassable, and 10,000 horses were lost.

After partial engagements at Mohilow and Witepsk, the Russians continued their retreat upon Smolensk, in the interior of Russia. Napoleon determined to follow them. "Forward marches alone," he observed, "can keep such a vast army in its present condition together; to halt or retire would be the signal of dissolution. It is an army of attack, not of defence; an army of operation, not of position. We must advance upon Moscow, and strike a blow in order to obtain peace, or resting quarters and supplies." (Segur.) He crossed the Dnieper, and entered Russia Proper with about 180,000 men, leaving a body of reserve at Wilna and the corps of Macdonald on the Dwina, towards Riga. In his march through Lithuania no less than 100,000 men had dropped off from his ranks, and were either dead or sick, or had been taken prisoners by the Cossacks, or were straggling and marauding about the country.

On the 16th of August the two hostile armies met under the walls of Smolensk. But the Russians, after carrying off or destroying the provisions, and allowing time to the inhabitants to remove themselves, evacuated Smolensk, which their rear-guard set on fire. They continued their retreat upon Moscow, and Napoleon followed them. The battle of Borodino, near the banks of the river Moskwa, was fought on the 7th of September. The two armies were nearly equal in numbers, 120,000 each. After a dreadful slaughter on both sides, the Russian general sounded a retreat, and the French were left in possession of the bloody field; but the French took hardly any prisoners or guns: 15,000 Russians and about 10,000 Frenchmen lay dead. Next day the Russian army continued its retreat; and on the 14th of September it traversed the city of Moscow, which most of the inhabitants had already evacuated. On the same day the French entered Moscow and found it deserted, except by the convicts and some of the lowest class, who lingered behind for the sake of plunder. On the evening of this day a fire broke out in the coachmakers' street, but it was put down in the night. On the next day Napoleon took up his residence in the Kremlin, the ancient palace of the Czars. On the following night the fire burst out again in different quarters of the city, and no exertions of the French could stop it: the wind spread the flames all over the city, and on the third day Napoleon was obliged to leave the Kremlin, where he stood in imminent danger. The fire raged till the 19th, when it abated, after destroying 7682 houses—about four-fifths of the city. This burning of Moscow has been attributed to a premeditated plan of the Russians; but on the other hand Count Rostopchin, the governor, has denied this positively. "Several individuals," he says, "set fire to their own houses rather than leave them in possession of the invaders; and the French soldiers, seeking for plunder or for wine and spirits in the cellars, where they got intoxicated, did the rest." ('*La Verité sur l'Incendie de Moscou*,' par le Comte Rostopchin, Paris, 1823.)

The markets of Moscow used to be supplied, not from the immediate neighbourhood, but from a considerable distance in the interior, and especially from the southern districts towards Kaluga, where the Russian army was now posted. The French therefore could get no provisions, and they were obliged to live chiefly on the flesh of their horses, which was salted down. Napoleon remained among the ruins of Moscow for five weeks. He had sent Lauriston to the Russian head-quarters with a letter for the Emperor Alexander; the letter was forwarded to St. Petersburg, but no answer was returned. Napoleon was deceived in his calculations upon the temper of Alexander, and of the Russian people. At last, on the 19th October, seeing no chance of making peace, Napoleon began his retreat. The weather was fine and moderately cold. He attempted first to retire by Kaluga, where

he expected to find provisions, but the stout resistance he met at Malo Yaroslavets induced him reluctantly to turn again to the road by Varezia and Viazma to Smolensk, by which he had advanced. He was closely followed by the Russian army, but was more especially harassed by swarms of Cossacks under the Hetman Platoff. His rear divisions had sharp engagements at Viazma and at the passage of the Wop. His army dwindled away apace, through fatigue, privations, and the constant attacks of the Cossacks. It had left Moscow 120,000 strong, but was now reduced to one-half that number of fighting men; the rest formed a confused and disorderly mass in the rear, with an immense train of baggage and artillery. In this condition they were overtaken on the 6th November by the Russian winter, which that year set in earlier than usual. The emaciated frames of soldiers and horses could not resist this fresh enemy, and they dropped by thousands on the road, where they were soon buried under the snow. The bitter frosty nights killed thousands more; but the winter only completed the destruction of the army, which had begun during the advance in the summer. The wretchedness and the sufferings of the retreat from Moscow must be read in the works already referred to. The French at last reached Smolensk, where they found their stores, which had come up so far. Many had not tasted a piece of bread or biscuit since they had advanced through that town three months before. On the 14th of November Napoleon left Smolensk with about 40,000 men able to carry arms. His rear divisions had now to sustain repeated attacks from the Russians, and when he arrived at Orca, in Lithuania, he had only 12,000 men with arms in their hands. Of 40,000 horses there were hardly 3000 left. In this plight he reached the banks of the Berezina, where he was joined by a corps of reserve of nearly 50,000 men under Victor and Oudinot. The passage of the Berezina, on the 26th and 27th of November, cost him about one-half of his army thus reinforced.

On the 3rd of December Napoleon arrived at Malodeczno, whence he issued the famous 29th bulletin, which came like a clap of thunder to awaken Europe. This time he told the whole truth in all its sternness; except the guards, he had no longer an army. At Smorgoni, where he arrived on December the 5th, he took leave of his generals, left the command of the army, such as it was, to Murat, and set off in a sledge with Caulaincourt to return to Paris. He arrived at Warraw on the 10th, where he had that curious conversation with De Pradt, which the latter has so humorously related. Continuing his route, he passed through Dresden on the 14th, and arrived at Paris on the 18th of December at night. The remains of his unfortunate army were collected by Murat on the line of the Vistula. The report of the chief of the staff, Berthier, dated 16th December, gives a dismal picture of the state of the troops after Napoleon left them:—"The plunder, insubordination, and disorganisation have reached the highest pitch." The loss of the French and their auxiliaries in this campaign is reckoned by Boutourlin at 125,000 slain, 132,000 dead of fatigue, hunger, disease, and cold, and 193,000 prisoners, including 3000 officers and 48 generals. The 'St. Petersburg Gazette' stated that the bodies burnt in the spring after the thaw, in Russia proper and Lithuania, amounted to 308,000, of which of course a considerable proportion were Russians. In the Berezina alone, and the adjoining marches, 36,000 dead bodies were said to have been found. The French left behind 900 pieces of cannon and 25,000 waggons, caissons, &c.

Napoleon, after his return to Paris, exerted himself to recruit his army by fresh conscriptions, by drafting the national guards into his skeleton battalions, by recalling all the men he could spare from Spain, and by sending the sailors of his fleet to serve on land. He thus collected again in Germany, in the spring of 1813, an army of 350,000 men. The king of Prussia had now allied himself to Alexander, and the allies had advanced as far as the Elbe. Austria remained neutral; she offered her mediation, but Napoleon would hear of no cession on his part, in either Germany, Italy, or Spain. He soon after repaired to Germany, where he fought and won the battle of Lutzen, 2nd of May 1813, from the Russians and Prussians united. On the 21st he attacked them again at Bautzen, and compelled them to retreat. But these victories led to no decisive results; the allies retired in good order, and lost few prisoners and no guns. Bonaparte bitterly complained of this; and his generals observed to each other, that these were no longer the days of Marengo, Austerlitz, or Jena, when one battle decided the fate of the war. On the 22nd of May, in another engagement with the retreating allies, Duroc, his old and most faithful companion, who was one of the few personally attached to him, was struck by a cannon-ball and dreadfully mangled. The dying man was taken to the house of a clergyman near the spot. Napoleon went to see him, and was deeply affected. It was the only instance in which he refused to attend to the military reports which were brought to him. "Every thing to-morrow," was his answer to his aides-de-camp. He had a few days before lost another of his old brother-officers, Bessieres.

An armistice was now agreed to on the 4th of June, and Bonaparte returned to Dresden, where Metternich came with fresh offers of mediation on the part of Austria. Austria proposed as a principal condition that Germany should be evacuated by the French arms, and the boundaries of the French empire should be fixed at the Rhine, as Napoleon himself had repeatedly declared. But Napoleon would not

hear of giving up the new departments which he had annexed as far as Hamburg and Lubeck, nor would he resign the protectorate of Germany. This led to a warm discussion, in which Napoleon said he only wished Austria to remain neutral while he fought the Russians and Prussians, and he offered to restore to her the Illyrian provinces as the price of her neutrality. Metternich replied that things had come to that pass that Austria could no longer remain neutral; she must be either with France or against France; that Germany had been long enough tormented by these wars, and it was time she should be left to rest and to national independence. The conferences however were carried on at Prague without coming to any agreement; and in the midst of this the armistice expired on the 10th of August, and Austria joined the allies.

A series of battles was fought about Dresden on the 24th, 25th, and 27th of August, between the Austrians and Prussians on one side and the French on the other, in which the latter had the advantage; but in pursuing the allies into Bohemia, Vandamme, with a corps of 30,000, was surrounded and made prisoner with 8000 men at Culm. Oudinot was likewise worsted at Gross Beeren by the Swedes and Prussians under Bernadotte. Ney, who was sent by Napoleon to replace Oudinot, lost the battle of Dennewitz on the 6th of September, near Berlin. On the Katzbach, in Silesia, Blucher routed the French opposed to him. The month of September passed in this desultory warfare, Napoleon's armies losing ground and strength on every side. Bavaria made a separate peace with Austria. The Saxons and other German troops began to forsake the French cause. At last, after a painful struggle between pride and necessity, Napoleon was obliged to begin his retreat upon Leipzig, followed by the allies. At Leipzig he determined to make a final stand. "One victory alone," he said, "and Germany might still be his." On the 16th of October the first battle of Leipzig took place. It was fought gallantly on both sides, but the allies had now a great superiority in numbers, and the French were driven close upon the ramparts of the town. The 17th passed without fighting; on the 18th the battle was renewed, the French divisions lost ground, and a body of 10,000 Saxons left them and went over to the enemy. Napoleon now made his dispositions to effect his retreat towards the Rhine. But while his army was filing out of Leipzig by a long bridge, or rather a succession of bridges, in the morning of the 19th, the allies forced their way into the town after a desperate resistance, and the bridge being blown up, 25,000 Frenchmen were obliged to surrender prisoners of war. The retreat from Leipzig was nearly as disastrous to Napoleon as that from Moscow. His army was completely disorganised. He was however able to fight his way at Hanau, 30th of October, through the Bavarians, his late allies, who now wanted to oppose his passage. At last he reached the Rhine, and passing over the 70,000 or 80,000 men, all that remained out of an army of 350,000 with which he had begun the campaign, he placed them on the left bank, while he set off for Paris, where he arrived on the 9th of November. About 80,000 men left in the Prussian garrisons, Magdeburg, Danzig, Stettin, &c., surrendered to the allies.

The enormous losses and reverses of the French armies, and the approach of the allies to the frontiers of France, produced a strong feeling of dissatisfaction in that country. The legislative body showed for the first time a spirit of opposition to the headlong system of Napoleon. A committee was appointed to draw up a report on the state of the nation; Raynouard, Lainé, Gallois, and other members who had a character for independence, were of the committee. The report which they laid before the legislative body, 28th of December 1813, expressed a desire for peace consistent with the honour and the welfare of France, and a wish to know what steps the emperor had taken to attain so desirable an object, and it ended by saying that "while the government will take the most effective measures for the safety of the country, his Majesty should be entreated to maintain and enforce the entire and constant execution of the laws which ensure to the French citizens the rights of liberty, property, and security, and to the nation the free exercise of its political rights." The legislative body by a large majority ordered the report to be printed. This was a language which Napoleon had not been used to. He immediately ordered the doors of the hall of the legislative body to be closed and guarded by soldiers, and the copies of the report to be seized at the printers. On the 31st an imperial decree adjourned the legislative body. On the 1st of January 1814, several members of the legislative body having appeared at his levee, he gave vent to his ill-humour in a violent address, told them that they were not the representatives of the nation, but only the representatives of the individual departments; that he was the only representative of the people; that their report and the address founded upon it were seditious; that they ought not thus publicly to have commented on his conduct; and he ended by saying, "France stands more in need of me than I stand in need of France." The senate, more subservient, had already passed a decree for a new conscription of 300,000 men, including all those who had escaped the conscriptions of former years. The taxes were at the same time ordered to be doubled; but the people were weary of these never-ending sacrifices, and in many departments it was found difficult to collect either men or money. Napoleon's disposable army on the Rhine amounted to no more than from 70,000 to 80,000 men. He had to contend with twice that number, besides numerous reinforcements which were hastening through Germany. Meantime conferences were

held at Chatillon, in which the allies proposed to fix the limits of France as they were in 1792, that is to say, with the exclusion of Belgium; but Napoleon would not listen to this. It was his last chance of peace. At the end of January 1814, Napoleon began the campaign which has been considered by tacticians as that in which he most strikingly displayed his astonishing genius for military combinations, fertility of resources, and quickness of movements. For more than two months he held at bay the various armies of the allies; now beating one corps, and then flying to attack another; at times severely checked himself, and yet recovering his strength the next day. ('Memoirs of the Operations of the Allied Armies in 1813-14,' London, 1822; and Koch, 'Memoires pour servir à l'Histoire de la Campagne de 1814.')

But the odds were too many against him. While he by a bold movement placed himself in the rear of the allies, the latter marched upon Paris, and after a hard-fought battle, 30th of March, took possession of the whole line of defence which protected that city on the north-eastern side. The empress had left it for Blois, and Joseph Bonaparte, after the battle of the 30th, quitted Paris also. Marshal Marmont asked for an armistice, and this led to the capitulation of Paris, which the Emperor Alexander and the King of Prussia entered on the 31st, amidst the acclamations of the Parisians. Napoleon hearing of the attack upon Paris had fallen back to the relief of the capital, but it was too late. He met near Fontainebleau the columns of the garrison, which were evacuating the city. His own generals told him that he ought now to abdicate, as the allied sovereigns had declared that they would no longer treat with him. Meantime a decree of the senate declared that Napoleon Bonaparte, in consequence of sundry arbitrary acts and violations of the constitution (which were specified and classed under various heads in the preamble to the decree), and by his refusing to treat with the allies upon honourable conditions, had forfeited the throne and the right of inheritance established in his family, and that the people and the army of France were freed from their oath of allegiance to him. A provisional government was formed, consisting of Talleyrand, Bournonville, Dalberg, and others. Upon this, Bonaparte, after much reluctance, and upon his generals refusing to join him in a last desperate attempt upon Paris, which he meditated, signed the act of abdication at Fontainebleau on the 4th of April, 1814. In this first act there was a reservation in favour of the rights of the empress and of his son. By a second act however he 'renounced unconditionally' for himself and his heirs the throne of France and Italy. The emperor Alexander proposed that he should retain the title of emperor with the sovereignty of the island of Elba, and a revenue of six millions of francs to be paid by France. This was agreed to by Prussia and Austria; and England, though no party to the treaty, afterwards acceded to it. On the 20th of April, Napoleon, after taking an affectionate leave of his generals and his guards, left Fontainebleau for Elba. He ran some danger from the populace in passing through Provence, but arrived safe at Frejus, where he embarked on board the British frigate 'Undaunted,' and on the 4th of May landed at Porto Ferrajo, in the island of Elba.

Napoleon remained in the island of Elba about ten months. At first he seemed reconciled to his lot, set about making roads, improving the fortifications, &c.; but after some months he was observed to become more reserved, gloomy, and frequently absent and lost in thought. He was in fact at the time engaged in secret correspondence with his friends in France and Italy. During so many years of supreme power, attended by most splendid successes, he had formed of course many adherents; men whose fortune was dependent on his; most of whom had lost their emoluments and prospects by his fall: the bold and aspiring, the reckless and restless, saw no further prospect of conquest and new organisation of foreign states, which left at Napoleon's disposal thousands of offices and situations with which to reward his partisans. The old soldiers, to whom the camp had become a home, regretted him who used to lead them from victory to victory, affording them free quarters, a continual change of scenery, and pleasant cantonments in the finest cities of Europe. His brothers, sisters, and other relatives, all rich, some still powerful, as Murat at Naples, felt that by his fall they had lost the main prop of their family. On the other side, the restored Bourbons had committed grave faults, and had listened too much to the old emigrants by whom they were surrounded; and lastly, France in general had been too long in a state of violent excitement to subside at once into quiet and contented repose. Many of the subordinate agents of the police, post-office, and other departments, were in Napoleon's interest. A wide conspiracy was formed, the old republicans joined the Bonapartists, and Napoleon was invited to return to France. (See in Fleury de Chabulon's 'History of the Hundred Days,' an account of the intrigues carried on with Elba.)

On the 26th of February 1815, Napoleon embarked with about 1000 men of his old guards, who had followed him to Elba, and landed on the 1st of March at Cannes, not far from Frejus. At Grenoble, the first defection of the army took place: Colonel Labedoyere, commanding the 7th regiment of the line, joined Napoleon; the rest of the march to Paris was a triumphant one. The Bourbons were abandoned by the whole army; and Marshal Ney, sent by Louis XVIII. to stop Napoleon's progress, went over to him; Macdonald and Marmont, and several other marshals, remained faithful to the oath they had taken

to the king. Augereau also kept aloof from Napoleon; but the Bourbons had no troops they could depend upon. Napoleon arrived at the Tuileries on the 20th of March, Louis XVIII. having left the capital early in the morning by the road to Flanders. Napoleon's return to Paris was accompanied with the acclamations of the military and the lower classes; but the great body of the citizens looked on astounded and silent: he was recalled by a party, but evidently not by the body of the nation.

The Congress of Vienna was still sitting, when Talleyrand laid before them the news of Bonaparte's landing at Cannes. They immediately agreed to join again their forces, in order to frustrate his attempt, and to maintain entire the execution of the treaty of Paris, of the 30th May 1814, made with France under the constitutional monarchy of the Bourbon dynasty. The Austrian, Russian, and Prussian armies, which had evacuated France, resumed their march towards the frontiers of that country.

Napoleon found, on his return to Paris, that he could not resume the unlimited authority which he had before his abdication. The republicans and constitutionalists who had assisted, or not opposed his return, with Carnot, Fouché, Benjamin Constant, and his brother Lucien at their head, would support him only on condition of his reigning as a constitutional sovereign; he therefore proclaimed a constitution under the title of 'Acte additionnel aux Constitutions de l'Empire,' which greatly resembled the charter granted by Louis XVIII. the year before. There were to be an hereditary chamber of peers appointed by the emperor, a chamber of representatives elected by the electoral colleges, and to be renewed every five years, by which all taxes were to be voted; ministers were to be responsible; judges irremovable; the right of petition was acknowledged, and property was declared inviolable. Lastly, the French nation was made to declare, that they would never recall the Bourbons; deputies from the departments came to Paris to swear to the additional act, at the Champ de Mai, as it was called, although held on the 1st of June. The emperor and his brothers were present at the ceremony.

The chambers opened on the 4th of June, while Napoleon prepared to march towards the frontiers of Flanders, where the allied English and Prussian armies were gathering. He assembled an army of about 125,000 men, chiefly old troops, of whom 25,000 were cavalry, and 350 pieces of cannon, with which he advanced upon Charleroi on the 15th of June. Ney, Soult, and Grouchy held commands under Napoleon. On the 16th Napoleon attacked in person Marshal Blücher, who was posted with 80,000 men at Ligny, and drove him back with great loss. At the same time he sent Ney against part of the English army at Quatre Bras, which, after sustaining a severe attack, retained possession of the field. In the morning of the 17th the Duke of Wellington, in consequence of Blücher's retreat, fell back with his army to the position of Waterloo. Napoleon followed him, after despatching, on the 17th, Grouchy, with a body of 30,000 men, to follow the retreat of the Prussians. (Grouchy, 'Observations sur la Relation de la Campagne de 1815, par le General Gourgand,' Philadelphia, 1818.) On the 18th the famous battle of Waterloo was fought. Napoleon's army on the field was about 75,000 men, and Wellington's force opposed to him consisted of 54,000 men actually engaged at Waterloo, the rest, about 16,000, being stationed near Hal, and covering the approach to Brussels on that side. There were 32,000 British soldiers, including the German Legion; the rest was composed of Belgians, Dutch, and Nassau troops. The events of the battle are well known. The French made several furious attacks with infantry and cavalry upon the British line, gained some advantages, took possession of La Haye Sainte, but all the efforts of their cavalry could not break the British squares. In these repeated attacks the French cavalry was nearly destroyed. At six o'clock Bulow's Prussian corps appeared on the field of battle, and soon after Blücher came in person with two more corps. Napoleon now made a last desperate effort to break the English line, before the Prussians could act: he directed his guard, which had not yet taken part in the action, to advance in two columns against the English. They were received with a tremendous fire of artillery and musketry; they attempted to deploy, but in so doing became confused, and at last gave way. Napoleon, who was following with his eye, through a spy-glass, the motions of his favourite guards, turned pale and exclaimed, "They are mixed together!" and galloped off the field. (See and compare the various accounts of the battle of Waterloo, by English, French, and Prussian military writers; among the rest, Captain Pringle of the Engineers; Captain Batty; Baron Muffling, under the assumed initials of C. de W., 'Histoire de la Campagne de l'armée Anglaise et de l'armée Prussienne en 1815,' Stuttgart, 1817; Gourgand, 'Narrative of the War of 1815,' with Grouchy's important comments upon it; Foy, 'Campagne de 1815,' Napoleon's own account in Montholon and Las Cases, and in the 'Mémoires Historiques,' published by O'Meara; Ney, 'Letter to the Duke of Otranto,' Paris, 1815; Rogniat's account of the battle, and the accounts in the various English and French histories.)

The astonishing firmness of the British infantry (to which several French generals, and Foy among the rest, have paid an eloquent tribute of praise) gained the day. Bonaparte's army fled in dreadful confusion, pursued by the Prussians, and lost cannon, baggage, and all. The loss of the English was 15,000 men in killed and wounded. On the same day Grouchy was engaged at Wavre, 13 miles distant, with

one division of the Prussian army, which gave him full employment, while the other Prussian divisions were marching on to Waterloo. His orders were to follow the Prussians, and attack them wherever he met them. (Grouchy, 'Observations.') Napoleon seems to have underrated the strength of the Prussians, when he thought Grouchy's corps sufficient to keep in check the whole of their army.

The battle of Waterloo finally closed a war, or rather a succession of wars, which had lasted with little interruption for twenty-three years, beginning with 1792. As to these wars, Napoleon is only strictly accountable for those that took place after he had attained supreme power in France; in some of them, such as those of Spain and of Russia, he was decidedly the aggressor. Whether he did not likewise give sufficient provocation to those which Austria, England, and Prussia waged against him, the reader must judge for himself. His determination to be the dictator, the umpire of all Europe, left no chance of national independence to any one country. Had he subjected all Europe, he would have reverted to his old scheme of the conquest of the east. Even his peace establishment, supposing him ever to have been at peace, was to consist of an army of 800,000 men, besides 400,000 of reserve. (Menthon's 'Memoirs of Napoleon,' vol. i.) During the ten years of the empire, he raised by conscription two millions one hundred and seventy-three thousand men, of whom two-thirds, at the least, perished in foreign lands or were maimed for life.

After the defeat of Waterloo, Napoleon having given his brother Jerome directions to rally the remains of his army, hurried back to Paris. The house of representatives declared itself permanent, and demanded his abdication. Lucien appeared before the house, and spoke eloquently of the former services of his brother, and of the claims which he had on the gratitude of France. "We have followed your brother," answered Lafayette, "over the sands of Africa, and through the frozen deserts of Russia; the whitened bones of Frenchmen scattered over every part of the globe bear witness to our long fidelity to him." Lucien made no impression on the assembly. He advised his brother to dissolve the chamber; Napoleon refused: "It would be the signal," he said, "of civil war." The house of peers had adopted the same views as the lower house. There was but one man, it was openly stated, between France and peace. Napoleon signed his second abdication on the 22nd of June; but this time it was of his own accord, and against the advice of his intimate friends, Carnot, Lucien, &c. ('Réponse de Lucien aux Mémoires de Lamarque.') The abdication was in favour of his son, Napoleon II. A provisional government was appointed by the chambers, and they required that Napoleon should leave France, and embark at Rochefort for the United States. General Becker was appointed to escort him to Rochefort, where he arrived on the 3rd of July. All this did not take place however without many violent altercations in the chambers, and much reluctance on the part of Napoleon. The allies, who entered Paris on the 7th of July, refused to acknowledge Napoleon's right to abdicate in favour of his son, and on the following day Louis XVIII. re-entered the capital and resumed the government.

Napoleon at Rochefort, seeing that the whole country around him was submitting to the Bourbons, and finding that he had no chance of escaping by sea, through the vigilance of the English cruisers stationed along the coast, sent Count Las Cases and Savary to Captain Maitland, who commanded the English ship 'Bellerophon,' to ask for leave to proceed to America, either in a French or a neutral vessel. Captain Maitland replied, "That his instructions forbade this; but that if Napoleon chose to proceed to England he would take him there on board the 'Bellerophon,' without however entering into any promise as to the reception he might meet with there, as he was in total ignorance of the intentions of the British government as to his future disposal." (Captain Maitland's statement of the whole transaction.) This offer was made by Captain Maitland in his second interview with Las Cases, on the 14th of July; and Napoleon had already, the day before, written a letter, addressed to the Prince Regent of England, saying that "he came like Themistocles, to claim the hospitality of the British people, and the protection of its laws." Captain Maitland offered to dispatch General Gourgaud to England with this letter immediately, repeating at the same time to him "that he was not authorised to stipulate as to the reception of Bonaparte in England, where he must consider himself at the disposal of the prince regent." On the 15th Napoleon went on board the 'Bellerophon' with his suite: as Captain Maitland advanced to meet him on the quarter-deck, Napoleon said to him, "I come to place myself under the protection of your prince and your laws." On the 24th the ship entered Torbay. On the 31st of July Admiral Lord Keith and Sir Henry Bunbury, under secretary of state, came on board the 'Bellerophon,' to announce to him the final resolution of the British government—that the island of St. Helena should be his future residence. Napoleon protested against this determination; said he was not a prisoner of war; that he came as a voluntary passenger on board the 'Bellerophon'; that he wished to be allowed to remain in England as a private citizen, &c. On the 6th of August however Napoleon frankly acknowledged to Captain Maitland, that "he had certainly made no conditions on coming on board the 'Bellerophon,' that he had only claimed hospitality, and that he had no reason to complain of the captain's conduct, which had been that of a man of

honour." On the 7th Napoleon removed from the 'Bellerophon' to the 'Northumberland,' Sir George Cockburn's flag-ship, which was appointed to carry him to St. Helena. (For the particulars of Bonaparte's voyage, his landing at St. Helena, his residence, first at Briars and afterwards at Longwood, of his altercations with Sir G. Cockburn, and afterwards with Sir Hudson Lowe, we must refer our readers to the minute work of Count Las Cases, and the 'History of the Captivity of Napoleon at St. Helena, from the Letters and Journals of the late Lieut.-Gen. Sir Hudson Lowe,' 3 vols. 8vo, 1853.) He landed at St. Helena on the 16th of October 1815.

By a convention signed at Paris, 20th of August 1815, between Great Britain, Austria, Russia, and Prussia, the custody of Napoleon's person was intrusted to the British government, and commissioners were appointed by Russia, Austria, and France to reside at St. Helena to look after his safe detention. In July 1816, General Sir Hudson Lowe arrived at St. Helena as governor of the island. From the very first interview Bonaparte behaved uncivilly, or rather insultingly, to that officer, and this treatment was repeated with aggravation at every subsequent opportunity. One of Napoleon's great grievances was his being styled General Bonaparte; another, his not being allowed to stroll about the island unattended by a British officer. He was allowed a space measuring eight and afterwards twelve miles in circumference round Longwood, through which he might range at his pleasure; beyond these limits he was to be accompanied by an officer. But the real grievance was that of being detained as a prisoner at all. The governor however had no power to remedy these subjects of complaint. Various minor matters of dispute with the governor were laid hold of by Bonaparte and his attendants, as if with the view of keeping alive an interest in the public mind in favour of the exile of St. Helena. We cannot enter into the particulars of this petty system of warfare, in which, as it generally happens, both parties may have occasionally been in the wrong. But it is impossible to read even Napoleon's statements, made through Las Cases, Santini, Antommarchi, &c., without perceiving that there was a determination on his part not to be pleased with anything the governor could do for him, unless he had disobeyed his orders; while on the other hand Sir Hudson Lowe appears to have been a man of an unaccommodating temper, with a good deal of the military martinet in his habits. Napoleon's mind was in a state of irritation whenever it recurred to the subject of his confinement, which made him querulous and peevish. He seems also to have had, almost to the last, some latent hopes of making his escape. In other respects the particulars of his life and conversations at St. Helena are highly interesting. He could be very agreeable towards visitors who were admitted to pay their respects to him, as we may see from Mr. Ellis's and Captain Hall's accounts of their interviews with him. In September 1818, Napoleon's health began to be visibly affected, but he would take no medicines. He also refused to ride out, as advised, because he would not submit to the attendance of a British officer. In September 1819, Dr. Antommarchi, of the University of Pisa, came to St. Helena as physician to Napoleon. Two clergymen came also from Italy to act as his chaplains. Towards the end of 1820 he grew worse, and remained in a weak state until the following April, when the disease assumed an alarming character. It was then that Bonaparte said that he believed it was the same disorder which killed his father, namely a scirrhus in the pylorus; and he desired Dr. Antommarchi to examine his stomach after his death. He made his will, leaving large bequests to his friends and attendants ('Testament de Napoleon'), and on the 3rd of May 1821, the chaplain Vignali administered to him extreme unction. Napoleon stated "that he believed in God, and was of the religion of his father: that he was born a Catholic, and would fulfil all the duties of the Catholic church." On the 5th of May, after being some time delirious, he breathed his last about eleven minutes before six o'clock in the evening. The following day the body was opened by Dr. Antommarchi, in presence of several British staff and medical officers, when a large ulcer was found to occupy the greater part of the stomach. On the 8th of May his remains were interred with military honours in Slane's Valley, near a fountain overhung by weeping willows. This had been a favourite spot with Napoleon. The procession was followed to the grave by the governor, the admiral, Napoleon's attendants, and all the civil and military authorities. The grave was afterwards inclosed by a railing, and a sentry kept on duty to guard the spot. In May 1840 the government of Louis Philippe made an application to the British government to permit the removal of the body of Napoleon to France. The request was at once acceded to; and a hope expressed that "the promptness of the answer might be considered in France as a desire to blot out the last trace of those national animosities which during the life of the emperor armed England and France against each other." An expedition was immediately fitted out and placed under the command of the Prince de Joinville, with whom were associated several of the latest and most devoted of Napoleon's followers—Bertrand, Gourgaud, the younger Las Cases, and Marchand the emperor's valet. On opening the coffin the features though somewhat changed were perfectly recognisable. The body was received in Paris with unbounded marks of popular feeling; and on the 15th of December 1840 it was deposited with extraordinary pomp in the Hôtel des Invalides.

We have dealt here merely with the outward acts of Napoleon

Bonaparte. His military genius speaks for itself. His personal character, hidden motives and actual policy, can only be arrived at by a wide and calm consideration of his whole history as developed in public documents and private memoirs, correspondence and commentaries. But far more ample and satisfactory materials for estimating the character, policy, and motives of Bonaparte than had previously been obtainable, have quite recently been furnished to the student in the 'Mémoires et Correspondance du Roi Joseph Bonaparte,' published under the care of M. Du Casse, Paris, 1853-55, and of which a well made selection has been translated into English, under the title of 'The Confidential Correspondence of Napoleon Bonaparte with his brother Joseph, some time king of Spain,' 8vo., 1855. The letters of Napoleon to his brother, written with characteristic impetuosity, extend through the whole of the most important period of his career—from 1795 to 1815; and they refer to most of the great events in which he was the chief actor, as well as to his personal and family history. And while they bring out with the utmost force—because from his own pen, and, as it were, incidentally and unconsciously—the grave defects of his character, and above all his overweening arrogance and constant, intense, unscrupulous and remorseless selfishness—they exhibit most distinctly his lofty and comprehensive intellect; his thorough knowledge of human nature; his strange facility in making other men subservient to his purpose, and the utter recklessness with which he employs and casts aside his instruments; his clear perception of the force of circumstances, and his readiness in moulding them to his own end, until by his marvellous career of success he came with defiant perversity to speak and act as though circumstances were within his absolute control; and they bear equally clear testimony to his surpassing administrative ability, unswerving self-reliance, unwearied energy, indomitable vigour, and unhappily the utter disregard of all moral considerations which accompanied this gigantic manifestation of mental power and despotic will.

BONAPARTE, NAPOLEON II. NAPOLEON FRANÇOIS BONAPARTE, son of the Emperor Napoleon I. and of Maria Louisa of Austria, was born at Paris, March 20, 1811. From his birth he was styled 'King of Rome.' After his father's first abdication in 1814 he went with his mother to Vienna, where he was brought up at the court of his grandfather, the emperor Francis, who made him Duke of Reichstadt. His education was carefully attended to, and he was early trained up to the military profession. After passing through the various subordinate grades he was made a lieutenant-colonel in June 1831, and he took the command of a battalion of Hungarian infantry then in garrison at Vienna. He was extremely assiduous in his military duties, but his constitution was weak; he had grown very tall and slender, and symptoms of a consumptive habit had early shown themselves. His physician advised a removal to Schönbrunn, which had at first a beneficial effect, but a relapse soon followed, and after lingering for several months young Napoleon died on the 22nd of July 1832, in the palace of Schönbrunn, attended by his mother, who had come from Parma to visit him. He seems to have been generally regretted at the Austrian court, especially by his grandfather, the emperor, who had always behaved to him with paternal kindness. There is an interesting account of this young man's short career by M. de Montbel, 'Le Due de Reichstadt,' Paris, 1832.

Although Napoleon I. abdicated in favour of his son, the title of Napoleon II. was not admitted by the allies or by the French nation. Nor was it put forward by any party in France during the life of Napoleon François, nor did he himself ever assume the title. But when the question of conferring the title of emperor upon the prince-president Louis Napoleon was put to the popular vote in 1852, it was as Napoleon III.; the right of Napoleon François to the title of Napoleon II. being thus assumed. No objection was raised in France, and the governments of Europe by recognising Napoleon III. without protest, of course acknowledged Napoleon II. also.

***BONAPARTE, NAPOLEON III.** CHARLES LOUIS NAPOLEON is the third and youngest son of Louis Bonaparte, king of Holland, and of Hortense Eugenie, daughter of the Empress Josephine, first wife of Napoleon I., by her first husband, the Viscount de Beauharnais. He was born in Paris, at the palace of the Tuileries, on the 20th of April 1803. His father Louis was the fourth in age of the brothers of the emperor; but Napoleon I., by the imperial edicts of 1804 and 1805, set aside the usual order of descent, and declared the succession to the imperial crown to lie in the family of his brother Louis. Louis Napoleon was the first prince born under the imperial rule in the direct line of succession, and his birth was in consequence announced throughout the empire by discharges of artillery and other solemnities. At his baptism, in 1810, the sponsors were the emperor and the empress, Maria Louisa. From his infancy the young prince resided with his mother, and his education was conducted under her superintendence. Until the abdication of Napoleon, with whom she was always in great favour, Hortense resided at Paris, where she had an hotel and a princely household, and went by the title of Queen of Holland, though her husband was no longer king. She was in fact separated, though not divorced from her husband. Whilst Napoleon was at Elba, Louis Bonaparte instituted a suit in the courts at Paris to have his sons removed from their mother's charge and restored to him; but the emperor's return put a stop to the proceedings, and henceforth the children remained under the charge of their mother. During the

Hundred Days she resided at the Tuileries, and did the honours of Napoleon's court. At the great assemblage on the Champ-de-Mai, Napoleon presented his nephew Louis Napoleon, then seven years old, to the soldiers and to the deputies; and the scene is said to have left a deep and abiding impression on the memory and the imagination of the boy. After the battle of Waterloo, Hortense and her sons attended Napoleon in his retirement at Malmaison. Upon the restoration of the Bourbons she made a visit to Bavaria, but being forced to quit Germany, she retired to Switzerland, residing first at Constance, and subsequently, in 1816, at the estate she had purchased of Arenenberg in the canton of Thurgau. Here she used with her sons to spend the summers; the winters she passed in Rome, at the Villa Borghese, which belonged to her sister-in-law Pauline. Her sons had thus opportunities of observing very different forms of government, and forming extensive connections with politicians and political adventurers both in Switzerland and Italy—opportunities which the young Louis Napoleon by no means neglected.

The scholastic education of Louis Napoleon was conducted under the direction of M. Lebas, son of Robespierre's friend, a man, like his father, of stern republican principles; and from him it may have been that the young prince imbibed those social doctrines which he held in opening manhood, and which, as developed in his early writings, appeared to consort rather oddly with the determined and pervading imperialism of all his literary productions. He was for a time a student in the military college at Thun, and is said to have made much progress in the art of gunnery. In these years he also made several pedestrian tours, knapsack on shoulder, among the wilder parts of Switzerland.

On the revolution of 1830, Louis Napoleon memorialised Louis Philippe for permission to return to France, offering to serve as a common soldier in the national army. The request was peremptorily refused; and the government of Rome fancying that a meeting of the Bonaparte family in that city had a political tendency, Louis Napoleon and his brother were ordered to quit the papal territory. They retired to Tuscany, and at once united themselves with the Italian revolutionary party. In the insurrectionary movement of 1831 both the brothers took an active part; and under General Sercognani they shared in the victories gained over the papal troops. But the interference of Austria and France soon put an end to the progress of the popular arms. The elder brother, Napoleon, died at Pesaro, a victim to fatigue and anxiety, March 27, 1831; but Louis Napoleon succeeded, though with much difficulty, in escaping from Italy, and with his mother returned to the château of Arenenberg. Here he settled quietly for awhile, obtained letters of naturalisation as a citizen of the canton of Thurgau, and pursued steadily his military and political studies.

But a new career was gradually unfolding itself before him. His eldest brother died in infancy; the second, as we have seen, died in 1831; and in 1832 the only son of the emperor, now known as Napoleon II., but then as the Duke of Reichstadt, also died. Louis Napoleon had thus become, according to the decree of 1804, the immediate heir to the emperor. Thenceforward the restoration of the empire, and the Napoleon dynasty in his person, became the predominant idea of his life. He laboured hard, not only to fit himself for the lofty post his ambition led him to believe he should at no distant period occupy, but also to impress his countrymen with his views, and to accustom them to associate his name with the future. He now published his first work, 'Political Reviews,' in which the necessity of the emperor to the state is assumed throughout as the sole means of uniting republicanism with the genius and the requirements of the French people. His 'Idées Napoléoniennes' were afterwards more fully developed, but the germ is to be found in his first publication. The 'Political Reviews' were followed by 'Political and Military Reflections upon Switzerland,' a work of considerable labour and unquestionable ability; and this again, after an interval, by a large treatise entitled 'Manuel sur l'Artillerie,' the result of the studies begun in the military school of Thun.

At length he fancied the time had arrived for attempting to carry his great purpose into effect. He had become convinced that the French people were tired of their citizen king, and that it only needed a personal appeal on the part of the heir of the great Napoleon to rally the nation around his standard. He had obtained assurances of support from military officers and others; and finally at a meeting in Baden he secured the aid of Colonel Vaudry, the commandant of artillery in the garrison of Strasburg. His plan was to obtain possession of that fortress, and with the troops in garrison, who he doubted not would readily join him, to march directly on Paris, which he hoped to surprise before the government could make sufficient preparations to resist him. Having made all necessary preparations, on the morning of the 30th of October 1836 the signal was given by sound of trumpet, and Colonel Vaudry presented the prince to the regiment, assembled in the square of the artillery barracks, telling the soldiers that a great revolution was begun, and that the nephew of their emperor was before them. The soldiers who heard the address received him with acclamations; some of his partisans had secured the prefect and other civil officers; and for a few minutes all seemed prospering. But the commanders of the other regiments were true to their duty. One of them denounced the prince as an impostor, and

the soldiers hesitated. Louis was separated from his friends and hurried off a prisoner, and the affair was speedily at an end.

His mother, on the instant of hearing of his arrest, hastened to Paris, and her appeals, and perhaps the want of sympathy which the Parisians exhibited, induced the king to treat the aspirant to his throne with singular forbearance. The only punishment inflicted was banishment from France. He was accordingly embarked on board a ship bound for the United States. He remained in the New World but a comparatively short time, though in that time he travelled over a considerable space in South as well as in North America. Hearing of the illness of his mother, he hastened back to Europe, and was with her at her death, which occurred at Arenenberg, October 5, 1837. Hortense Bonaparte was devotedly attached to her son, and her affection was warmly returned. She was a woman of ardent feelings and of considerable mental power. She published some reminiscences of a portion of her life, which will also be found to throw some light on that period of the life of her son, under the title of 'La Reine Hortense en Italie, en France, et en Angleterre, pendant l'année 1831,' Svo, Paris, 1834. She was also fond of music, and composed several airs which have been much admired; among others the favourite one, 'Partant pour la Syrie,' now become, from its having been made by her son the national air of France, almost as familiar in this country as our own 'God Save the Queen.'

Louis Napoleon now set himself, by means of the press, to defend his conduct in regard to the affair at Strasburg, and the government of France, fearing the effect of his pertinacity, demanded his extradition from Switzerland. The cantons at first refused to comply, and expressed a determination to uphold his rights as a citizen of Thurgau. But Louis Philippe sent an army to enforce his demands, and Louis Napoleon, not wishing to involve Switzerland in difficulty, withdrew to England. Here for a couple of years he led the life apparently of a man of pleasure, but he was really revolving his lofty schemes, though he had as yet formed but a very inadequate notion of the obstacles which had to be overcome. In 1839 he published in London his famous 'Idées Napoléoniennes,' a remarkable illustration of the intensity of his own grand thought. In August 1840 he sailed from Margate in a hired steamer, accompanied by Count Montholin, the attendant of Napoleon I. at St. Helena, a retinue of about fifty persons, and a tame eagle. He landed on the morning of the 6th of August at Boulogne, and marching with his followers straight to the barracks, he summoned the few troops there to join him, or surrender. The soldiers did neither, and Louis Napoleon retreated to the hill on which stands the Napoleon column. Meanwhile the garrison mustered under arms, a few shots were fired, and the prince, in attempting to get back to the steamer, was arrested with most of his followers.

This time the government was less placable. Louis Napoleon was brought for trial before the House of Peers on a charge of treason. Berryer appeared as his advocate, and defended him with boldness and eloquence. The prince himself made a speech, exhibiting great firmness and resolution. He was found guilty of a conspiracy to overturn the government, and sentenced to perpetual imprisonment in a French fortress. He was sent to Ham, and there he remained till May 1846, when, in the dress of a workman, he succeeded, by the assistance of Dr. Conneau, the present court physician, in effecting his escape. Once more he took refuge in England. The revolution of February 1848 found him ready to avail himself of any favourable circumstances. But he had learned caution, and he bided his time.

He had not to wait long. The vast power still remaining in the name of Napoleon had been shown in the unbounded enthusiasm everywhere displayed on the restoration to France of the body of the great emperor, and Louis Napoleon's partisans had taken care to keep the nephew of the emperor prominently before the public eye. At the election of deputies to the National Assembly in June 1848 Louis Napoleon was chosen for the department of the Seine, and three other departments. The prince applied to take his seat. M. Lamartine on the 12th of June moved the adoption of a decree banishing Louis Napoleon from France. A warm debate ensued, and Paris got into a state of great excitement. The discussion was renewed on the next day, and ended in the admission of the prince, by a great majority, to take his seat in the assembly. At the next election he was returned by an immense majority for the department of the Seine and five other departments. He took his seat on the 26th of September.

Louis Napoleon's election as president, for a term ending May 1852, followed in December. From the moment of his election to this office he took a much more decided stand than either of those who had preceded him as head of the executive. There were symptoms of red republican discontent, but they were speedily checked. The contest with the legislative assembly was more important and of longer continuance. But the prince-president was looking to popular support, and he soon found the means of winning public favour by his progresses through the country, his sounding and significant addresses, and the desire he constantly expressed for the exaltation of France in the eyes of the surrounding nations. His dismissal, at the beginning of 1851, of a man so able and so popular as Changarnier from the command of the army in Paris, showed that he would not permit himself to be bearded with impunity; and rash as it might at first glance seem, it

served to strengthen his position. He was met apparently by an equally firm resolution in the National Assembly, who, after repeatedly expressing want of confidence in his ministers, proceeded on the 10th of February 1851, by a majority of 102, to reject the president's Dotation Bill. In November the president sent a message to the assembly proposing to restore universal suffrage, and in accordance with the message a bill was introduced by the ministers, but thrown out by a small majority. The contest was hastening to a close. In a public speech the president had denounced the assembly as obstructive of all amelioratory measures, and a government journal now plainly accused that body of conspiracy against the prince-president, and of designing to make Changarnier military dictator. Paris was filled with troops. It was evident some decided measure was at hand. The leaders of the assembly hesitated, and their cause was lost. On the 2nd of December the prince-president issued a decree dissolving the legislative assembly; declaring Paris in a state of siege; establishing universal suffrage; proposing the election of a president for ten years, and a second chamber or senate. In the course of the night 180 members of the assembly were placed under arrest, and M. Thiers and other leading statesmen, with generals Changarnier, Cavaignac, Lamoricière, &c., were seized and sent to the castle of Vincennes. This was the famous coup d'état; and it was eminently successful, if that can be called successful which was a violation of faith, and an occasion of fearful slaughter. Numerous other arrests and banishments occurred subsequently. On the 20th and 21st of December a 'plebiscite,' embodying the terms of the decree, with the name of Louis Napoleon as president, was adopted by the French people, the numbers, according to the official statement, being 7,439,216 in the affirmative and 640,737 negative. A decree, published on the day of the official announcement of the vote, restored the imperial eagles to the national colours and to the cross of the Legion of Honour. In January the new constitution was published; the National Guard re-organised; and the titles of the French nobility restored.

It soon became evident that the restoration of the empire was only a matter of time. Petitions which had been presented to the senate were printed in the newspapers, praying for the establishment of the hereditary sovereign power in the Bonaparte family; cries of 'Vive l'Empereur' were heard in every public ceremonial in which the president took part; and at length the president himself in a speech to the Chamber of Commerce of Bordeaux, declared that "the empire is peace." On the 21st and 22nd of November, the people were convoked to accept or reject a 'plebiscite,' resuscitating the imperial dignity in the person of Louis Napoleon, with hereditary in his direct legitimate or adoptive descendants. The affirmative was declared to be voted by 7,864,189 to 231,145. The prince in formally accepting the imperial dignity assumed the title of Napoleon III. The new emperor was at once acknowledged by England, and subsequently though not till after a greater or less delay by the other leading powers of Europe.

The career of the emperor is too recent to require to be related in detail. As is well known it has hitherto been a career of unbroken prosperity. In the January following his acceptance of the empire he married Eugénie Comtesse de Téba, a lady who had the good fortune to win general popularity, before she presented the emperor and the nation with an 'Enfant de France.' From the first, as president as well as emperor, Napoleon displayed a strong desire to draw closer the alliance with Great Britain. The feeling was warmly reciprocated in this country, and the aggression of Russia, by leading the two powers to unite their arms in resistance to the outrage, has served to render the union as ardent as such a union could possibly be. Should it be as lasting as it is ardent, and as for the common good of the two countries it is most earnestly to be desired it may be, it cannot fail to form one of the most abiding glories of the reign of Napoleon. In March 1854 France, in conjunction with England, declared war against Russia, and the soldiers of the two countries have stood side by side, winning equal renown, in many a famous field. As was to be expected, in a war against such a colossal empire, the war has proved a long and costly one. But the very expenditure rendered necessary by it has served to show in the most striking manner the deep hold the emperor has on the regard of the French people. It became necessary for the French government in December 1854 to ask for a loan of 500,000,000 francs; in ten days 2,175,000,000 were subscribed. Another loan was required in the following July of 750,000,000 francs (30,000,000L), the amount subscribed was 3,652,591,985 francs (146,103,680L), or nearly five times the amount required, and of this no less than 231,920,155 francs were made up of subscriptions of 50 francs and under.

In April 1855 the emperor and empress visited England, and in the following August Queen Victoria and Prince Albert visited Paris; and in each country the reception of the respective sovereigns was of the most splendid, and with the people of the most enthusiastic character. In May 1855 the emperor opened a Temple of Concord, the grand Exposition of the arts and industry of all nations, which had the effect of attracting to Paris the largest number of visitors almost ever known there. Paris itself too has been improved by new streets of almost unrivalled architectural splendour.

In March 1856 the conferences for negotiating a peace between the

western powers and Russia opened at Paris. And on the 16th of the same month, the emperor was made happy by the birth of a son, and a heir to the imperial crown.

BONAPARTE, FAMILY OF. The father of Napoleon Bonaparte has been noticed under **BONAPARTE, NAPOLEON I.** We propose under the present head to notice the mother and brothers of the emperor, and the younger members of the family who have acquired distinction.

LETIZIA RAMOLINO BONAPARTE, born at Ajaccio in Corsica, in August, 1750, married in 1767 Charles Buonaparte, a landed proprietor and a lawyer. Charles fought under Paoli for the independence of the island against the French, and his young wife accompanied him through their mountain expeditions. Their vicissitudes are narrated under **BONAPARTE, NAPOLEON I.** After her son Napoleon became First Consul of France, Madame Letizia fixed her residence at Paris, where she lived rather retired, but after the empire was proclaimed she received the title of 'Madame Mère': she had her own household, her chamberlains, ladies of honour, and all the accessories of a court. Des Cases was appointed her secretary. Her half-brother Fesch had been made a cardinal. Madame Mère was not bewildered by her sudden rise; she was economical in her expenditure, and contrived to save a handsome sum out of the amount appropriated to the maintenance of her establishment. She is said to have once observed on hearing that she was reproached for her savingness, "I may some day, perhaps, have to find bread for all these kings,"—meaning her sons. She was designated by Napoleon as especial patroness of the charitable institutions of France. After Napoleon's first abdication in 1814, she went to live at Rome, but repaired again to Paris when her son returned from Elba. After his second downfall she went back to Rome, where she spent her latter years in the company of her sons Lucien, Louis, and Jerome, and of her brother Cardinal Fesch. She retained almost to the last her shrewdness of intellect, and has the credit of having been a prime adviser in all the projects of the Bonaparte family. She is said to have been very charitable to the poor. She died in February, 1838. There is a fine seated statue of Madame Mère, by Canova, in the collection of the Duke of Devonshire at Chatsworth.

JOSEPH BONAPARTE, the eldest son of Charles and Letizia Bonaparte, was born at Ajaccio in Corsica, January 7, 1768. He received his education at the college of Autun in France, and at the University of Pisa. After the death of his father, he returned to Corsica in 1785. He applied himself to the study of the law, according to his father's wishes. In 1792 he was made a member of the new administration of Corsica, under Paoli, who was an old friend of the Bonaparte family. In the following year, when Paoli declared against the National Convention, and called the English to his assistance, Joseph emigrated to Marseille, where he married one of the daughters of a wealthy banker of the name of Clari, whose younger daughter married Bernadotte, afterwards King of Sweden. In 1796 Joseph was appointed commissary to the army of Italy, which was commanded by his brother Napoleon. In 1797 he was elected deputy to the Council of the Five Hundred for his own native department of the Liamone in Corsica, that island having been evacuated by the English. Joseph repaired to Paris, whence he was shortly after sent by the Executive Directory as ambassador to the pope. There was then at Rome a knot of enthusiasts who were bent upon establishing a Roman republic, and they relied upon the countenance and support of the French. On the 28th of December 1797, they assembled to the number of about three hundred, under the guidance of a sculptor named Ceracchi, and proceeded to the palace Corsini, where Joseph Bonaparte resided, vociferating "The Republic of the Roman people for ever!" and they applied to the ambassador, claiming French protection. Joseph desired them to leave the palace. In the mean time a detachment of the papal troops, who were in pursuit, arrived in front of the palace, and insisted that the insurgents should leave the premises. Those from within insulted and taunted the soldiers, who at last rushed into the court of the palace to clear it of the fugitives. Joseph, attended by Generals Duphot and Sherlock, came down the staircase to remonstrate with the papal officers, but could not make himself heard in the midst of the confusion, when Duphot, young and impetuous, drew his sword, and rushed forward, followed by the insurgents, in order to drive away the soldiers. The soldiers then fired, killing several of their opponents, and Duphot among the rest. The insurgents dispersed in the gardens of the palace, and the soldiers formed themselves in the street outside. These transactions were much misrepresented by the French and their partisans. Joseph wrote in a vehement strain to the Cardinal Doria, secretary of state, complaining of the violation of his residence, and requiring immediate satisfaction. The cardinal hesitated; Joseph demanded his passports, and, heedless of the explanations sent by the Roman government, he set off in the night of the same day to return to France. The Directory then ordered Berthier to take possession of Rome.

Joseph resumed his seat in the Council of the Five Hundred, and, during the absence of Napoleon in Egypt, he and his brother Lucien prepared the way for his return, and for the revolution which followed. Napoleon having become First Consul, made Joseph councillor of state, and he employed him in September 1800 to negotiate a treaty of peace and commerce with the United States of North America. Having exhibited some diplomatic skill in this transaction, he was sent in the

following year to Luneville, where he concluded a treaty of peace with the Emperor of Germany in 1801, and next year he was likewise employed at Amiens to negotiate the treaty with England. He was made a senator; and on his brother attaining the imperial crown, Joseph was recognised as an imperial prince and grand elector of the empire. When Napoleon sent an army to invade Naples at the beginning of 1806, he appointed his brother, 'Prince Joseph,' to lead the expedition as his lieutenant, Marshal Massena acting as military commander. Immediately afterwards the emperor announced to Joseph, after his usual imperious fashion, but in a private letter dated January 19, 1806, his intention to make him king of Naples:—"My will is that the Bourbons shall have ceased to reign in Naples. I intend to seat on that throne a prince of my own house. In the first place you, if it suits you: if not, another." But the intimation of his intention to make Joseph a king was followed in a few days by a plain announcement that he was to be only a subordinate king: "I intend my blood to reign in Naples as long as it does in France; the kingdom of Naples is necessary to me." Joseph after a little hesitation accepted the post. In the following March Napoleon appointed by a decree "his brother Joseph Napoleon King of Naples and Sicily." Joseph reigned in Naples, though not in Sicily, little more than two years. Acting as his brother's subordinate, he effected fundamental changes in the institutions of the country, the object being to assimilate its institutions to those of France. He abolished feudality, suppressed the convents, and by the sale of their property and that of the crown he restored order in the finances; he promulgated the French codes and judiciary system; he began a cadastral, or survey and estimation of the landed property, for the better assessment of the land-tax; and he established a new and regular system of provincial administration. He also embellished the capital, began new roads in the provinces, and organised an effective gendarmerie to repress the robber-bands in the provinces. Most of these measures were beneficial to the country, but they were effected in a hasty overbearing manner, like all the reforms made under Napoleon, and many individual rights and interests were overlooked and sacrificed. The times were stormy, and the country was still teeming with insurrections and conspiracies, which were suppressed in a summary way, and many executions took place. But the harsh and overbearing character of his government was not due to Joseph himself; on the contrary, he was most anxious to adopt humane and conciliatory measures. But he was constantly overruled and directed by the emperor, and often in the most peremptory style, in secondary as well as in the more important matters; and Joseph's appeals and remonstrances were dismissed sometimes in a contemptuous, sometimes in a petulant, but always in a very summary manner. (See the Correspondence in the 'Mémoires' referred to below.) It is needless to add that neither the nobility nor the body of the people became reconciled to the new system under a king who listened to their complaints and promised to help them, but whose inability to carry out his good intentions, or even keep his promises, soon became apparent. The Neapolitans soon learnt to despise as well as to fear their new king; and the pompous proclamations in which he imitated the inflated style of the emperor, proceeding as they did from one who was in fact only announcing the edicts of another, served as fertile themes for the Italian love of caricature.

When he had been king of Naples little more than two years, Napoleon announced to him his intention to remove him from the throne of Naples and place him on that of Spain: the announcement being made in almost as summary a way as that of his first elevation to regal honours. On the 18th of April 1808 the emperor wrote to say that in a few days he might want him to repair to Bayonne, and then, on the 11th of May, came the reason. "The nation, through the Supreme Council of Castile, asks me for a king: I destine this crown for you." The appointment quickly followed. By a decree of June 6, 1808, Napoleon appointed "Joseph Napoleon to be King of Spain and of the Indies," and soon after Joachim Murat succeeded him as King of Naples. In Spain Joseph met with much greater difficulties than at Naples. He tried mildness and conciliation, but even these failed, owing to the stern unbending character of the people. From the first he saw clearly the disadvantages and difficulties of his position. But the emperor treated his suggestions and remonstrances, as well as his frequent passionate appeals to his fraternal feelings, with equal disdain, and during the whole of his nominal rule he was in fact merely the puppet of his brother. During the five years of his Spanish reign, three times he was obliged by the success of the allied armies to leave his capital; the last time (1813) to return no more. Joseph would have wished to be really and not nominally king of Spain, but this was prevented both by the people, who would not submit to him, and by his brother Napoleon, who appointed by degrees his own generals to be military governors in the various divisions of Spain, and they acted quite independent of King Joseph and his Spanish ministers. More than once Joseph wrote to his brother, requesting to be allowed to resign his crown, as he saw that he could do no good in Spain; and in 1812 he repaired to Paris for the same object, but Napoleon induced him to remain in his place by telling him that he expected to make peace with England, and then he should withdraw his army from Spain. This was before the Russian expedition. General Foy, in his history of the war in the Peninsula, speaks of Joseph as follows:—"When he assumed the crown of Spain, Joseph

was forty years of age. His figure was graceful, and his manners elegant. He was fond of women, of the fine arts, and of literature. His conversation was fluent and methodical, and abounded with judicious remarks." After the battle of Vittoria (June 1813), where he narrowly escaped being taken prisoner by the English, he withdrew to France. In January 1814, when Napoleon set off for the army, he appointed Joseph lieutenant-general of the empire, and placed him at the head of the council of regency which was to assist the empress-regent. Napoleon wrote to him from Rheims on the 16th March, that in case the enemy should advance in irresistible force, he must send off towards the Loire the empress and her son, the great dignitaries, the ministers, and all the heads of the administration. "Do not leave my son for a moment," added he; "I should prefer hearing that he was at the bottom of the Seine rather than in the hands of the enemies of France." Accordingly when the great army under Schwarzenberg arrived before Paris on the 28th of the same month, Joseph sent off the empress and her son to Blois. After the battle of the 30th, in which the troops outside of Paris were driven in by the allies, Marmont told Joseph that he could no longer defend the capital, and Joseph authorised him to treat for a suspension of arms for a few hours in order to arrange the terms of a capitulation. Joseph then rejoined the empress at Blois. After Napoleon's abdication, Joseph and his brother Jerome thought of removing the empress and the regency to the south of France, but the empress refused, and was supported in her refusal by the members of the household. Soon after, the empress rejoined her father Francis of Austria, the regency was dissolved, and Joseph set out for Switzerland, where he purchased the estate of Prangin, near Nyon, on the banks of the Lake Leman. From thence he corresponded with his brother at Elba, and with Murat at Naples, who had become restless under his engagements with Austria; and he is said to have given Murat the advice of declaring against Austria in 1815, so as to make a diversion in favour of Napoleon—a diversion which proved of no use to Napoleon and was fatal to Murat. Napoleon having returned to Paris in March 1815, Joseph rejoined him there, and took his seat in the House of Peers.

After the return of Napoleon from his defeat at Waterloo and his second abdication, Joseph embarked for the United States, after having a last interview with his brother at the Île d'Aix. He was well received in the United States, and after a time he fixed his residence on the banks of the Delaware, near Philadelphia, where he purchased an estate. He assumed the title of Count de Survilliers, and lived in a style of affluence, affording employment to many of the labouring population, and hospitality to the French emigrants who resorted to America. His wife remained in Europe with her two daughters, and resided at Brussels and afterwards at Florence. When the Paris revolution of 1830 became known in America, Joseph wrote a long letter or address to the House of Deputies, in which he put forth the claims of his nephew, the present emperor. The letter was not read to the chamber. He came himself to England soon after, and resided some time in this country, and at last repaired to Italy, where he died at Florence, in July 1844. He was buried in the vaults of the church of Santa Croce. Joseph Bonaparte was a man of considerable intelligence and of good intentions, but he was too feeble of purpose to resist the imperious will of his brother, and was of course wholly unfitted to sit independently in the elevated positions to which he was raised.

(A. du Casse, *Mémoires et Correspondance du Roi Joseph*, &c., or the English selection from that work, noticed under BONAPARTE, NAPOLEON I.; Abel Hugo, *Précis Historique des Evénements qui ont conduit Joseph Napoléon sur le Trône d'Espagne*; Botta, *Storia d'Italia*; Coppi, *Annali d'Italia*; Colletta, *Storia del Reame di Napoli*; Thibaudeau, *Le Consulat et l'Empire*; Thiers, *Southey*, &c.)

LUCIEN'S BONAPARTE, the third son of Charles and Letizia Bonaparte, Napoleon being the second, was born at Ajaccio in 1775. He emigrated to Marseille with the rest of the family in 1793. He entered warmly into the revolutionary notions of that period, and made speeches at various clubs, and wrote pamphlets on liberty and equality. Soon after, he obtained employment in the commissariat at St. Maximin, a small town of Provence, where he married the daughter of an innkeeper. Being one of the republican municipality of that place, he exerted himself laudably, and at his own imminent peril, to save several unfortunate individuals accused of royalism, whom an agent of Barras and Freron, the terrorist commissioners in the south of France, wanted to remove to the prisons of Orange, where the guillotine was in constant activity. By showing a bold front to the agent, whom Lucien charged with informality in his commission, he detained the intended victims under arrest at St. Maximin, until the fall of Robespierre put a stop to the reign of terror. In the reaction however which took place in the south of France, Lucien was arrested as a Jacobin, on account of his speeches; and a royalist whom he had saved proved most hostile against him. He was however liberated after a time. In 1796 Lucien was appointed commissary at war, probably through the influence of his brother, General Bonaparte. In the following year he was elected deputy to the Council of the Five Hundred, and he went to reside at Paris, where he took a house, of which his sister, Elisa Baciocchi, did the honours. His drawing-room was resorted to by several men of note and of literary acquirements. Lucien took the opposition side in the council, and allied

himself to Sieyès and his party, who wished to try their hands at a new constitution. While Napoleon was in Egypt, Lucien wrote to him, complaining of the incapacity and misgovernment of the Executive Directory, and urging him to return to France, but the letters are said to have been intercepted by the English cruisers.

After Napoleon's return, in October 1799, Lucien, who was the president of the council, became the active leader of those who wished to overturn the Directory. In the stormy sitting of the 19th Brumaire [BONAPARTE, NAPOLEON I.] he resisted the motion made by several members to outlaw General Bonaparte, and as the confusion and uproar increased in the hall, he left the chair, and addressing his brother's soldiers outside, told them to march in and drive away the factious men who were no longer the representatives of France. After the accomplishment of that revolution, in which he rendered most material assistance to his brother, he was one of the members of the commission which framed the new or Consular constitution. Soon after he was appointed minister of the interior, but remained in office only a short time, having had some disagreement with his brother upon matters of administration; and in October 1800, after the campaign of Marengo, Napoleon sent him ambassador to Spain. His mission proved successful; he managed to ingratiate himself with Charles IV. and the favourite Godoy, and to re-establish French influence in Spain. He induced the weak Spanish government to join France in an attack upon Portugal, which ended by the latter country being obliged to sue for peace, for which it paid dearly. He also completed the arrangements concerning the new kingdom of Etruria, to be given to the young infante, son of the Duke of Parma, who had married a Spanish princess, in exchange for which Spain ceded to France her rights upon Parma and Piacenza. The cession of Louisiana to France was likewise confirmed. Having concluded these negotiations, Lucien returned to Paris in 1802. He was made a member of the Tribunal, and as such he supported with all his eloquence the concordat with the pope, and also the institution of the Legion of Honour. Lucien was made a senator, and his brother gave him the senatorship or living of Sopelsdorf, an estate of the former elector of Treves. His wife being dead, Lucien married, in 1803, Madame Joubertou, the widow of a stockbroker, who had died at St. Domingo. Napoleon disapproved of this marriage, as he had disapproved of the marriage of Jerome, because he looked forward to royal alliances for his brothers. Lucien however supported the project of making his brother consul for life; but he says in his memoirs that he wished to have stopped there, and that he opposed from the first the idea of establishing an hereditary dynasty. When he saw his brother determined on assuming the imperial crown, he left France in the spring of 1804 and went to Italy. Thibaudeau and others say that the two brothers quarrelled on other grounds; about Lucien's marriage in particular. Lucien accuses Fouché of having, by his insidious reports, contributed to alienate him from his brother. The *Senatus Consultum*, which fixed the hereditary succession in Napoleon's family, named his brothers Joseph and Louis as eventual heirs to the throne, but made no mention of either Lucien or Jerome. Lucien, after a time, fixed his residence at Rome, where he was very kindly received by Pope Pius VII. He took a large house, and lived in a style of affluence. Being fond of literature and the fine arts, his house was much frequented. After the peace of Tilait, Napoleon repaired to North Italy at the end of 1807, and sent for his brother Lucien to meet him at Mantua. The two brothers had there a conference, in which it seems that Napoleon offered to give Lucien a kingdom in Italy, at the same time telling him plainly that in such case he must be prepared to obey all his orders concerning the internal as well as the external policy of his administration. Lucien declined accepting a crown on these terms, and said that he preferred to remain in a private station. "Be it so," Napoleon replied; "you cannot have henceforth any ground of complaint against me." But he added in parting, that as Lucien would not fall in with his system of politics, he must prepare to quit the continent, where his silent opposition could no longer be tolerated. (*Réponse de Lucien Bonaparte aux Mémoires du Général Lamarque*.)

Lucien returned to Rome, where he purchased the estate of Canino, in the province of Viterbo, near the borders of Tuscany. Pope Pius VII. created him Prince of Canino and Musignano in 1808. Soon after Napoleon began a course of vexatious proceedings towards the court of Rome, which ended in the arrest of the pope, and the seizure of his dominions. When the French took possession of Rome in 1809, Lucien, who had expressed himself very freely against this part of his brother's policy, was advised to leave that city, and he retired to his country estate. In 1810 he resolved to go to the United States. With this view he embarked on board a vessel at Civitavecchia, but was seized by an English cruiser and carried to Malta, where after a time he obtained permission from the British government to reside in England under surveillance. Ludlow Castle was fixed upon as his residence. Some time after, he removed to a place in the neighbourhood, where he remained till the end of the war, and employed himself in writing his poem of 'Charlemagne.' After the peace of 1814 he returned to Rome, where he published his poem of 'Charlemagne,' which he dedicated to Pope Pius. When Napoleon returned to France from Elba, in 1815, Lucien repaired to Paris for the purpose, as is said, of obtaining his brother's favour

towards the pope. It has been surmised by some that Lucien acted from a generous impulse, to tender to his brother his advice in the hour of danger, and to keep him also, if possible, within constitutional limits. However this may be, he went to live at the palace of the Orleans family, assumed the style of an imperial prince, and claimed a seat of honour as such in the new House of Peers. This was resisted by several peers, on the ground that he had never been acknowledged as a prince of the empire, and had no diploma as such. He then took his seat in the body of the house as a common peer. In the privy councils that took place, he advised Napoleon to offer to the Emperor of Austria, in order to detach him from the allies, to abdicate in favour of his son. His advice after some hesitation was rejected. Napoleon set off for the army, lost the battle of Waterloo, and returned to Paris without an army. Lucien being appointed extraordinary commissioner of the emperor, to communicate with the representatives of the people, strove to revive in the Chamber of Deputies a feeling of sympathy for his brother; he spoke eloquently, he appealed to the gratitude of the nation, but was answered sternly by *La Fayette*, "The nation has followed your brother over fifty fields of battle, from the burning sands of Egypt to the frozen deserts of Russia, through disasters as well as triumphs, and it is for this that we mourn the loss of three millions of Frenchmen!" Lucien advised his brother to dissolve the Chambers, since he could not manage them, and to assume the dictatorship. Napoleon hesitated, and at last refused; he said that he would not kindle a civil war. He most likely perceived what Lucien did not see, that the attempt would only lead to a short protracted struggle, attended by additional calamities to France and to himself. Lucien says that he was opposed to Napoleon's abdication, but when he saw his brother determined upon it, he insisted upon its being made at least in favour of young Napoleon. Napoleon smiled and shook his head incredulously, but at length inserted the clause in favour of his son. Lucien then proceeded to address the House of Peers to induce them to proclaim at once Napoleon II., but in vain he cried out, according to the forms of the old monarchy, "The emperor has abdicated, long live the emperor!" the House remained mute, and as he went on speaking vehemently, one of the peers, Pontécoulant, taunted him with being an alien, a foreign titular, a Roman prince, and not even a citizen of France. Soon after the allied armies made their appearance, Napoleon went to Rochefort, and Lucien set out to return to Italy.

Lucien rejoined his family at Rome, where he afterwards spent many years in peaceful retirement. In 1828 he began digging at a place called La Cucumella on his estate of Canino, which is believed to have been the site of the ancient Vetulonia, once an important Etruscan city, and he gathered an ample collection of Etruscan antiquities, of which he published a description: 'Muséum Etrusque de Lucien Bonaparte, Prince de Canino.' During the insurrection in the Papal States in 1831, Lucien kept himself and his family aloof from that disorderly attempt. Some time after he revisited England, where he published several of his works. He returned to Italy, where he died in 1840. His eldest son, Charles Lucien Bonaparte, succeeded to the title. Lucien had in all eleven children, of whom four sons and five daughters are still living (1856).

Lucien ranks as a French author in prose and in verse. His published works are:—'Charlemagne, ou l'Eglise délivrée,' an epic poem in 24 cantos, which has been translated into English by S. Butler, D.D., and the Rev. F. Hodgson, 2 vols. 4to, London, 1815; 'La Cyrnéide, ou la Corse sauvée,' a poem in 12 cantos; 'Mémoires de Lucien Bonaparte, Prince de Canino, écrits par lui-même,' 8vo, London, 1836; and 'Réponse de Lucien Bonaparte aux Mémoires du Général Lamarque,' London, 1835. This is a sort of political confession, and at the same time an apology for his own and Napoleon's political conduct during the hundred days; it contains some curious revelations and frank avowals, though it is rather incoherent in its reasoning, like all the attempted justifications of Napoleon's political morality. Several of Lucien's speeches while a tribune have also been published; among others his 'Rapport sur l'Organisation des Cultes,' and 'Discours sur la Légion d'Honneur.' A defamatory book, entitled 'Mémoires de Lucien Bonaparte,' was published in France during the Restoration, but is of no authority.

(Thibaudeau, *Le Consulat et l'Empire*; *Biographie des Contemporains*; and the works of Lucien already quoted.)

LOUIS NAPOLEON BONAPARTE, the fourth son of Charles Bonaparte, and father of Napoleon III., was born at Ajaccio in Corsica, on September 21, 1778. At an early age he entered the French army, and accompanied his brother Napoleon to Italy and Egypt. In Italy he distinguished himself at the passage of the bridge of Arcola, braving the fire of the enemy, and shielding the body of his brother and commander. When Napoleon became first consul, he was sent on a mission to St. Petersburg; but on arriving at Berlin he learned the news of the death of the Emperor Paul. He returned to Paris after remaining at Berlin about a year, and became a general of brigade, a counsellor of state, and afterwards a general of division. In 1802 he married Hortense Eugénie de Beauharnais, the daughter of the Empress Josephine. When Napoleon became emperor, Louis was promoted to higher honours, and was made governor of Piedmont, and afterwards commanded the army of the north of Holland. After the Batavian republic had been converted into a kingdom, the states of Holland in

June 1806 sent an embassy to Napoleon, requesting that Louis might be their king, which was granted, and he immediately assumed the title. He strenuously exerted himself to better the condition of his people, and distinguished himself on several occasions by his personal humanity. His love for his people occasioned him to refuse without hesitation the offer made him by his brother of the crown of Spain; but his opposition to Napoleon's plans, which he thought were prejudicial to their welfare, gave great dissatisfaction at Paris. His wife was a most attached adherent of Napoleon's, and her inability to control her husband, the death of her eldest son in 1807, and the state of her health, induced her to repair to Paris, where a third son was born. She was afterwards sent by Napoleon in 1809 to induce Louis to comply with his wishes, but Louis refused. She then returned to Paris, where she resided in state as Queen of Holland, and Napoleon sent Oudinot with 20,000 men against Louis, who thereupon abdicated in favour of his son, which abdication Napoleon rejected; and on July 9, 1810, Holland was united to the empire. Louis retired to Gratz in Styria, where he lived three years under the title of Count de St. Leu, and his wife became wholly separated from him, though not divorced. In 1813, when the allies appeared about to fall upon France, Louis offered his services to the emperor, by whom they were accepted, and he proceeded to Switzerland, but he was not employed. On the downfall of Napoleon, when the Dutch threw off the French yoke, Louis addressed a letter to the provisional government from Soleure, asserting his claims to the throne, but they were rejected. He then commenced a suit at Paris for the restitution of his two sons, then living under the care of their mother, who had obtained a grant of the domain of St. Leu, with the title of Duchess, through the interest of the Emperor Alexander. The return of Napoleon put a stop to the suit, and the Duchess of St. Leu did the honours of Napoleon's court, and used her interest in favour of the unfortunate of all parties. After the battle of Waterloo she went to reside in Switzerland with her sons, as stated under BONAPARTE, NAPOLEON III. Louis retired to the Papal States, where others of his family had assembled, and devoted himself chiefly to literature. He published 'Marie, ou Les Hollandaises,' 'Documens Historiques sur la Hollande,' 5 vols. 8vo, 1820; 'Mémoires sur la Versification,' an opera, a tragedy, a collection of poems, and a reply to Sir Walter Scott on his 'History of Napoleon.' He died at Leghorn, June 15, 1846; and at his special desire, which after some delay was acceded to, his body was buried at St. Leu in France, with those of his father and his first son, September 29, 1847.

*JÉRÔME BONAPARTE, the youngest brother of Napoleon I., was born at Ajaccio, the 15th of December 1784. With the rest of the family, he went to France in 1793, and after some preparatory instruction under Madame Campan at Paris he was sent to the college of Juilly. When Napoleon became first consul he removed Jérôme, then fifteen years of age, from college, and placed him in the naval service, which he was then endeavouring to re-organise and improve. Jérôme went as lieutenant in 1801 to St. Domingo, with the expedition commanded by General Leclerc; but he did not stay long, being sent home by Leclerc with his despatches. He was almost immediately after appointed to command the frigate 'L'Épervier,' bound for Martinique. When hostilities broke out between France and England in 1803, Jérôme cruised off the West India Islands; but he was soon forced to quit that station, without having accomplished anything, and take refuge in the port of New York. While in the United States he became acquainted with Miss Elizabeth Paterson, the daughter of a wealthy merchant at Baltimore, whom he married, December 24, 1803. This marriage, contracted without his knowledge, gave great offence to Napoleon, who was now bent on forming high alliances for all the members of his family. In spite of the entreaties of Jérôme, Napoleon, as soon as he became emperor, caused the marriage to be annulled by a decree of the council of state, on the ground of his brother being a minor: the pope however, to whom Napoleon applied, refused to ratify the divorce. Jérôme, in returning to Europe with his wife, was chased by some English cruisers, but succeeded in carrying his ship safely home. His wife having been ordered not to enter France, went on to Holland, but not being allowed to land there she proceeded to England, where a few weeks later, July 1805, she gave birth to a son, Jérôme Napoleon Bonaparte.

Jérôme remained for some time in disgrace with his brother, as well on account of his want of success at sea as of his marriage; but after awhile he was sent as envoy to the Dey of Algiers, to obtain the liberty of a number of Genoese slaves. Having succeeded in his mission, he was appointed to the command of a vessel of 74 guns, and afterwards of a squadron of eight vessels, with which he sailed in 1806 to Martinique. On his return he was created a prince of the empire, and promoted to be rear-admiral; but the English navy had now such an indisputable superiority, that Napoleon no longer desired to have a member of his family attached to the maritime service, and, without much ceremony, he transferred Jérôme in 1807 to the army, with the rank of general. In the campaign of 1807, Jérôme received the command of a body of Bavarian and Wirtemberg troops, with which he attacked the Prussians, and made himself master of Silesia. On the 14th of March he was created a general of division.

On the 12th of August 1807, Jérôme married Frederique Catherine, daughter of Frederic king of Wirtemberg; and on the 18th of the same month Napoleon erected Westphalia into a kingdom, and created

Jérôme king of Westphalia. Jérôme directed all his energies to the performance of his royal duties. He was compelled to act in a great measure as the deputy of Napoleon, but he did not hesitate to exercise his own judgment. He set about the restoration of the national finances, the removal of administrative abuses, the reformation of various institutions, and the establishment of religious freedom; and following the example, perhaps obeying the directions, of the emperor, he commenced the embellishment of the capital, Cassel. But though he gained to a considerable extent the good will of his subjects he failed to satisfy his brother, who on several occasions loaded him with reproaches, and more than once summoned him to Paris, the better to enforce his instructions. In the Russian campaign Napoleon gave Jérôme the command of a German division, numbering 70,000 men, with which he rendered good service on more than one occasion. But suffering himself to be surprised at Smolensk, he was summoned before the emperor, who, after angrily reproaching him with disconcerting his plans, dismissed him from his command, which he gave to General Régnier, and sent him back to Germany. When in the following year the French forces were driven out of Germany, Jérôme was compelled to abandon his kingdom (October 26, 1813) and take refuge in France. On the abdication of Napoleon Jérôme and his wife, after a brief stay at Würtemberg, settled in Italy. He was watched by the Austrian government, but, by the aid of Murat, succeeded, on his brother's return from Elba, in escaping surveillance, and joined the emperor at Paris. He was favourably received, took part in the various public solemnities, and was called to the Chamber of Peers. Jérôme accompanied Napoleon to Waterloo, and distinguished himself by his repeated gallant, though unsuccessful attacks on the château of Hougoumont. In this affair Jérôme received a slight wound in the arm.

After Napoleon's final abdication, Jérôme, proscribed with the rest of his family from France, after wandering for awhile about Switzerland, returned to Würtemberg, where his father-in-law conferred on him the title of Prince of Montfort, with a handsome estate. Somewhat later he removed to the neighbourhood of Vienna, and afterwards to Trieste, where he purchased a palace. When his nephew Louis Napoleon had become the ruler of France, Jérôme was recalled to Paris; and shortly after the old man who had already witnessed so many vicissitudes, was by the new Emperor named Marechal of France, president of the Senate, and, in failure of direct succession, heir to the Imperial throne. Prince Jérôme has lived to see a son born to the emperor, and no doubt shares in the general hope that in him the Bonaparte dynasty may be firmly established. The only son of Prince Jérôme by his first wife is married to an American lady, and settled as a citizen of the United States. By his second wife, who died November 28, 1835, Prince Jérôme had three children, of whom two, a son, PRINCE NAPOLEON, noticed below, and a daughter, are still living.

* CHARLES LUCIEN JULES LAWRENCE BONAPARTE, PRINCE OF CANINO, eldest son of Lucien Bonaparte, was born at Paris, May 24, 1803. He received a careful education, and has always exhibited a much greater attachment to literary and scientific than political pursuits. As a naturalist the Prince of Canino has acquired great distinction. In ornithology especially, he is generally regarded as one of the chief living authorities; and he has been elected a member of nearly all the principal learned societies of Europe and America. For some years the prince resided in the United States, and it was by his writings on the birds of America that he first made himself known to the scientific world. His chief publications are a continuation of Wilson's 'Ornithology of America' in four folio volumes; and the 'Iconografia della Fauna Italica,' a splendidly illustrated work in three volumes folio. But besides these he has published numerous essays and memoirs on particular portions of American ornithology, and on other branches of natural history in the scientific journals of the United States and Europe. The prince has always been the zealous friend and patron of the votaries of science, and for many years he was the chief promoter of the annual congresses of the scientific men of Italy.

Prince Charles Bonaparte married at Brussels, June 29th, 1822, Zénaïde-Charlotte, daughter of his uncle Joseph Bonaparte, by whom he has had ten children, of whom three sons and five daughters are living.

* LOUIS LUCIEN BONAPARTE, second son of Lucien Bonaparte, was born in Worcestershire, January 4, 1813, during his father's residence in England. He was educated chiefly at Rome, and he early imbibed the literary and scientific tastes which distinguished his father and elder brother. He has written much on scientific subjects, particularly on chemistry; and he was for many years one of the most active and influential members of the annual congress of the scientific men of Italy. Of late years he has chiefly devoted his leisure hours to philosophical and linguistic studies. After the election of his cousin, the present emperor, as president of the French republic, Prince Louis Lucien, with most of the other members of the Bonaparte family, went to Paris, and took his place as a citizen of France. He was returned to the Legislative Assembly as deputy for the department of the Seine; and on the establishment of the empire he was made a member of the senate.

* NAPOLEON JOSEPH CHARLES PAUL BONAPARTE, second and only surviving son of Jérôme Bonaparte by his second wife, the princess Frederique of Würtemberg, was born September 9, 1822. He was

educated chiefly in Austria and Italy, but he subsequently travelled in Switzerland, America, and Brussels, in each of which places he resided some time. His first appearance on the political stage was after the recal of the Bonaparte family to Paris, under the presidency of Prince Louis Napoleon. Being elected a member of the Legislative Assembly, the prince Napoleon distinguished himself by his energetic support of ultra opinions, and soon became the recognised leader of the party of the Mountain. Since the accession of Napoleon III. to the imperial crown, Prince Napoleon has abandoned extreme political views, and has become one of the most devoted and valuable supporters of the policy of the emperor, by whom he is much esteemed and trusted. When the Anglo-French army was despatched to the Crimea, Prince Napoleon received the command of a division of the French army. He fought with distinction at the Alma; but his health gave way soon after the army had encamped before Sebastopol, and he was compelled to resign his command and return to France. Of the grand council of war which afterwards met at Paris to arrange the campaign of 1855, Prince Napoleon was a member. But he was soon called to a more peaceful pursuit. When the grand exposition of the arts and manufactures of all nations at Paris was fixed to take place in 1855, Prince Napoleon was appointed president and chief director of the whole proceedings. To this great work he devoted all his energies, and it is universally admitted that much of its success was owing to his great knowledge, tact, administrative ability, and untiring diligence. The jurors, and especially the foreign jurors, were particularly indebted to him for the most friendly assistance and constant support; and the exhibitors owed no little to his zeal and sympathy. The Prince Napoleon has devoted great attention to political, social, and commercial studies; and in respect to the commercial code of France he is understood to hold opinions far more liberal than those of the great bulk even of the commercial public of that country.

BONASO'NI, GIULIO, a native of Bologna, was born probably about 1498. It is conjectured that he studied painting under Lorenzo Sabbatini, but his few pictures which remain do not exhibit any extraordinary power. As an engraver he is excelled by few, for, though defective in the mechanical treatment of the plate, he exhibits great artistic feeling. He wrought almost entirely with the burin; and if he fails occasionally in the outline, he always catches the spirit of his original. His copies are so free, and yet so delicate and expressive, that they might be taken for original designs. His drawing is frequently uncertain, yet his versions of the great works which he copied are more valuable than those of many later and more dexterous artists. He has engraved from the works of Raphael, Michel Angelo, Titian, Parmigiano, and many of the other great painters. He has left many engravings from original designs which, though somewhat feeble in effect, are characterised by much grace and agreeable simplicity. The date of his death is uncertain, but he was alive in 1572.

BONAVENTURA, ST., was born in Bagnorea in 1221. At twenty-one years of age he became a friar of the order of St. Francis, and was sent by his superiors to Paris. He, as well as Thomas Aquinas of the Dominican Order, became involved in contentions with the University of Paris, which denied the academical honours, as well as the exercise of public professorship, to individuals of the mendicant orders. Pope Alexander IV. being appealed to, summoned the parties before him at Anagni, and gave sentence in favour of the mendicant orders; and after some resistance by the university, a sort of compromise took place in 1257, and Bonaventura received his doctor's degree. He had already been elected general of his order, in which capacity he enforced a strict discipline, giving himself the first example of implicit adherence to the monastic rules and regulations. Retiring to the convent on Mount Alvernia in Tuscany, he wrote 'Vita Sancti Francisci,' and also an ascetic work, 'Itinerarium Mentis in Deum,' for which last he received the appellation of the 'Seraphic Doctor.' His previous works were chiefly controversial. On the death of Pope Clement IV. in 1268 the cardinals could not agree for a long time in the choice of his successor, and the see of Rome had remained vacant for nearly three years, when Bonaventura succeeded by his eloquent exhortations in reconciling their differences, and producing unanimity of votes in favour of Tedaldus Visconti, afterwards Gregory X. The new pope appointed Bonaventura bishop of Albano, and took him with him to the council of Lyon. Bonaventura was actively engaged in the labours of the council when he was stopped by death in 1274. His funeral was attended by the pope, the cardinals, the patriarchs of Constantinople and of Antioch, and by more than five hundred bishops. His character for sanctity was already established in the popular opinion, and Dante, who wrote not many years after his death, places him among the saints in canto 12 of the 'Paradiso.' Bonaventura was afterwards regularly canonised by the Church. His works have been collected in 9 vols. folio, Rome, 1588; and 13 vols. 4to, Venice, 1751, to which last edition a well-written life of Bonaventura is prefixed. Luther places Bonaventura above all scholastic theologians. Several works have been attributed to Bonaventura which do not belong to him, but which have furnished an opportunity to Voltaire and other critics for throwing ridicule upon the supposed author. (*Dissertatio De Suppositis*, and *Life of Bonaventura*, prefixed to the Venice edition of his works.)

BONE, HENRY, R.A., the most distinguished enamel-painter of his time, was the son of a cabinet chair-maker at Truro in Cornwall, where he was born in 1755. He was apprenticed to a china manu-

facturer of the name of Cockworthy at Bristol. In 1779 he went to London, where he was for many years chiefly employed by jewellers and others in enamel-painting for watch-cases, brooches, lockets, and the like. He first attracted public notice by an enamel portrait of his wife, which he exhibited at the Royal Academy in 1780, and by an original picture of a 'Muse and Cupid,' which, though only five inches and a quarter by four inches and a quarter, was at that time considered to be of extraordinary dimensions: it was engraved in 1790 by R. Dagley. In a few years he was enabled to decline the drudgery of his profession, and to confine himself to miniature- and to enamel-painting, and he executed on enamel many of his own miniatures. In 1800 his reputation was established by the appointment of enamel-painter to the Prince of Wales, a distinction which was succeeded in the following year by his election as an Associate of the Royal Academy; and he was successively appointed enamel-painter to George III., George IV., and William IV. He was elected a full academician in 1811, and for twenty years from this time he was assiduously employed in producing a long succession of admirable works, most of them of unprecedented dimensions; but about 1831 his advanced years compelled him to cease his professional labours. He died in December 1834, aged 79.

The following are Bone's principal works:—'The Death of Dido,' 'Cymon and Iphigenia'; 'Venus'; and 'Hope nursing Love,' after Sir Joshua Reynolds; a copy of the picture of 'Bacchus and Ariadne,' by Titian, now in the National Gallery, eighteen inches by sixteen inches and a half, dimensions up to this time unapproached except by himself,—it was purchased by George Bowles, Esq., of Cavendish Square, for 2200 guineas; a 'Venus recumbent,' after Titian; 'Bathsheba,' after N. Poussin; 'La Belle Vierge,' after Raphael; and an 'Assumption of the Virgin,' after Murillo. He also executed a series of portraits of the Russell family, from the reign of Henry VII. to the present time, executed for the late Duke of Bedford, and now at Woburn Abbey; a set of portraits of the principal royalists distinguished during the civil war of Charles I., for J. P. Ord, Esq., of Edge Hill, near Derby, which Bone left unfinished at his death—its completion was undertaken by his son, H. P. Bone, the present excellent enamel-painter, who in all the great works was his father's assistant; and, finally, his greatest and most interesting work, a series of eighty-five portraits of distinguished persons in the reign of Queen Elizabeth, varying in size from five inches by four to thirteen inches by eight. This last series remained in the possession of the artist during his life, but it was his desire that after his decease it should be offered to the government for purchase, which was accordingly done; but although at the moderate price of 5000*l.*, the government declined the purchase. The sum was considered too much for a collection comprising eighty-five portraits, admirably copied in enamel, nearly all from authentic originals, of the most distinguished characters of one of the most interesting periods of English history. They were disposed of by public sale, and the greater part of them were purchased by W. J. Bankes, Esq.

BONET, JOHN PAUL, is said to have been attached to the secret service of the king of Spain; he was also secretary to the constable of Castile, out of friendship towards whom he undertook the instruction of his brother, who had been deaf and dumb from the age of two years. Only one person is known to have approached to success in the art of instructing deaf-mutes, previous to Bonet. This was Peter Ponce, also a Spaniard, and a monk of the order of St. Benedict, who must be regarded as the first instructor of the deaf and dumb. It does not appear that Bonet had any acquaintance with the means pursued by his predecessor; he represents himself as the inventor of the methods which he describes. (De Gerardo, 'De l'Education des Sourds-Muets,' tom. i. p. 312.) He published at Madrid in 1620 a work which is now very rare: it is entitled 'Reduccion de las Letras, y arte para enseñar a hablar los Mudos.' Having remarked that the deaf are only mute by reason of their deafness, he explains how various kinds of knowledge may be imparted to them by means of sight, to which they are unable to arrive by the ear. In the instruction of deaf-mutes Bonet made use of artificial pronunciation, the manual alphabet, writing, and gesture or the language of signs. Minute details of the proceedings of the instructor on these several heads are contained in his work. He taught his pupils to understand the Spanish language, and the rules of grammar. The Abbé de l'Épée designates M. Bonet's work as one of his "excellent guides" in the earlier part of his experience as an instructor of the deaf and dumb, and the manual alphabet which the abbé adopted, and which is at present used in the institutions on the continent of Europe and in America, is nearly the same as the one given in that work. An account of the success of Bonet has been left by Sir Kenelm Digby, in his treatise 'Of Bodies,' chap. 28. Sir Kenelm Digby and other authors speak of Bonet as a priest: he is also said to have been in the service of the prince of Carignan, and to have continued his employment as a teacher of the deaf and dumb for many years.

BONET (or BONNET), THEOPHILUS, an eminent physician, was born at Geneva on the 5th of March, 1620. His family was originally Italian and of noble rank, but his ancestors had removed from Rome to the south of France about a century previous, in order to enjoy the free exercise of their religion. His grandfather was for a time physician to Charles-Emmanuel, duke of Savoy; but he afterwards removed to Lyon. Andrew Bonet, the father of Theophilus, also practised medicine. He had two sons, John and Theophilus, both of

whom followed their father's profession; but though John arrived at great eminence, he left no work to testify his ability. Theophilus, after having visited many of the most celebrated universities, took the degree of Doctor of Medicine in 1643, and soon after became physician to the Duke of Longueville.

During the course of his practice he was diligent in collecting observations on the progress and terminations of diseases, which formed the basis of his subsequent publications. His earliest work was 'Pharos Medicorum, id est, Cautela, Animadversiones et Observationes Practicæ,' Geneva, 1668, 2 vols. 12mo. Each time this work was reprinted he enlarged it and altered the title, so that the edition of 1679 was called 'Labyrinthus Medicus extricatus,' 4to, Geneva; and that of 1687, 'Methodus Vitandorum Errorum qui in Praxi occurrunt,' 4to.

Incurable deafness having compelled him to retire from practice, he devoted his time to digesting his observations, and published his celebrated work, in 1679, entitled 'Sepulchretum, seu Anatomia Practica,' 2 vols. folio, Geneva, which Mangetus republished with additions at Geneva in 1700, 3 vols. folio. This formed the basis of the great work of Morgagni, 'De Causis et Sedibus Morborum.' The other works of Bonet attest his industry, but are of less utility:—'Mercurius Compilativus, seu Index Medico-Practicus,' Geneva, 1683, folio; 'Medicina Septentrionalis Collatitia,' Geneva, 1685, 2 vols. folio; 'Polyalthes,' 3 vols. folio, Geneva, 1690, 1691, 1693. This is a bulky commentary on 'Johnstoni Syntagma Nosocomices.' Bonet became subject to dropsy, and died on the 29th of March, 1689, in the seventieth year of his age. He possessed great knowledge, and was distinguished for his modesty and affability.

(Eloy, *Dictionnaire Historique*.)

BONFADIO, JA'COPO, was born in the beginning of the 16th century at Gazzano, near Salò, on the banks of the Lake of Garda. He studied at Padua, and afterwards proceeded to Rome, where he became secretary to Cardinal di Bari, with whom he remained three years, which he mentions in his letters as the happiest of his life. On his death he entered the service of Cardinal Ghinucci, but shortly after quitted it, and went to Naples. He afterwards wandered about several parts of Italy until about 1540, when he was invited to Padua to undertake the education of Bembo's son Torquato. Bonfadio appears to have remained at Padua five years. Having accepted in 1545 the professorship of philosophy in Genoa, he was commissioned to write the history of the republic. He began it from the year 1528, where Foglietta had closed his narrative, and continued it till the year 1550. The work, which is written in Latin, is entitled 'Annalium Genuentium Libri Quinque,' and was published after his death at Pavia, 1586. It was translated into Italian and published at Genoa the same year. In describing the organic changes effected in the constitution by Andrea Doria in 1528, the conspiracy of Fieschi, and other then recent events, Bonfadio spoke of several individuals connected with those factions in a tone which probably offended their relatives, who were still powerful at Genoa. However this may be, he was arrested in the year 1550, and condemned for a very different crime to be burnt. Several contemporary or nearly contemporary writers assert that he actually underwent that punishment, while others say that on the intercession of powerful friends he was beheaded in prison, and his body afterwards burnt. The statements of the various contemporary writers who relate this catastrophe are given in substance by Bayle, and at length by Mazzuchelli; but the question of Bonfadio's guilt, of his exact fate, and even the date when it occurred, is left in doubt. The proceedings of trials at that time were secret, and even the charges on which capital sentences were founded were not always made known to the public. Bonfadio's 'Genoese Annals' are generally admired for their style, which in many passages reminds the reader of Sallust. Bonfadio's Italian 'Letters,' already mentioned, have been collected and published by Mazzuchelli (Brescia, 1746). They are considered among the best specimens of Italian epistolary composition, and are also interesting for the descriptions of places, manners, and incidents. Bonfadio also wrote 'Carmina,' 12mo, Verona, 1740; 'Rime,' which are found scattered in various collections; and an Italian translation of 'Cicero pro Milone.'

* BONHEUR, ROSA, was born at Bordeaux, March 22nd, 1822. Evincing very early a decided predilection for art, her father, himself a painter of considerable ability, sedulously cultivated her powers and guided her tastes. As it became evident that landscapes and animals were what chiefly interested her, and what she exhibited most skill in representing, her father—as was the case with our own Landseer—very judiciously took her out constantly to observe, sketch, and paint in the open country, and from living animals during their ordinary unconstrained movements. A part of her course of study consisted in the practice common with the old masters in painting, but somewhat unusual among modern painters, of free modelling from life. Mdlle. Bonheur first sent specimens of her skill to the Exposition of 1841, at which two small pictures were exhibited by her, entitled 'Deux Lapins' and 'Chèvres et Moutons'; they were admired, but did not suggest that they were the work of so original and remarkable an artist as their painter has since proved to be. From this time Mdlle. Bonheur has seldom allowed a year to pass without sending some pictures to the exposition. For some years her studies lay chiefly among horses and sheep, with the peasants who were their attendants; and the

catalogues of the exposition continued to afford such titles as 'Le Cheval à Vendre,' 'Chevaux sortant de l'Abreuvoir,' 'Chevaux dans une Prairie,' 'Moutons et Chèvres,' and the like. But she was steadily advancing in her art, gaining firmness of hand, decision of touch, a better eye for colour, and confidence in her own powers. The range of her subjects widened, and she enlarged the size of her canvasses. Among the works which attracted notice were 'Les Trois Mousquetaires,' 'Un Troupeau Cheminant,' 'La Rencontre,' an 'Effet du Matin,' &c. In 1848 she exhibited a 'Bull' and a 'Sheep,' modelled by herself in bronze. Her fame rose to its highest in 1850, when she exhibited her great work, 'Le Labourage Nivernais,' which excited great interest in Paris, and received the honour which is the crowning ambition of the French artist—a place in the gallery of the Luxembourg. The chief works she has since painted, 'Vaches et Moutons dans un Chemin Creux,' and 'Le Marché aux Chevaux,' exhibited unfinished in Paris, fully sustained the reputation acquired by her 'Labourage Nivernais.' The 'Marché aux Chevaux,' when exhibited at the French Exhibition in London in 1855 as the 'Horse-Fair,' excited a very unusual amount of attention and admiration; and when Mdlle. Bonheur visited the English metropolis during the Exhibition she met with an enthusiastic reception from artists as well as amateurs. Rosa Bonheur is in truth an artist of no common order. Much of the admiration which has been lavished upon her works has been the idle iteration of fashionable criticism, and something has been due to the character of her subjects, so remarkable for a female painter. But her pictures require no allowance on account of sex—they would take a high rank as the works of any artist of any age or country. She represents her animals in free and spirited action, without any regard to conventional attitudes, in the most characteristic manner, with singular fidelity, and with the most life-like abandon; and this without any attempt to evade difficulties, or slur over or conceal any of the less graceful or unpicturesque features. Her pictures often show a choice of subjects very remarkable in a lady; but they are almost invariably simple and unaffected in composition, admirable in drawing, free, broad, and even what might be called masculine in execution, did not the contrast afforded by the prevalent petite and mincing manner of the rising English male painters suggest the inapplicability of such an epithet. Mdlle. Bonheur has another unfeminine quality—she is most successful in her large pictures. In these all her excellences are best seen, while the general heaviness of colouring and the want of atmosphere in her landscapes, often objected to in her works, and very observable in her smaller pictures, disappear when her great paintings are looked at from a proper distance. Mdlle. Bonheur belongs to a family of artists. She has both brothers and sisters who have attained some distinction as painters and sculptors, and she occasionally paints figures in some of their landscapes; but we have seen none of these joint productions of any marked merit. (*Nouvelle Biographie Universelle*, &c.)

BONIFACE, SAINT, a native of Devonshire, was born about 680. He became a monk, and resided for a time in a convent at Southampton, where he acquired reputation for learning and piety. When thirty-six years of age he set out for Rome, where he expressed to Pope Gregory II. his wish to preach the gospel to the heathen nations of Germany, where two of his countrymen, Wilfred and Willibrod from Northumberland, as well as Kilian, an Irish bishop, had preceded him. The pope having sanctioned his vocation, Boniface laboured in Germany for more than thirty years in the work of converting and civilising the rude natives, and he well deserved the title which has been given him of the 'Apostle of Germany.' He founded four cathedrals, Erfurt, Bonaberg, Aichstadt, and Wurzburg, with a school attached to each, and he established numerous monasteries both for monks and nuns. These monasteries were generally built upon uncultivated grounds, which were cleared and tilled by the new inmates, and thus agriculture kept pace with the diffusion of Christianity. The monastery of Fulda, founded by Sturm, one of Boniface's disciples, was the means of reclaiming a vast tract of ground which had been till then covered by forests. Boniface was made archbishop of Mainz and metropolitan of all the new dioceses on the right bank of the Rhine. At his request several missionaries joined him from Britain to assist him in his arduous task, and he was supported by Carloman, and afterwards by Pepin, sons of Charles Martel, whose authority or influence extended over a considerable part of Germany. In 755 Boniface again visited Frisia, a country still in great measure pagan. Having assembled a multitude of converts he pitched tents in a field for the purpose of giving them confirmation, when a band of heathens fell upon the encampment, and killed or dispersed the congregation. Boniface was among the killed.

(*Vita S. Bonifacii* in Mabillon, tom. iv.; Dunham, *History of the Germanic Empire*.)

BONIFACE I. was elected Bishop of Rome after the death of Zosimus in 419. Part of the clergy, supported by Symmachus, prefect of Rome, elected Eulalius, but the Emperor Honorius, who was then at Ravenna, confirmed Boniface's election. Several letters from Boniface to the bishops of Gaul concerning matters of discipline, and to the bishops of Africa, who would not allow of appeals to the see of Rome, are in Constant's collection, and give a favourable opinion of his character and learning. He asserted the authority of the Roman see over the churches of Illyricum, upon which contested point there are letters extant from Boniface to Rufus, bishop of Thessalonica, and also between

the two emperors, Arcadius and Honorius. Boniface died in 428, and was succeeded by Celestinus I.

BONIFACE II. succeeded Felix IV. in October 530. It is recorded of him that, although a native of Rome, he was the son of a Goth. His was a disputed election; but Dioscorus, the rival pope, fell ill, and died about a month after the election, and the schism ceased. Boniface passed several regulations against bribery in the elections of bishops, and he also condemned the practice of a bishop appointing his own successor. He died the 8th of November 532, and was succeeded by John II. (*Platina, Vita Pontif.*)

BONIFACE III. was elected in March 607, and died in November of the same year. He obtained of the Emperor Phocas the acknowledgment of the supremacy of the see of Rome over all other churches. This circumstance renders his pontificate remarkable.

BONIFACE IV. was the son of a physician in Valeria, and was elected pope on the death of Boniface III. He it was who consecrated the Pantheon, having first removed the images of the heathen gods, and dedicated it to the Virgin Mary and all the martyrs. He transformed his paternal house in the country of the Marsi into a monastery, on which he bestowed all his property. He died in 615, and was buried in St. Peter's church. Boniface has been canonised by the Church of Rome.

BONIFACE V., a Neapolitan, who succeeded Deusdedit in 619. He is remembered as having confirmed the right of sanctuary in churches; and for his efforts to convert the nations of Britain to Christianity. He died in 624, and was succeeded by Honorius I.

BONIFACE VI., a native of Tuscany, and son of the Bishop Adrian, succeeded Formosus in 895, and died fifteen days after his election. His election not being perfectly regular, he has been placed among the anti-popes by some writers. He was succeeded by Stephen VII.

BONIFACE VII. Cardinal Franco, or Francone, was elected in a popular tumult, when Benedict VI. was seized and strangled in 974. Boniface himself was expelled from Rome in the following year, having incurred general detestation through his licentiousness and cruelty. Boniface is not considered a legitimate pope, though his name is registered as such in most chronological tables. He returned to Rome in 985, and put John XIV. in prison, where he died of hunger, as it is reported. Boniface again assumed the papal dignity, which he retained till his death near the close of 985. His corpse is said to have been treated with great indignity. He was succeeded by John XV.

BONIFACE VIII., Cardinal Benedetto Gaetani of Anagni, was born about 1228, and succeeded in January 1294 Celestine V., whom he had persuaded to abdicate on the ground of incapacity, and whom he afterwards confined in the castle of Fumone, where Celestine died a few months after, under suspicious circumstances. Boniface played an active part in the political events of his time. He supported Charles II. of Anjou, king of Naples, against James of Aragon and Sicily, and subsequently against James's brother Frederic. He likewise took the part of Adolf of Nassau against Albert of Austria, son of Rudolph of Hapsburg. At the same time Boniface waged a war of destruction against the Colonna, a powerful feudal family, which held possession of several towns and estates in the countries of Rome and Naples. The origin of this quarrel is not clearly ascertained. It appears that two cardinals of the house of Colonna had opposed Boniface's election, and afterwards refused to admit papal garrisons into their castles. Boniface accused them of having dissipated the treasures of the church, of holding correspondence with Frederic of Sicily, and other charges. The two cardinals wrote to the French and other kings against Boniface, complaining of his arrogance, and questioning the validity of his election. Upon this the pope excommunicated the whole family of Colonna and their adherents, calling them heretics, and declaring that they had forfeited their honours and estates and property of every sort. Further, he proclaimed a crusade against them, besieged Preneste, which he took and razed to the ground; and he destroyed likewise Zagarolo and Colonna, fiefs of the same family. The two cardinals escaped to France, and Sciarra their uncle was obliged to conceal himself in the forests near Anzio, whence he afterwards escaped by sea only to fall into the hands of pirates.

Boniface proclaimed the first jubilee in the year 1300, granting by a bull a plenary indulgence to all those who should visit the sanctuaries of Rome in that year. This attracted an immense multitude of foreigners to Rome. The historian Villani, who went there himself, reckons the number of strangers at 200,000 at one time, and the chronicle of Asti states the number of all those who visited Rome during that year at two millions. This jubilee brought to Rome a vast quantity of money. Before Boniface's time plenary indulgence had been granted only to those who went to the crusades for the deliverance of the Holy Land.

Boniface, still aiming at the reduction of Sicily, sent for Charles de Valois, brother of Philippe Bel, king of France. On arriving at Florence Charles supported the faction of the Neri, by which Dante and many others were exiled. He then went over to Sicily, but after a desultory warfare peace was made, and Frederic was acknowledged as king of Trinacria in 1303, on condition of his paying to the Roman see a tribute of 3000 onze, or 15,000 florins. A serious quarrel soon after broke out between the pope and Philip le Bel. The pope claimed to share with the king the tithes levied on the clergy; he also created

the new bishopric of Pamiers without the king's consent, and he appointed the bishop his legate in France. The bishop behaved insolently to the king, who arrested him and gave him in charge to the Archbishop of Narbonne. Upon this Boniface excommunicated the king, placed his kingdom under interdict, and wrote to Albert of Austria, confirming his election and inviting him to make war against France. Philip assembled the states of the kingdom and laid before them twenty-nine charges against the pope, accusing him of simony, of heresy, of licentiousness, and even of sorcery, and appealing to a general council of the Church. The next measure of the pope was to proclaim all Philip's subjects released from their allegiance. The king resolving to put an end to this to him dangerous struggle, sent Guillaume de Nogaret, a bold unscrupulous man, to Italy, with money and letters for the partisans of the Colonna and the other enemies of the pope. Nogaret was joined by Sciarra, who had escaped from captivity. The pope was at Anagni, when Nogaret and Sciarra suddenly entered the town followed by armed men, overcame the pope's guards, and arrested Boniface himself. Nogaret was for taking him to Lyon, where the council was to assemble; but Sciarra insisted upon Boniface abdicating, abused him, and even struck the old man with his gauntlet. Boniface behaved with dignity and firmness; he was kept three days in confinement, during which it is said he would not take any food. At last Cardinal del Fiesco induced the people of Anagni to rise and deliver the pontiff, and Sciarra and Nogaret were obliged to leave the town. Boniface returned to Rome, but his health had received so severe a shock, that he fell ill and died, October 1303, after about nine years of a most turbulent pontificate. Boniface was one of the most strenuous assertors of the assumed supremacy of the pope over princes and nations in temporal as well as spiritual matters. He was an inveterate persecutor of the Ghibellines, for which Dante has alluded to him at length in canto xxvii. of the 'Inferno.'

BONIFACE IX. Cardinal Pietro Tomacelli, a Neapolitan by birth, was elected November 2, 1389, by the cardinals at Rome after the death of Urban VI. This was the time of the great Western schism as it is called, which began between Urban and Clement, styled the VIIth, who held his court at Avignon. Clement having died in 1394, the cardinals of his party elected Pedro de Luna by the name of Benedict XIII. Boniface however continued to exercise the papal authority at Rome, regardless of the Avignon popes and conclaves. Endeavours were made by several sovereigns to assemble a council and put an end to the schism, but both Boniface and Benedict were averse to this measure. Boniface died at Rome October 1, 1404, and was succeeded by Innocent VII. The Church of Rome has ever since acknowledged Urban and Boniface and their successors as legitimate popes, and considered Clement and Benedict as anti-popes. [BENEDICT, ANTI-POPE.]

During his pontificate of nearly fifteen years, Boniface was involved in the Italian wars of that turbulent period. He first favoured the claims of the Angevins to the throne of Naples, but afterwards recognised the more fortunate Ladislaus as king. Perugia and other towns of Umbria and the Marches acknowledged the pope as their suzerain in Boniface's time. Boniface is charged with being addicted to a worldly policy, having seized upon the ecclesiastical revenues for temporal purposes, and enriched his brothers and nephews.

BONINGTON, RICHARD PARKES, was born in the village of Arnold, near Nottingham, in October 1801. Bonington's father was a landscape and portrait painter, and perceiving a strong tendency in his son towards his own pursuit even at a very early age, he trained him from his childhood in such a manner as in his judgment was best calculated to fit him for his future profession, at the same time not neglecting his education in those branches of instruction requisite to qualify him for the ordinary business of life. Bonington's professional education was chiefly French. When he was only fifteen years old his father took him to Paris, where he afterwards chiefly resided, and procured him permission to study in the Louvre, where he made several excellent copies of some of the best Italian and Flemish landscapes in the collection. He became also a student of the Institute, attended occasionally the studio of Le Baron Gros, and spent the greater part of his time in the society of French artists. During this period he executed many lithographs for French publishers.

Having obtained a considerable reputation in Paris by his works, which were chiefly marine and coast views, he visited Italy, where Venice, 'throned on her hundred isles,' offered to Bonington particular attractions in her crumbling palaces and her many waters. He made oil pictures of the ducal palace and of the grand canal, which were exhibited in England, and attracted much notice. It was his intention to paint many other similar pictures, of which he had already prepared the sketches, but he was already the victim of a fatal disease: he was in a deep decline; and the nervous debility inherent in this complaint reduced him to such a low state, that his constitution sunk under the excitement of his very success when he returned to England. He died in London, shortly after his return from a second visit to Paris, in September 1828, having not quite finished his twenty-seventh year.

He painted to a great extent in water-colours, and mostly marine and river views. His style is simple and picturesque, but sketchy and neglectful of details. But he was assiduous in the practice of his art,

and up to the time of his premature death was steadily and obviously improving. Had he lived a few years longer he might have taken a high place among the landscape painters of England. A series of twenty-four lithographs from the works of Bonington was published shortly after his death.

BONNEFOY (or BONFIDIUS), EDMUND, a writer on Oriental law, or law of the Eastern empire, was born on the 20th of October, 1536, at Chabeuil near Valence, in France. Having applied himself to the law, he was early appointed colleague to the celebrated Cujacius, in the chair of law, in the university of Valence. Bonnefoy was only rescued from assassination in the massacre of St. Bartholomew by his friend Cujacius. He then went to Geneva, where, having been appointed to a chair, he lectured on oriental jurisprudence,—a chair for which he was eminently qualified by his knowledge of the languages, particularly Hebrew, Greek, and Latin. In 1573 he published 'Juris Orientalis libri tres, Imperatoris Constitutiones,' &c. The Greek text was accompanied by a Latin translation by the author, and was meant to comprise the laws civil and ecclesiastical of the Eastern or Greek empire. The first book contains the constitutions of the emperors of the East, from Heraclius to Michael Palæologus; the second contains the decrees of the archbishops and patriarchs of Constantinople; and the third the decrees and letters of the other patriarchs and pontiffs. Bonnefoy died at Geneva on the 8th of February, 1574, being then about thirty-eight years of age. His colleague Cujacius and the historian De Thou (who studied under him), unite in ascribing to Bonnefoy a character of unusual moral excellence as well as great ability and learning.

BONNER, EDMUND, Bishop of London, was born at Hanley in Worcestershire, about the close of the 15th century. According to contemporary tradition he was the natural son of a priest named Savage by Elizabeth Frodsham, who afterwards married Edmund Bonner, a sawyer at Hanley: but Strype asserts that he was the legitimate son of this Bonner, citing as his authority Baron Lechmon, whose ancestor had been an intimate friend and patron of the bishop, and the tradition may be as merely idle gossip as traditions often are. In the year 1512 he was admitted a student at Pembroke College, Oxford (then Broad-Gate Hall), where in 1519 he took, on two successive days, the degrees of Bachelor of the Canon and Civil Laws, and he was ordained about the same time. In 1525 he was admitted to the degree of Doctor, and had acquired so high a reputation as a canonist, that Cardinal Wolsey made him one of his chaplains and master of his faculties and jurisdiction. In consequence of these offices, Bonner was attending at Cawood on the cardinal when he was arrested there.

Soon afterwards we find Bonner chaplain to Henry VIII., incumbent of the livings of Blaydon and Cherry Burton in Yorkshire, of Ripple in Worcestershire, and of East Dereham in Norfolk, and a prebendary of St. Paul's. Much of this promotion was due to the favour of Cromwell, whose schemes for the reformation of religion Bonner promoted. In 1533 he was sent a second time to the pope, who was then at Marseille, to appeal to a general council against Clement's decree of excommunication against Henry VIII. on account of the divorce. In 1538 he was made Bishop of Hereford whilst he was on an embassy to Paris, and before his consecration he was translated to London and took his commission from the king in 1540.

Thus far Bonner not only concurred in, but zealously promoted the Reformation, and the separation from Rome. But when death had removed the despot whose ungovernable temper seems to have obtained submission even from men of virtue and of ordinary firmness, Bonner's compliance ceased; he protested against Cranmer's injunctions and homilies, and scrupled to take the oath of supremacy. For these offences he was committed to the Fleet, from which however upon submission he was soon after released. From this time Bonner was so negligent in all that related to the Reformation as to draw on himself, in two instances, the censure of the privy council; but as he had committed no offence which subjected him to prosecution, the council, according to the bad practice of those times, required him to do an act extraneous from his ordinary duties, knowing that he would be reluctant to perform it. They made him preach a sermon at St. Paul's Cross on four points. One of these Bonner omitted, and commissioners were appointed to try him, before whom he appeared during seven days. At the end of October 1549 he was committed to the Marshalsea, and deprived of his bishopric.

After the death of Edward VI. Bonner was restored by Queen Mary. His first acts were to deprive the married priests in his diocese, "and set up the mass in St. Paul's" before the queen's ordinance to that effect. It would be tedious to follow him in all the long list of executions for religion, which make the history of that reign a mere narrative of bloodshed. Fox enumerates 125 persons burnt in his diocese and through his agency during this reign; and a letter from him to Cardinal Pole (dated at Fulham, 26th of December 1556) is copied by Holinshed, in which Bonner justifies himself for proceeding to the condemnation of twenty-two heretics who had been sent up to him from Colchester. These persons were saved by the influence of Cardinal Pole, who checked Bonner's sanguinary activity.

When Queen Elizabeth succeeded to the throne, Bonner was made the single exception to the favourable reception given to the bishops. In May 1559 he was summoned before the privy council, and on the

cath of supremacy being tendered, and his refusal to take it, he was deprived a second time of his bishopric and indicted for a pre-munire. He escaped the penalties attached to this charge, but he was confined for the rest of his life to the Marshalsea, where he died on September 5th, 1569. The public acts of Bonner's life sufficiently show the character of the man; and whatever palliation may be offered, there can be little doubt that he well merited the popular abhorrence which attached to his name. But Burnett's assertion that he little understood divinity, but was a great master of the canon law, wherein he was excelled by very few in his time, is evidently inaccurate. He was no doubt a master both of the canon law and of scholastic divinity.

BONNET, CHARLES, was born March 13, 1720, at Geneva, where he died, June 20, 1793. He was descended from a family of French Protestants, who had left their native country in 1572, in order to escape from the religious persecutions of that period. Bonnet's first studies were applied to the science of jurisprudence, but the perusal of the works of Réaumur and other contemporary naturalists produced in his mind so decided a preference for the investigations of natural history, that he relinquished the legal profession, for which he had been destined by his family.

The discoveries of Trembley on the animal functions and modes of reproduction of the polypes named *Hydra*, led Bonnet into similar investigations with respect to insects, the results of which he published in his 'Traité d'Insectologie,' 2 vols. Paris, 1745. In this work his inquiries are especially directed to the processes of respiration in caterpillars and butterflies, and to the peculiar formation of the tape-worm. Bonnet's early education had sufficiently qualified him for the performance of political duties, so that in 1752 he was elected a member of the council of state of the republic of Geneva, a situation which he retained till 1768. After the publication of his work on insects, his inquiries were directed to the processes of the nourishment, respiration, and growth of plants, and his discoveries were made public in his 'Recherches sur l'Usage des Feuilles dans les Plantes,' 4to. Leyden, 1754. About this time his sight had become impaired, and he was consequently obliged to refrain from those minute examinations into animal and vegetable organisation to which he had been so long accustomed. He then retired to an estate which he possessed on the banks of the Lake of Geneva, where with his wife and in the society of literary men, by whom he was frequently visited, he passed the remainder of his life.

Bonnet, from the time when his sight became weak, seems to have employed his thoughts chiefly on subjects relating to the connection between the mental and corporeal organisation of man and also of the lower animals. In 1755 he published his 'Essai de Psychologie, ou Considérations sur les Opérations de l'Âme;' in 1760 an 'Essai Analytique sur les Facultés de l'Âme;' in 1762 'Considérations sur les Corps Organisés;' in 1764 the 'Contemplation de la Nature;' in 1769 'Idées sur l'État Futur des Êtres Vivants, ou Palingénésie Philosophique;' and in 1773 his 'Recherches Philosophiques sur les Preuves du Christianisme.' He also published an edition of his collected works, ('Œuvres d'Histoire Naturelle et des Philosophie,' 8 vols. 4to, and 18 vols. 12mo, Neuchâtel, 1779-1788. An account of his life and works was given by Trembley in 1794, 'Mémoire pour servir à l'Histoire de la Vie et des Ouvrages de Charles Bonnet,' 8vo, Bern.

BONNIVARD, FRANÇOIS DE, was born in 1496, at Scyssel, in the French district of Bugé, now included in the department of Ain. He studied at Turin, and while yet a young man received from his uncle, by resignation, the priory of St. Victor, situated close to the wall of the city of Geneva, and which had lands of considerable value attached to it. Bonnivard was of liberal opinions, and decidedly opposed to feudal oppression, and he adopted the republic of Geneva as his country. At that time there were disputes between the republic and Charles III., duke of Savoy, in consequence of the Prince-Bishop of Geneva having ceded to the duke the signiorial rights which were annexed to his bishopric. The duke in 1519 entered Geneva with an army, and Bonnivard, who had been conspicuous in his support of the rights of the republic, endeavoured to make his escape into Switzerland. He was however arrested, and delivered to the duke, by whom he was detained two years a prisoner at Grolée. After his release he continued to be active in support of the principles of the republic, and in his opposition to the claims of the duke. But he was again unfortunate, for in 1530, while travelling on the Jura, he was not only plundered by robbers, but they placed him again in the power of the duke. He was then immured in the dungeon of the Château-de-Chillon, a fortified castle at the eastern end of the Lake of Geneva, where he was kept in close confinement during six years. The Swiss cantons of Bern and Freiberg were at that time in alliance with the republic of Geneva, and the Bernese, having occupied the canton of Vaud, obtained possession also of the Château-de-Chillon, and released Bonnivard. On the fact of Bonnivard's imprisonment here, and certain traditions of the residents in the vicinity, Lord Byron founded his short narrative poem of 'The Prisoner of Chillon.' The additional circumstance of two of the brothers of Bonnivard having been imprisoned with him, has no foundation except in the imagination of the poet. The description of their sufferings and death, which forms the most affecting part of the

narrative, was probably suggested by Dante's Count Ugolino and his two sons. Bonnivard returned to Geneva, and continued to reside there till his death in 1570. He wrote a history of Geneva, made the republic heir to his ecclesiastical possessions, and left an extensive collection of books, which formed the foundation of the public library of the republic.

BONNYCASTLE, JOHN, professor of mathematics at the Royal Military Academy, Woolwich, was born at Whitchurch in Buckinghamshire, and came early to London, where he married at the age of nineteen. His wife dying soon after their marriage, he became tutor to the sons of a nobleman, after which he resided at Euston in Northamptonshire, till he obtained a place at the Woolwich Academy, where he finally became a professor, and where he died May 15, 1821. He is stated to have been a good scholar, and much attached to poetry, particularly to that of Shakspeare.

Bonnycastle is known by a large number of excellent elementary works, which, being still on sale, it is not necessary to enumerate. His 'Guide to Arithmetic' has long had a great circulation. His treatises on mensuration and astronomy are very good of their kind; but his 'Elements of Algebra' (not the abridgment, but the work in two volumes, 8vo, 1813) is a very excellent performance, and shows great knowledge of the state of the science. He does not enter much into principles, but his management of the mechanism of algebra, and his almost singular felicity in separating the most striking and powerful parts from the rest, render his work very useful to the reader.

Bonnycastle passes for the translator of Bossut's 'History of Mathematics,' but a correspondent of the 'Gentleman's Magazine' for 1821 (p. 482) states, as of his own knowledge, that Bonnycastle only wrote the preface, and added the list of mathematicians at the end, the translation being by Mr. T. O. Churchill. His name however is prefixed to the work.

BONOMI, JOSEPH, an Italian architect who practised in England, was born at Rome in 1739, and studied architecture under the Marchese Teodoli. In 1767 he was invited to England by the brothers Adam, and was for many years employed by them as an assistant and architectural draftsman. The acquaintance which he formed in London with Angelica Kauffman, then in the zenith of her fame, led to his marrying her cousin and ward, Rosa Florini, in 1775. When Angelica returned to Italy, after her marriage with Zucchi the painter, she induced Bonomi to do the same, and he left England in 1783, taking with him his family of three young children; but he did not remain in Italy above a year. About five years after his return, in November 1789, he was elected an Associate of the Royal Academy, but was never raised to the rank of R.A., although Sir Joshua Reynolds interested himself very warmly in his behalf, and did all he could to obtain for him the professorship of perspective: the feeling excited by his influence on behalf of Bonomi led to Reynolds's temporary resignation of his presidency of the Academy. Bonomi died March 9, 1808, leaving a widow and six children, the eldest of whom has acquired notice as an architect; and another son, who has visited Egypt, has obtained considerable distinction by his writings on Egyptian antiquities.

Bonomi's chief professional works are, additions and alterations at Langley Hall, Kent, 1790; the chapel of the Spanish embassy, near Manchester-square, London, 1792; Eastwell House, Kent, 1793; the pyramidal mausoleum in Blickling Park, Norfolk, 1794; Longford Hall, Salop; mansion at Laverstoke, Hants, 1797; the splendid mansion at Roeneath in Dumbartonshire, for the Duke of Argyll, 1803, which last, though left incomplete, is his most celebrated work, but is rather remarkable for its peculiarities than for any high architectural or artistic merits. Bonomi also made designs for the new sacristy of St. Peter's at Rome, of which edifice he had been appointed honorary architect in 1804.

BONONCINI, GIOVANNI, a musical composer whose name once rivalled Handel's, but is now chiefly known through the medium of Swift's epigram, appears to have been born about the year 1660 at Bologna, where his father, Giovanni Maria, followed the profession of music, and in 1673 published a book, 'Il Musico Practico,' from which we are inclined to infer that he was neither a very sound musician nor possessed of much good sense.

When the Italian Opera, under the title of the 'Corporation of the Royal Academy of Music,' was established in London by a party of nobility and gentry, who subscribed 50,000*l.* for the purpose, to which George I. as patron contributed 1000*l.*, the managers engaged Handel (then living at Cannons), Bononcini (who was sent for from Rome), and Ariosti (who came from Bologna), to compose for the theatre. Handel's productions displayed every great quality; Bononcini's were marked by tenderness and elegance, but wanted invention and vigour; Ariosti seems to have been a good musician without genius, whose name would soon have been consigned to oblivion but for his connection with the other two. The first new work presented by the academy was 'Muzio Scevola,' of which Ariosti, the senior of the three, furnished the first act, Bononcini the second, and Handel, as youngest of the party, the third. The comparative merits of the two last composers were judged, not by critical rules, but party feelings. Handel was patronised by the king, his rival had the support of the Marlborough family: Handel was the favourite of the Tories, Bononcini of the Whigs. The public generally however were on the side of

Handel, who gained a complete ascendancy and maintained it; but his rival continued on the establishment till 1727, though he produced little, and then retired. After this he confined his services to the Duchess of Marlborough, who had previously taken him into her family, and settled on him a pension of 500*l.* per annum. His imperious temper did not long permit him to enjoy his good fortune; and his dishonourable conduct in presenting to the Academy of Ancient Music a madrigal as his own, though the composition of Lotti of Venice, completed his downfall in this country, which he quitted in 1733. He then went to reside in Paris, where he wrote much sacred music for the Chapelle-du-Roi, and at the peace of Aix-la-Chapelle was invited to Vienna by the emperor, to compose music for the rejoicings on that occasion.

The exact period of Bononcini's decease does not appear, but it is supposed that he almost attained his 100th year. For the King's Theatre he composed several operas, now entirely forgotten; and in 1721 he published a volume of 'Cantate e Duetti,' published by subscription, and dedicated to George I.

*BONPLAND, AIMÉ, was born August 22, 1773, at La Rochelle, in the French department of Charente-Inférieure, where his father exercised the medical profession, and to which young Bonpland was also destined. He served as a surgeon during some years of the early part of the revolution on board a French frigate. He afterwards went to Paris in order to complete his studies in medicine, and became a pupil of Corvisart, at whose residence he met with Alexander von Humboldt. An intimate friendship soon grew up between the two young men, and they mutually assisted each other in their studies. Humboldt at the same time was making preparations for an extensive series of travels for scientific purposes, and asked Bonpland to accompany him, a proposal which was immediately accepted. They sailed from France in 1799, and landed in America, where they travelled five years, chiefly in Mexico and among the Andes. Bonpland during that period collected and dried more than 6000 plants previously unknown to European botanists. Their travels were published under the title of a 'Voyage aux Régions Équinoxiales du Nouveau Continent.' Bonpland presented his collection of dried plants to the Muséum d'Histoire Naturelle. Napoleon granted him a pension, and Josephine in 1804 appointed him superintendent of the gardens at her residence of Malmaison. While in this situation Bonpland published a description of his collection of plants, 'Plantes Équinoxiales recueillies au Mexique, à l'île de Cuba, &c., 2 vols. folio, with 220 copperplates, Paris, 1809-16; and about the same time a 'Description des Plantes Rares de Navarre et de la Malmaison,' folio, with 66 copperplates, Paris, 1813-17. He also published a 'Monographie des Melastomées,' with 120 plates, 2 vols. folio, Paris, 1809-16. Josephine died in 1814, and Bonpland resigned his situation, though requested by Prince Eugene to retain it.

Bonpland had formed the resolution of returning to America, and at the latter end of 1816 sailed from Havre, and landed at Buenos Ayres, with a large collection of the useful plants and fruit-trees of Europe. He was received favourably by the government, and was named professor of natural history, and he remained at Buenos Ayres nearly five years. He then resolved to undertake a journey across the desert of the Gran Chaco to the Andes, in order to continue his examinations into the vegetable kingdom of that region. With this intention he sailed up the river Paraná, with suitable attendants, and reached the territories which had been formerly occupied by the Spanish Jesuit missions on the eastern bank of that river. Here it became necessary, in order to cross the country, to obtain the sanction of Francia, the dictator of Paraguay, and Bonpland sent a deputation to him for that purpose. Instead however of acceding to his request, Francia sent a body of troops by night across the Paraná, who attacked the small body of unarmed men, killed some, and wounded others. This took place on the 3rd of December 1821. Two days afterwards Bonpland was conveyed as a prisoner to the station assigned to him as a place of residence, where he was compelled to remain more than nine years under strict superintendence. At length, on the 2nd of February 1831, he was set at liberty. He then travelled towards the southern boundary of Brazil, and settled in the vicinity of the small town of San Borja, near the eastern bank of the river Uruguay, where he has ever since resided.

BOOTH, BARTON. This eminent actor was descended from an ancient and honourable family, being the third son of John Booth, Esq., a near relation of Henry Booth, earl of Warrington, in Lancashire. He was born in 1681, and educated at Westminster by the famous Dr. Busby. Becoming at a very early age remarkable for the grace of his action and the sweetness of his voice, he was selected to perform the character of Pamphilus in the 'Andria' of Terence, at one of the customary school-exhibitions. The great applause he met with on this occasion was, by his own confession, the first spur to his theatrical ambition; and on being removed to Cambridge at the age of seventeen, to the great annoyance of his parents, who had intended him for the Church, he ran away from Trinity College, and joined a company of strolling players. The misdeeds of one of the actors, while at Bury in Suffolk, caused the dispersion of the company, and young Booth returned to London in great distress. He was speedily forgiven, and kindly received by his family; but his stage-fever had by no means abated, and in one of its fiercest paroxysms he engaged with a Mrs.

Mins to perform at Bartholomew Fair, where he achieved such renown that Betterton heard of him, and was prevented engaging him for Drury Lane only by the fear of offending the noble family to which he was related. Shortly afterwards Booth formed an acquaintance with Ashbury, the manager of the Dublin theatre, who chanced to be in London, and with him he went to Ireland in June 1693. His first appearance in Dublin was in the part of Oronoko, and his success, decided from the commencement, continued for two years increasing daily, when he determined to return to England; and having by letter reconciled himself a second time with his family, he obtained from Lord Fitzharding a recommendation to Mr. Betterton, who with great candour and kindness engaged and assisted him to the extent of his power. In 1701 Mr. Booth made his first bow in the Theatre-Royal, Drury Lane, in the character of Maximus, in Lord Rochester's 'Valentinian.' His reception was enthusiastic, and he quickly established himself in public favour as second only to his friend and instructor Betterton. In 1712, on the production of Mr. Addison's 'Cato,' Mr. Booth performed the principal character, and was complimented by the Tories, who presented him with fifty guineas, collected in the boxes during the performance, "as a slight acknowledgment of his honest opposition to a perpetual dictator, and his dying so bravely in the cause of liberty." The managers of the theatre also presented him with an equal sum, in consideration of the great success his talents had secured to the play; and shortly afterwards Queen Anne, at the request of Lord Bolingbroke, granted a special licence, recalling all former ones, and nominating Mr. Booth joint manager with Wilks, Cibber, and Dogget.

In 1727 Booth was attacked by a violent fever, from the effects of which he never perfectly recovered. In 1729 he was prevailed on to play, for seven nights only, in 'The Double Falsehood,' and they were his last performances. After four years' distressing alienation of mind, he expired, May 10, 1733, in the fifty-third year of his age. Mr. Booth was twice married: first in 1704, to a daughter of Sir William Barkham of Norfolk, Bart., who died in 1710; and secondly, in 1719, to Miss Hester Santlow, or Saintlow, a celebrated, beautiful and wealthy actress, who survived him; he had no children by either wife.

Booth's masterpiece as an actor is said by Cibber to have been Othello, but his favourite part was the far less important one of the Ghost in 'Hamlet,' a performance, according to Macklin, which has never been imitated successfully. His tone, manner, and gait were so solemn and unearthly, that the audience appeared to be under the impression that a positive spectre stood before them. The soles of his shoes were covered with felt so as to make no noise upon the stage, which he glided more than walked over, thus completing the illusion. So much was Booth in favour with the rich and noble of his day, that though he had no equipage of his own, there was not a nobleman in the kingdom, says Chetwood, who had so many sets of horses at his command. The chariot and six of some one or another was sure to be waiting for him every night to take him, after the play, to Windsor, where the court was then kept, and to bring him back the following day in time for the theatre.

*BOPP, FRANZ, a distinguished linguist, was born in 1791, at Mainz, now included in the grand-duchy of Hesse-Darmstadt, but then an electorate. Bopp's scientific education was commenced at Aschaffenburg, whither his parents had accompanied the court of the elector, and which was then the capital of a small principality belonging to the electorate of Mainz. Stimulated by the personal encouragement and writings of Windischmann, Bopp began to study the oriental languages at an early age. In 1812 he removed to Paris, where he had the good fortune to secure the friendship of Chézy, Sylvestre de Sacy, and A. W. von Schlegel, and to obtain their assistance in the prosecution of his favourite studies. With some small assistance from the King of Bavaria, he remained about five years in Paris, and then removed to London, to Göttingen, and finally to Berlin, where he was appointed professor of Sanscrit and the oriental languages to the university, a situation which he has ever since continued to fill with the highest reputation. The investigations of Bopp have been chiefly directed to comparative grammar, a science which has been called into existence by the study of Sanscrit. His first work was edited by Windischmann, and was published at Frankfurt-on-the-Main in 1816, 'Ueber die Conjugation-System der Sanscrit Sprache in Vergleich, mit der Persischer und Germanischen' ('The Conjugation-System of the Sanscrit Language compared with the Persian and German'). His great work is the 'Vergleichende Grammatik des Sanscrit, Zend, Griechischen, Lateinischen, Lithuanischen, Altlawischen, Gothicen, und Deutschen' ('Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Old-Slavish, Gothic, and German Languages'), 4to, Berlin, 1833. He had previously published a 'Glossarium Sanscritum,' 4to, 1828-30; a 'Grammatica Critica Lingue Sanscrita,' 4to, 1832; and some of the episodes from the great poem of the 'Mahabharata' in the original Sanscrit, with Latin and German versions, and notes. He also published an abridgment of his Sanscrit Grammar, 'Kritische Grammatik der Sanscrit-Sprache, in kurtzer Fassung,' 8vo, 2nd ed. 1845. His latest works were—'Ueber die Verwandtschaft der Malayisch-Polynesischen Sprachen mit den Indo-Germanischen' ('On the Relationship of the Malay-Polynesian Languages with the Indo-Germanic'), 1841, and 'Ueber die Kauka-

sischen Glieder des Indo-Europäischen Sprachsystems' ('On the Caucasian Branches of the Indo-European System of Languages'), Berlin, 1847. (*Conversations-Lexikon; Nouvelle Biographie Universelle*.)

BORDA, JEAN CHARLES, was born at Dax, in France, May 4, 1733. He studied military engineering, but afterwards entered the cavalry. Some mathematical papers written at the suggestion of D'Alembert procured him admission in 1756 into the Academy of Sciences at Paris. In 1757 he served at the battle of Hastenbeck; he then re-entered the engineering service; but in 1767 removed into the navy. He introduced into the French naval surveys the use of reflecting instruments, instead of determining positions by compass-bearings. In 1782 the frigate which he commanded was captured by an English squadron. Borda however was honourably treated, and allowed to return to France on his parole. From that time to the end of his life he was mostly employed on the great measurement of the meridian. He died February 20, 1799.

In 1767 Mayer had proposed a whole circle of reflexion for astronomical purposes. Borda published the account of his own improvement of the idea, since so well known, in 1787, under the title of 'Description et Usage du Cercle de Réflexion.' The repeating circle (a further modification of the ideas of Mayer) was not described by himself, but appeared first, so far as we can find, in the 'Exposé des Opérations,' &c., (94 pages) published in 1791 by the three commissioners, Cassini, Méchain, and Legendre, appointed to superintend the French part of the junction of the observatories of Paris and Greenwich.

In 1790 he found by experiment the length of the pendulum at Paris (which at that time was contemplated as the basis of the new system of measures). From that time to the end of his life he was employed in devising and executing the means of forwarding the great survey. The methods for measuring the base were formed under his inspection, and he was in fact the inventor of most of the original instruments employed. To him and Coulomb is attributed the rise of the sound experimental philosophy for which the French have since become distinguished.

In the meanwhile he had charged himself with the expense of calculating and printing new tables of logarithmic sines, &c., corresponding with the new division of the circle into 400 degrees. These were published in 1801, under the title of 'Tables Trigonométriques Décimales,' &c., with revision and an explanation by Delambre.

* BORDEAUX, DUC DE, HENRI CHARLES FERDINAND MARIE DIEUDONNE D'ARTOIS, son of Charles Ferdinand, Duc de Berry, was born September 29, 1820. When Charles X., king of France, was dethroned, his son the Dauphin, Louis Antoine, on the 2nd of August, 1830, renounced his claim to the throne of France in favour of the Duc de Bordeaux, who quitted France with the rest of the royal family, August 16, 1830. The French nation substituted Louis-Philippe for Charles X., and the Duc de Bordeaux has assumed the title of the Comte de Chambord. By the French 'legitimists' he is styled 'Henri V.' He married November 7, 1846, the Archduchess of Este, eldest daughter of the late Francis IV., duke of Modena.

BORDONE, PARIS CAVALIERE, one of the most distinguished painters of the Venetian school, especially in portrait, was born of a noble family at Treviso in 1566. He was for a short time the pupil of Titian in Venice, but they disagreed and separated, and Bordone chose afterwards Giorgione as his model, in preference to Titian. Eventually however he adopted a style of his own, based upon the styles of these two great Venetian masters. Bordone's works are eminently distinguished for all the beauties of the Venetian school, and are not deficient in drawing or invention. One of the best works is the 'Martyrdom of St. Andrew,' in the church of San Giobbe at Venice. His picture of the 'Fisherman presenting the Ring he had received from St. Mark to the Doge,' now in the Academy at Venice, is regarded as his masterpiece; in colour it is exceedingly fine, but the composition is confused, and the effect altogether far from satisfactory. It was taken to Paris by the French during the war, but was restored to Venice in 1815. His picture of 'Paradise,' formerly in the church of Ogni Santi at Treviso, is now also in the Venetian Academy. In the Dresden Gallery is a beautiful 'Holy Family' by Bordone, and a picture of 'Apollo with a Lyre,' and Marsyas and Midas in the background. Bordone spent some time in the service of Francis I. in France: he died in Venice about 1570.

(Zanetti, *Della Pittura Veneziana*; Ridolfi, *Le Maraviglie dell'Arte*, &c.)

BOREL and BORELLI. Our object here is to prevent two contemporaries being confounded, who have the same Latin name Borellus.

PIERRE BOREL, of Castres, born 1620, died 1689, was the author of the treatise 'De vero Telescopii inventore,' Hague, 1655, a work often cited. He was a physician by profession.

GIOVANNI ALFONSO BORELLI, of Naples, born 1608, was also a physician. He wrote 'Euclides Restitutus,' 1623, discovered and translated the lost books of Apollonius [APOLLONIUS PERGEUS], and also wrote the first theory of Jupiter's satellites, entitled 'Theoricæ Medicorum Planetarum ex causis physicis deductæ,' 1666. Weidler and Lalande unite in affirming that he suggested, or rather revived, the notion of attraction in this work; but Delambre ('Ast. Mod.' ii.

333), says "Il n'indique aucune cause physique." Borelli also wrote 'Observatione dell' Ecclia Lunare fatta in Roma,' 1675, inserted in the Journal of Rome for 1675, p. 34.

G. A. Borelli was one of the leaders of the iatro-mathematical sect, or of those who have attempted to apply mathematics to medicine. He was sent to Rome to complete his education, where, under the tuition of Castelli, he made such progress, that he was invited at an early age to Messina to teach the mathematics. As he had made medicine as well as mathematics his study, he wrote an account of a malignant fever which raged in Sicily during the years 1647 and 1648, in a treatise entitled 'Delle Cagioni delle Febri Maligni di Sicilia,' Cozenza, 1649, 12mo.

Having become tired of his situation he accepted a professor's chair at Pisa in 1656, where he lectured with great applause. The fame of his abilities procured him the favour of the Grand Duke Ferdinand and Prince Leopold, who obtained him the honour of being elected a member of the Academia del Cimento. It was about this time probably that he first conceived the design of employing mathematical principles in explaining the animal functions, and he now applied himself diligently to the dissection of animals. Several of his letters on the subject of anatomy, written between 1659 and 1664, are published in Malpighi's posthumous works. In 1658 he published at Pisa a second tract on the nature and treatment of malignant fevers, 'Della Causa delle Febri Maligni,' 4to. His first physiological work, 'De Renum Usu Jubicium,' appeared in 1664, with the treatise of Bellini, 'De Structurâ Renum,' Strasburg, 8vo. In 1669 he published, in the 'Giorn. di Lett.' an essay on the fact, that in most persons the eyes are of unequal power, the one seeing more distinctly than the other, 'Osservazioni intorno alla Virtù Ineguale degli Occhi.' In 1667 he published his 'Tractatus de Vi Percussionis.' The 'Historia et Meteorologia Incendii Ætnei, 1669; accedit Responso ad Censuras R. P. Honorati Fabri contra Librum de Vi Percussionis,' was published in 1670. He was present at the eruption of Ætna, having the preceding year quitted Pisa and returned to Messina. The account was written at the request of the Royal Society of London, with which he corresponded, and was printed in their 'Transactions.' In 1670 appeared his treatise 'De Motionibus Naturalibus a Gravitate Pendentibus,' a prelude to his great work 'De Motu Animalium,' which was not published until after his decease.

Being supposed to have favoured the insurgents at the revolt of Messina, to which city he had returned, he was obliged to quit the place. Christina, queen of Sweden, who was then residing at Rome, invited him thither, and he continued to enjoy her patronage till the termination of his life. During the last two years of his life he taught the mathematics to youth at the convent of St. Pantaleon, where he died December 31st, 1679, in the seventy-second year of his age.

The first volume of his work 'De Motu Animalium,' which appeared in 1680, Rome, 4to, is dedicated to Christina, and was printed at her expense; the second volume, which completed the book, came out the following year. There are many other editions of this great work. It is on this work that the medical reputation of Borelli depends. In the second part indeed, where he endeavours to explain the action of the heart, lungs, liver, and other viscera on mechanical principles, he is as much mistaken as the other physicians of the iatro-mathematical school; but in the first part he successfully applies the principles of mechanics to the explanation of the active and passive movements of the body. He shows that the bones are true levers, and that the muscles attached to them may be considered as their moving powers; and he proves that the length of the limb, and the distance at which the muscle or power is inserted from the extremity of the limb, or centre of articulation, influence the quantity of force required for the contraction of the muscle, and the execution of the motion; just as in mechanics the length of the lever and the distance of the power from the fulcrum alter the quantity of force required. He demonstrated too, that the muscles act at a disadvantage, considered merely as levers. In his attempts to estimate the force of muscles in numbers, he fails where success was probably impossible.

Borelli invented a diving apparatus; and a boat in which persons might row themselves under water.

BORGHESE, an Italian family originally from Siena, where they ranked among the patricians of that republic. In the early part of the 16th century, Marc Antonio Borghese, a juriconsult of some distinction, settled at Rome, where he was employed as advocate of the papal court. He had several sons and daughters. His third son, Camillo, born in 1552, became pope in May, 1605 (Paul V.). The eldest son, Giovan Battista, married Virginia Lanti of Pisa, by whom he had Marc Antonio Borghese, who by the influence of his uncle the pope was made prince of Sulmona, and grandee of Spain. Marc Antonio began the line of the princes Borghese, which still continues. His son Paolo married Olimpia Aldobrandini, the only child of the prince of Rossano, and grand niece to Pope Aldobrandini (Clement VIII.), and thus the Aldobrandini inheritance came into the Borghese family. Paolo's son, Giovan Battista, prince of Sulmona and Rossano, duke of Palombara, &c., was ambassador of Philip V. of Spain at the court of Rome, where he died in 1717, and was buried in the splendid family chapel at Santa Maria Maggiore. His son, Marc Antonio Borghese, was made viceroy of Naples for the emperor in 1721. Another Marc Antonio, a descendant of the viceroy, was Prince Borghese, who in the second

half of the last century, was well known as a patron of the fine arts, and a great collector of statues and other antiquities, with which he enriched his fine villa on the Pincian Hill. He left two sons, the eldest Don Camillo, who early embraced the part of the French, and went to Paris, where he married in 1803 Marie Pauline Bonaparte, Napoleon's sister, and widow of General Leclerc. He was made in 1805 prince of the French empire, afterwards duke of Guastalla, and lastly governor-general of the departments beyond the Alps, which included the former states of Piedmont and Genoa, then annexed to France. In his new capacity, Prince Borghese fixed his residence at Turin, where he held a sort of court, and seems to have behaved so as to conciliate the inhabitants. He sold to Napoleon his fine museum of the villa Borghese, at Rome, for thirteen millions of francs, the amount of which he received in demesne estates situated in Piedmont. On the fall of Napoleon, Prince Borghese returned to Rome, and afterwards fixed his residence at Florence, where he built a magnificent palace, and lived in great splendour. At the same time he did not neglect his Roman residence, and he replaced in great measure by fresh acquisitions of statues and reliefs for his villa, the former collection which is in the museum of the Louvre. Prince Don Camillo died in 1832; his wife Pauline had died in 1825. The House of Borghese had immense estates in the papal territory, and others in the kingdom of Naples, and in Tuscany. The vast town palace Borghese at Rome has a rich gallery of paintings. Beside the celebrated villa on the Pincian Mount, the family has the fine villa Aldobrandini, called also Belvedere, at Frascati, and other mansions on their various estates. The villa Borghese or Pinciana at Rome has been described in several works:—Montelatici, *Villa Borghese fuori di Porta Pinciana, con gli ornamenti, figure, &c.*, Roma, 1700; Lamberti, *Sculture del Palazzo della Villa Borghese*, and by Visconti, Rome, 1821. There have been several cardinals of the Borghese family.

* BORGHESI, BARTOLOMEO, was born July 11, 1781, at Savignano, near Rimini, in the Papal States. His father, Pietro Borghese, was a man of learning, who was fond of archaeological inquiries, and had accumulated a considerable collection of coins and medals. Bartolomeo at an early age manifested a partiality for pursuits similar to those of his father, who however died in 1795. The son then removed to Bologna, where he pursued his studies till the year 1800, when he returned to Savignano, and soon afterwards founded the *Accademia Savignanese*, and prosecuted his antiquarian investigations with great industry. He afterwards resided in Rome, Milan, and other cities of Italy, where he occupied much of his time in the examination and copying of ancient Roman inscriptions, besides augmenting the collection of coins and medals left by his father, till it has become one of the richest in Italy. He has contributed largely to the periodical publications of his time, but his most important work is the 'Nuovi Frammenti di Fasti Consolari Capitolini,' 2 vols. 4to, 1820, &c. In 1821 he retired to the small republic of San Marino, where he has since continued to reside, with occasional visits to Rome and other Italian cities, chiefly occupied in augmenting his collection of documents for the series of consular and triumphal fasti, to which the greater part of his time has been devoted. He is an associate and corresponding member of most of the learned societies of Europe. (*Nouvelle Biographie Universelle.*)

BORGIA, or BORJA, a family originally from Valencia in Spain. Alfonso Borja was raised to the pontificate in 1445 by the name of Calixtus III. One of his sisters married Geoffroy Lenzoli, who assumed the name and arms of Borja. Geoffroy had two sons, one of whom became Prefect of Rome, and the other, Rodriguez, was afterwards Pope Alexander VI. Before his exaltation to the pontificate Alexander had four sons and a daughter by Vanozia, a woman whose parentage is not exactly known. The eldest son John was made Duke of Gandia in Spain by King Ferdinand of Aragon; the second son, Cesare Borgia, and a daughter, Lucrezia Borgia, are famous in Italian history.

CESARE BORGIA was a student at Pisa when his father was elected pope in 1492. He immediately went to Rome, where he was soon after made Archbishop of Valenza in Italy, and afterwards cardinal. Cesare was early noted for his profligacy as well as for his abilities and deep cunning. His younger brother Geoffroy having married in 1494 Sancia, natural daughter of Alfonso II., king of Naples, was made Duke of Squillace. The arrival of the French under Charles VIII. at Rome in 1495 obliged Alexander VI. to forsake Alfonso, and apparently to countenance Charles's invasion of the kingdom of Naples. Charles even required Cardinal Cesare Borgia to accompany him to Naples as hostage for his father's fidelity. Cesare however had not gone farther than Velletri, on his flight from the French camp and return to Rome, when both he and his father turned against the French, after whose retreat from Italy they renewed their connection with the Aragonese dynasty at Naples. Cesare joined his father and brother (the Duke of Gandia) in waging a war of extermination against the Orsini, Colonna, Savelli, and other baronial families of the Roman state, whose castles and lands they seized. In June 1497 John Borgia duke of Gandia was murdered in the night, and his body thrown into the Tiber, by unknown assassins. His brother Cesare was strongly suspected of the murder. The charge rests on mere suspicion, but his character was so bad, that he was considered capable of any deed, however atrocious. Soon afterwards Cesare resigned his cardinalate, and in 1498 was sent by the pope to France with the bull of divorce between Louis XII. and his

wife Jeanne, daughter of Louis XI., after which Louis XII. married Anne of Brittany. On this occasion Louis made Cesare duke of Valentinois in Dauphiny, a title by which he is generally mentioned by Italian historians. In May 1499 Cesare married Charlotte, sister of Jean D'Albret, king of Navarre. With the assistance of the French he carried on war against the petty lords of the towns of Romagna, who refused to acknowledge the supremacy of the court of Rome. He began by taking Imola, and afterwards besieged the castle of Forli, which was bravely defended by Caterina Sforza; but the place was stormed, the garrison massacred, and Caterina sent prisoner to Rome, where she was liberated through D'Alègre's intercession. The French being recalled to Lombardy, Cesare returned to Rome, which he entered in triumph in February 1500, when the pope created him Duke of Romagna and Gonfaloniere of the Holy See. He then turned his arms against Giovanni Sforza, whom he drove out of Pesaro; he likewise took Rimini from the Malatesti. The people of Faenza defended themselves bravely for nearly a year on behalf of their young prince Astorre Manfredi, then fifteen years of age; at last they surrendered on condition that both Astorre and his brother Evangelista should be free. Borgia however sent them both prisoners to Rome, where they were cruelly put to death in 1501. He then attacked Bologna, but was stoutly resisted by Giovanni Bentivoglio, with whom he concluded a truce. In the same year he marched against Florence, but was obliged to desist by peremptory orders from the pope. He accompanied the French army in its invasion of Naples, under d'Aubigny, and was present at the taking of Capua, where the greatest atrocities were committed by the invaders. Borgia seized upon a number of women whom he sent to his palace at Rome; others were publicly sold. In 1502 he took Urbino and Camerino, where he put to death Giulio da Varano and his sons.

The army of Borgia was composed chiefly of mercenaries; and he had several condottieri under him, such as Vitellozzo Vitelli of Città di Castello and Baglioni of Perugia, Oliverotto of Fermo, Paolo Orsino, and others. These men, either jealous of his power or afraid of his ambition and treachery, deserted his cause while he had gone to Lombardy to meet king Louis XII. On his return to Romagna, Borgia affected a reconciliation with the revolted condottieri, and induced them to repair to Sinigaglia, where he went himself, accompanied by a troop of men. He there seized upon their persons, except Petrucci of Siena and Baglione of Perugia, who were fortunate enough to escape, and put them to death, together with many of their followers. Sinigaglia was plundered on that occasion. Machiavelli, who was with Borgia as envoy of the Florentine republic, gives a graphic account of the whole tragedy in his characteristic cool and concise style. When Alexander VI. received the news, he arrested Cardinal Orsini and other members of the same family, and ordered them to be put to death in prison. Borgia at this time was the terror of all Central Italy, from the Adriatic to the Mediterranean; he aimed at making himself, with the countenance of the pope, independent sovereign of Romagna, the Marches, and Umbria. On the 18th of August 1503 Alexander IV. died, after a great supper, at which Cesare was present, who felt himself dangerously ill at the same time, and it has been said, though without sufficient evidence, that they both drank by mistake some poisoned wine which they intended for Cardinal di Corneto. The death of the pope ruined Borgia's fortunes. His troops were defeated, and he was himself arrested and sent prisoner to Spain, where he was confined by King Ferdinand in the fortress of Medina del Campo for about two years. Having found means to escape, he went to his brother-in-law, the king of Navarre, and served in the Navarrese army as a volunteer. He was killed in 1507 by a musket-shot at the siege of the small town of Viana near the Ebro.

(Tomasi, *Vita di Cesare Borgia.*)

LUCREZIA BORGIA, sister to Cesare, was betrothed while yet a child to a Spanish nobleman, but her father having become pope, married her in 1493 to Giovanni Sforza, lord of Pesaro, with whom she remained four years, when her father dissolved the marriage, and gave her in 1498 to Alfonso duke of Bisceglia, natural son of Alfonso II., king of Naples. On this occasion she was created Duchess of Spoleto and of Sermoneta. She had by Alfonso a son, Rodrigo, who was brought up at the papal court, but died young. In June 1500 Alfonso was attacked on the steps of St. Peter's church by a party of assassins, and stabbed in several places; he was carried to the pontifical palace, where he died two months after. Cesare Borgia, as usual, was suspected of the crime. Lucrezia then retired for some time to Nepi, but was afterwards recalled to Rome by her father, and, according to Burchard, intrusted with the affairs of the government during his absence: but the correctness of this is doubted. (Roscoe, 'Dissertation on Lucrezia Borgia,' in the first volume of his 'Life of Leo X.,' and also Bossi's 'Notes' to the Italian translation of that work.) Towards the end of 1501 she married Alfonso d'Este, son of Ercole duke of Ferrara, and made her entrance into Ferrara with great pomp on the 2nd of February 1502.

At Ferrara Lucrezia appeared as the patroness of literature. Bembo, who was then at that court, conceived an attachment for her which appears to have been of a platonic nature. (Mazzuchelli, art. Bembo and Lucrezia Borgia.) Ten autograph letters of Lucrezia to Bembo are preserved in the Ambrosian Library, together with a lock of her hair which she sent him in one of them, and some Spanish verses addressed

to her by Bembo. Bembo continued to correspond with the Duchess of Este long after he had left Ferrara, and till 1517. Lucrezia was the mother of three sons by Alfonso, who had a high opinion of her, and intrusted her with the care of the government while he was absent in the field, in which capacity she seems to have conducted herself so as to gain general approbation. In the latter years of her life she became more rigid in her manners and more assiduous in the practice of devotion and charitable works. In short, her behaviour after she became Duchess of Ferrara affords no grounds for censure. Her former conduct, while at Rome with her father, has been the subject of much obloquy, which seems to rest however chiefly on inferences from her living in a flagitious court, where she witnessed the most profligate scenes. Still there is no individual charge substantiated against her. (See the 'Dissertation' of Roscoe referred to above.) Of any participation in the murder of her husband, or in any of her brother's atrocious deeds, she has never been accused. At Ferrara she was highly praised by Strozzi, Tibaldeo, Ariosto, and other poets of the court. Bembo dedicated his 'Asolani' to her, and Aldo Manuzio, in the dedication prefixed to his edition of Strozzi's works, speaks of her as an accomplished princess and a liberal patroness of his art; the historians Giraldi, Sardi, and Libanori, mention her in terms of the highest commendation. All this can hardly be mere flattery, for even flattery from so many different writers could not have been lavished on a person so profligate and debased as she has been represented. A drama full of horrible but gratuitous fictions concerning her life was published and performed at Paris in 1833, under the title of 'Lucrece Borgia.' Lucrezia died at Ferrara in 1523.

John, duke of Gandia, left a son who perpetuated the family of Borgia. One of his descendants was canonized as St. Francis de Borgia. Another Borgia was viceroy of Peru, and died in 1658. Lastly, Cardinal Stefano Borgia (prefect of Propaganda), a learned and amiable man, who died in 1804, while accompanying Pius VII. on his journey to Paris. The Museum Borgia at Velletri, rich in Egyptian and Mexican antiquities, belonged to this cardinal. He has left several learned works, among others a 'History of Benevento,' in 3 vols. 4to; 'De Cruce Veliterna Commentarii,' Roma, 1780; 'Bassirilievi in terra cotta dipinti in varij colori trovati nella città di Velletri,' Roma, 1785; 'Storia della città di Tadino,' 'De Cruce Vaticanæ,' &c.

BORGOGNONE, JACOPO CORTESE, called from his place of birth Borgognone, was born in 1621 in the city of St. Hippolite in Burgundy (Ital. Borgogna). His father, Giovanni Cortesi, was a painter of sacred subjects, and very successful in his way. Owing to an accidental temptation, Jacopo went into the army for three years; after which he returned to his art, and studied at Bologna, where Guido, then at the height of his fame, was residing. Guido, happening to see a picture of his in a window, inquired into his circumstances, and took him home with him, which, during the remaining six months that he stayed in Bologna, afforded him a fine opportunity of improving his colouring. Here he occasionally saw Albano, from whom, among other things, he learned this maxim, "That a painter, before setting to work upon any subject, should recal to mind something which he had seen in reality;" a saying which Jacopo kept constantly in view. Borgognone subsequently realized a handsome independence, and visited his native country for three years; then returned to Italy, and painted for a considerable time in Florence with great reputation. But he had early in life imbibed a passion for the monastic life from frequent association with members of the religious orders. In 1655 he conceived himself under a call to renounce the vanities of the world, and accordingly betook himself to Rome, where he begged to be admitted into the Order of Jesus, and was received as a novice. During his noviciate he painted, at the suggestion of his fellow-monks, pictures of sacred subjects. In such esteem was he held by the community to which he belonged that the second year of noviciate was dispensed with, and he never gave his order reason to repent of their confidence. His religious profession however did not make him idle, and he painted as vigorously as ever. He died of apoplexy, November 14th, 1676.

Borgognone painted with great facility and rapidity; his pictures consequently are very numerous. His execution was in dashing strokes, the colour laid on thick, and better suited therefore to a distant than a close view—a manner which has been ascribed to his living with Guido, and to his seeing the works of Paolo Veronese when at Venice; but is sufficiently explained by his early habits of study and practice. His pictures have excellences corresponding to the peculiarity of his style. They are chiefly of battle-pieces and the like; and there is in them a freedom of design, a force and suddenness in the action, a unity of composition, with a most natural variety in the accidents, which seem to convey to the gallery-visitor the impression of a real battle-field.

Jacopo had a brother, GUGLIELMO CORTESI, also called Borgognone, a painter of merit, who sometimes assisted his brother in his paintings, but he never attained the same eminence. He was a pupil of Pietro da Cortona, but chiefly formed his style after that of Carlo Maratta.

BORLASE, WILLIAM, was born at Pendeen, in the parish of St. Just in Cornwall, February 2nd 1696, where his family had been settled from the reign of King William Rufus. He was placed early at school at Penzance, where his master used to say "he could learn, but did not;" and was thence removed in 1709 to Plymouth, under the care of the Rev. Mr. Bedford. In March 1713 he was entered

of Exeter College, Oxford. He was ordained priest in 1720. In 1722 he was presented to the rectory of Ludgvan in Cornwall. In 1724 he was married to Anne, eldest surviving daughter and coheir of the Rev. William Smith; and in 1732 he was presented by Lord Chancellor King to the vicarage of St. Just, his native parish, where his father had considerable property.

At Ludgvan, a retired but delightful situation, Mr. Borlase soon recommended himself as a clergyman, a gentleman, and a man of learning. The parish of Ludgvan contained rich copper-works, abounding with mineral fossils, which Mr. Borlase collected from time to time; and his collection increasing by degrees, he was encouraged to study the natural history of his native county. While engaged in this design, his attention became strongly directed to the numerous monuments of remote antiquity in several parts of Cornwall, which had till then been nearly neglected. Enlarging his plan, he determined to gain as accurate an acquaintance as possible with the religion and customs of the ancient Britons, to which he was encouraged by several gentlemen of his neighbourhood, who were lovers of British antiquities, and by the antiquarians of other parts of England.

In 1750, being at London, he was admitted a Fellow of the Royal Society, into which he had been chosen the year before, after having communicated a paper on the nature and properties of spar and sparry productions, particularly on the spars or crystals found in the Cornish mines, printed in the 'Philosophical Transactions,' vol. xvi. p. 250. His next memoir was an account of the great alterations which the islands of Scilly have undergone since the time of the ancients who mention them, as to their number, extent, and position. ('Phil. Trans.' vol. xlvi. p. 55.) Various other communications from him, some relating to the antiquities, some to the natural history of his native county, appear in the 'Philosophical Transactions' between the years 1752 and 1771.

The antiquities of Cornwall were published at Oxford in February 1753, under the title of 'Observations on the Antiquities, Historical and Monumental, of the County of Cornwall,' folio, Oxford, 1754. It passed through a second edition at London in 1769. At the request of Dr. Lyttelton, president of the Society of Antiquaries, and afterwards bishop of Carlisle, his memoir on the Scilly Islands was published in an enlarged form as a distinct treatise, entitled 'Observations on the Ancient and Present State of the Islands of Scilly, and their importance to the trade of Great Britain;' in a Letter to the Rev. Charles Lyttelton, LL.D., dean of Exeter, 4to, Oxford, 1756.

Mr. Borlase printed at the Oxford press his 'Natural History of Cornwall,' for which he had been many years making collections: it was published in folio in April 1758. He presented a variety of fossils and remains of antiquity, which he had described in his works, to the Ashmolean Museum, to which he continued to send everything curious that fell in his way. In 1766 the University of Oxford conferred upon him the degree of LL.D. by diploma.

Dr. Borlase was diligent in his pastoral duties and the study of the Scriptures. He made a paraphrase of the book of Job and the books of Solomon, and wrote some other pieces of a religious kind. He occupied himself in superintending his parish, and particularly the improvement of the high roads, which were more numerous than in any parish in Cornwall. The belles-lettres and painting also occupied part of his leisure time. The correction and enlargement of his 'History of Cornwall' for a second edition engaged a portion of his time; and when this was completed he minutely revised his 'Natural History.' His 'Private Thoughts concerning the Creation and Deluge,' after being sent to the printer, were recalled when a few pages were printed, chiefly owing to his severe illness in January 1771. From this time his health began to decline. He died August 31st 1772, in his 77th year.

Dr. Borlase corresponded with many of the most eminent men of his time. Nichols, who, in his 'Literary Anecdotes of the Eighteenth Century,' vol. v., has printed Dr. Borlase's Life of Himself, with additions, says that there is still extant a large collection of letters written to Dr. Borlase by Pope, whom he furnished with the greatest part of the materials for forming his grotto at Twickenham, consisting of such curious fossils as the county of Cornwall abounds with.

BORROMEI, ST. CHARLES, son of Gilberto Borromeo, Count of Arona, Lord of Anghieri, &c., and of Margherita de' Medici, sister to Pope Pius IV., was born at Arona in October 1538. He studied at Pavia under Alciati, and took his doctor's degree at twenty-two years of age. Shortly after, his uncle Pius IV. called him to Rome, and made him a cardinal and archbishop of Milan. Borromeo established an academy in the Vatican for the promotion of learning, and he published its conferences, under the name of 'Noctæ Vaticanæ.' He urged the pope to hasten the termination of the Council of Trent; and upon its conclusion in 1563, he was commissioned to draw up an exposition of the doctrines of the Roman Catholic Church, as sanctioned by that council. This exposition is known by the name of 'Catechismus Tridentinus.' After the death of Pius IV., in 1565, Cardinal Borromeo went to his diocese, where he devoted himself entirely to his episcopal duties. He reformed his expensive style of living, and employed the greater part of his revenues in charitable purposes. He also enforced a reform in the clergy, especially among the monastic orders. The monks called Umiliati gave most scandal by their openly licentious conduct; and Borromeo having exerted

himself to check their disorders, one of them shot at the cardinal while he was at prayer in his chapel. The ball perforated his garments without hurting his person. The assassin, named Farina, was taken and executed, together with two of his superiors who had instigated the crime. Pope Pius V. suppressed the order, and applied their revenues to other purposes.

Cardinal Borromeo used to visit every part of his diocese, reforming abuses, examining the conduct of his clergy, and providing for the wants of the poor. He established colleges, schools, and asylums for destitute children. He held several provincial synods, the transactions of which are found in his 'Acta Ecclesie Mediolanensis,' folio, 1599. When the plague broke out at Milan in 1576, he exerted himself, at the risk of his life, in assisting the sick and relieving the wants of the population in that calamitous time. In some particulars, Cardinal Borromeo shared the errors and prejudices of his age, for we find that he believed in the existence of sorcery. His conduct however was exemplary, and his zeal for the flock committed to his care unremitting. He died the 3rd of November 1594. His body, dressed in his pontifical robes, is to be seen in a sarcophagus of natural crystal, in the subterraneous chapel of the cathedral of Milan. Borromeo was canonised by Pope Paul V. in 1610. He left many theological and ascetic works, homilies, and sermons, of which a catalogue is given by Mazzuchelli. Ripamonti and Bascapé have written his life.

BORROMEIO, FEDERICO, the son of Giulio Cesare Borromeo, and uncle of St. Charles Borromeo, and of Margherita Trivulzio, was born at Milan, in 1564. He resided first at Bologna and then at Pavia, and afterwards went to Rome, where he was made a cardinal, in 1587. He was both a classical and oriental scholar; and was intimate at Rome with Baronio, Bellarmino, and the pious philanthropist Filippo Neri. In 1595 he was made Archbishop of Milan, where he adopted the views of his cousin and predecessor St. Charles, and enforced his regulations concerning discipline with great success. He used to visit by turns all the districts, however remote and obscure, in his diocese; and his indefatigable zeal for the good of his flock, his charity and enlightened piety, are attested by Ripamonti and other contemporary writers, and have been recently eloquently eulogised by Manzoni, in his 'Promessi Sposi.' He was the founder of the Ambrosian Library, on which he spent very large sums; and he employed various learned men, who went about several parts of Europe and the East, for the purpose of collecting manuscripts. Oligati was sent to Germany, Holland, and France; Ferrari to Spain, Salmazi to Greece, a Maronite priest, called Michael, to Syria, &c. About 9000 manuscripts were thus collected. Cardinal Borromeo established a printing press, annexed to the library; and appointed several learned professors to examine and make known to the world these literary treasures. He also established several academies, schools, and charitable foundations. His philanthropy, charity, and energy of mind, were exhibited especially on the occasion of the famine which afflicted Milan in 1627-28; and also during the great plague of 1630. He died the 22nd of September 1631, universally regretted. Mazzuchelli gives a list of his printed works. He left also a number of works in manuscript.

BORROMINI, FRANCESCO, was born in the district of Como, in the year 1599, and at the early age of nine was sent by his father, who was an architect, to study sculpture at Milan. After passing seven years in that city he proceeded to Rome, where his relative, Carlo Maderno, was then employed in finishing St. Peter's. On the death of Maderno, in 1629, although Bernini was appointed to succeed him as architect to that building, Borromini continued under him as he had done under his predecessor. Borromini could not brook the superiority thus given to Bernini, and endeavoured to supplant him whenever occasion offered, and so far succeeded as to ingratiate himself with Urban VIII. Owing to the patronage of that pontiff, he was employed upon a variety of important works, most of which would have afforded ample scope for the display of architectural talent, had he not chosen to throw away the opportunities thus offered him: Instead of seeking to distinguish himself by showing that he was capable of turning his art to greater account than either his predecessors or contemporaries, he sought to astonish by novelties, and by caprices altogether at variance with the established principles both of the art itself and of construction, altering and reversing members, and applying them contrary to all analogy. His designs are of a singularly heterogeneous description, and the invention which he unquestionably possessed, is rendered for the most part valueless by the capricious use made of it. Nearly all the productions of Borromini offer to the eye a mass of confusion, and for the most part are as ungraceful as they are unmeaning. It must nevertheless be acknowledged that there are occasionally some happy accidents—some glimpses and glimmerings of beauty and gracefulness in his works.

It must also be allowed that he frequently exhibited an unusual degree of constructive skill; in fact, it required no ordinary ability to contrive the execution of some of his designs, because the supports are all disguised, and what ought to contribute to strength, required no little artifice to make it support itself. He appears to have been a man of perverse disposition as well as taste; and at length, although he obtained great wealth as well as popularity, he fell into a state of hypochondria, caused it has been said by envy of Bernini's superior reputation; but really there can be little doubt, by the approaches of insanity. In order to dissipate the malady, he made a journey

through Italy, but on his return again to Rome shut himself up in seclusion, occupying himself solely in drawing whatever fantastic architectural ideas occurred to him, with the intention of having them engraved. His disorder however continued to gather strength; and it was no doubt increased by his attendants not permitting him to apply himself any longer to the studies which they considered the cause of his disorder. One night when he was unable to sleep, and had ordered pens and paper to be brought him, he leaped out of bed and stabbed himself with a sword that happened to be hanging up in his chamber. This desperate act was committed in the year 1667, when he had reached the advanced age of sixty-eight. Borromini is said to have exhibited a morbid jealousy of temper and inordinate ambition, yet he was possessed of many estimable qualities: he was generous and disinterested, and his morals were unblemished.

Among his principal works is the church of La Sapienza at Rome, which he was commissioned to execute by his patron, Pope Urban, and which bears ample testimony to his singular taste, both outside and in the interior. The dome has the peculiarity of being formed externally by steps, and it has a spiral staircase placed above its lantern. His other more important works include the church of the College di Propaganda; the oratory of the fathers of Chiesa Nuova, which is perhaps one of his least faulty productions, after the church of St. Agnes; and the façade of the Doria Palace, a strange composition yet displaying considerable grandeur of effect seen from certain positions. His church of San Carlino alle Quattro Fontane is generally considered his masterpiece of extravagance, chiefly perhaps on account of the waving lines and surfaces of its façade. Besides the above and a great many other works, Borromini restored, or rather modernised, the nave of San Giovanni Laterano, which, capricious as the parts and decorations are, has nevertheless something grand and imposing in its general character.

*BORROW, GEORGE, was born near Norwich early in the present century. From intimations scattered through his various writings he would appear (even whilst with his parents) to have led a somewhat erratic life, and to have received a very irregular education, for which he was more than usually indebted to his own exertions. Early in life he was thrown into greater or less intimacy with several persons of literary and intellectual habits, among others William Taylor of Norwich, and from them he acquired a decided taste for literature with a predilection for the acquisition of languages; without however impairing his natural fondness for adventures, and especially for such as were to be found in roving among gipsies and other wandering tribes. For this kind of life his great physical strength, pliability of temper, readiness in the acquisition of living languages, dialects, patois, and even slang, fitted him in a very uncommon degree. In England he made himself perfectly familiar with the language, habits, and traditions of the gipsies, and then spent a considerable time amongst the gipsies of the continent, more particularly those of Spain. The result of his experience he published in a work, the character of which is sufficiently indicated by its title; and which opened quite a new field of information to the philologist and the student of human nature, while its popular interest was manifested by its quickly reaching a third edition. This work was entitled 'The Zincali; or an Account of the Gypsies of Spain, with an original Collection of their Songs and Poetry, and a copious Dictionary of their Language,' 2 vols. 8vo, 1841. In Spain Mr. Borrow undertook a mission which would seem at first ill-suited to his tastes, and for which he must have appeared to some of the graver members of the committee of the society singularly unfitted,—that of distributing for the Bible Society of London, copies of the Bible in the Spanish language. Mr. Borrow certainly set about his task in an original manner, though perhaps one better fitted to the circumstances of the country than any other which could have been adopted, but which no other man probably could have carried out in practice. Of this mission he published in 1843 a pretty full narrative: 'The Bible in Spain; or the Journeys, Adventures, and Imprisonments of an Englishman in an attempt to circulate the Scriptures in the peninsula,' 3 vols. 8vo. In many respects this remarkable book as a mere work of amusement might take its place alongside of 'Gil Blas.' It is unquestionably one of the most original and interesting narratives of travelling adventure in a well-known country which has recently appeared; and it won at once for its author a high place among English writers. Both of these works have been issued in a cheaper form in Murray's Home and Colonial Library. In 1851 Mr. Borrow published a very singular work which was apparently intended to be understood as half autobiography, half fiction. But although abundantly piquant in style, and narrating a course of life in England and Ireland to which the reading public had scarcely been previously introduced,—and intended, in the words of the writer, to satisfy the reader that "there are no countries in the world less known by the British than these self-same British Islands, or where more strange things are every day occurring, whether in road or street, house or dingle"—the work disappointed the expectations raised by the 'Zincali,' and the 'Bible in Spain,' and has not we believe reached a second edition. The narrative terminates abruptly, leaving the hero, while still little more than a youth, in the midst of a wood, with his adventures hardly begun; but no continuation of it has hitherto appeared or been formally promised. Mr. Borrow's first publication was a small

volume of 'Translations of Northern Poetry;' and he has long announced a much more extensive work of a similar kind, in which his almost unrivalled colloquial knowledge of modern languages will doubtless turn to good account. He has also translated the Gospel of St. Luke into the Spanish gipsy tongue: 'El Evangelio segun Lucas, traducido al Romani, o dialecto de los Gitanos de España,' 8vo, 1837.

BORTHWICK, DAVID, of Lochhill, lord advocate of Scotland in the reign of King James VI., afterwards King James I. of England. The early history of this learned man is involved in obscurity. When he first appears in the records he is designated 'Mr. David Borthwick of Auldstone,' an estate which he probably acquired by descent. In the spring of 1549, which was about seventeen years after the institution of the court of session, or college of justice, that court made choice of nine advocates "being persons of gude conscience and understanding, to procure (that is, practice in suits) befor thame in all actions and causes." Borthwick was one of these; and in 1552 he was made a member of the public commission then appointed to treat with the commissioners of England on the affairs of the borders between the two kingdoms. He appears to have met with a good share of professional employment, and to have been engaged in many important cases; he appears also to have been retained as standing counsel for the noble families of Huntley and Bothwell ('Act Parl.' vol. ii. p. 573). On the death of Spens of Condie, in 1573, Borthwick was associated with Creighton of Elliok, father of the admirable Crichton, and who had been colleague to Spens in the office of king's advocate, and was also advanced to the seat on the bench of the court of session vacant by Spens's decease, for it was then usual to make the king's advocate a lord of session. Borthwick is also remarkable in being, as it seems, the first who had the title of 'Lord Advocate.' The salary of the lord advocate at this time was 40*l.* Scots yearly, and that of a lord of session amounted to about the same sum. What the profits of the bar then were may be guessed from Sir David Lindsay's 'Puirman and Pardoner,' where the former says

"I haif na geir bot just an English groat,
Quhill I purpos to give ane man of law."

So that the emoluments and practice of the learned lord must have yielded him at least 100*l.* per annum, which though but 8*l.* 6*s.* 8*d.* sterling was a large income in those days. Borthwick retained the situations of a lord of session and lord advocate till his death, which occurred in January 1581, when his colleague Creighton, to whom the places had long been objects of much desire, became sole lord advocate, and also succeeded to the vacant seat on the bench.

BORY DE SAINT-VINCENT, JEAN-BAPTISTE-GEORGE-MARIE, was born in 1780, at Agen, in the French department of Lot-et-Garonne. As early as his fifteenth year he had addressed some communications to the Annals of the Society of Natural History of Bordeaux. In 1799 he accompanied Captain Baudin, as a naturalist, in the scientific expedition which was sent out to Australia by the French government. In the course of the voyage however a disagreement took place between the captain and several of the officers and scientific men who accompanied him, in consequence of which Bory de Saint-Vincent and others abandoned the expedition at Mauritius, then named the Ile de France. He was employed by the governor as one of the *état-major* of the colony, and provided with whatever was requisite for making a survey of the adjacent islands. His attention was particularly directed to the island of Bourbon, then named the Ile de la Réunion, of which he constructed a good map. On his voyage back to France, he touched at and examined several of the islands in the African seas, especially that of St. Helena, of which also he made a map. After his return to France he published his 'Essai sur les Îles Fortunées de l'Antique Atlantide, ou Précis de l'Histoire Générale de l'Archipel des Canaries,' 4to, Paris, 1803, and his 'Voyage dans les Quatre Principales Îles des Mers d'Afrique,' 3 vols. 8vo, with Atlas in 4to, Paris, 1804.

Bory de Saint-Vincent was afterwards promoted to the rank of captain on the staff of Marshal Davoust, and was present at the battles of Ulm and Austerlitz. When Marshal Ney was sent to Spain in 1805, Bory de Saint-Vincent accompanied him as one of his staff, and was promoted to the rank of major. He was afterwards attached to the staff of Marshal Soult, and was present with him at the final battle of Toulouse. He was included in the lists of proscription of July 24, 1815, and resided at Aix-la-Chapelle, Maastricht, Magdeburg, and Brussels. While at Maastricht he examined the vast quarries which extend under the mountain called Petersberg, and published an account of them under the title of 'Un Voyage Souterrain,' 8vo, 1823. At Brussels he was engaged with others in the 'Annales Générales des Sciences Physiques,' 8 vols. 8vo. He returned to France in 1820.

In 1829 Bory de Saint-Vincent was placed at the head of the scientific expedition sent out by the French government to the *Morea* and the *Cyclades*, the results of which were published in the 'Expédition Scientifique de Morée,' 4to, with Atlas in fol., Paris, 1832. In this work, besides the assistance given to other departments, he furnished the entire section of the botany ('Partie Botanique.') His contributions to the periodical publications of Paris were very numerous, mostly on subjects of natural history. In 1833 he published a 'Résumé de la Géographie de la Péninsule,' 12mo, with maps. In 1839 he was appointed to the management of the scientific com-

mission sent out by the French government to Algiers. He accompanied the expedition, and after the completion of the investigations returned to Paris. He died December 23, 1846.

(*Conversations-Lexikon; Nouvelle Biographie Universelle.*)

BOS, LAMBERT, an eminent philologist, was born November 23, 1670, at Worcum in Friesland, where his father was rector of the college. His mother, a woman of abilities, was aunt to Vitringa. Having gone through the classes in his father's school, and acquired a considerable knowledge of Greek and Latin, he became private tutor to the children of a man of rank, in whose house he continued to improve himself in classical studies. In 1694 he went to the University of Franeker, where Vitringa was professor of the Oriental languages, divinity, and sacred history. In October 1696, he was permitted to teach Greek in the university, and in the month of February of the following year, upon Sibranda's death, became the prelector in that language. In 1704, when the Greek professorship in that university became vacant by the death of Nicholas Blancard, the curators appointed Bos to be his successor. On taking the chair he read a dissertation on the propagation of learning by the Greeks through their colonies. About the end of 1716 he was attacked by a malignant fever, which ended in a consumption, a disorder which he inherited from his mother. He died January 3rd, 1717. About five years before his death he married the widow of a clergyman, by whom he left two sons. The extent of Bos's learning may be estimated by his works. In his studies he was so indefatigable, that he is said to have regretted every moment which was not employed in them. In his personal character he was candid, amiable, and pious.

He published, 1, 'Thomæ Magistri Dictionum Atticarum Ecologæ,' cum notis, 8vo, Franecq., 1693; 2, 'Exercitationes Philologicæ, in quibus Novi Fœderis nonnulla loca à profanis maxime auctoribus Græcis illustrantur,' 8vo, Franecq., 1700; republished in an enlarged form with the addition of a dissertation 'De Etymologiâ Græcâ,' 8vo, Franecq., 1713; 3, 'Mysterii Ellipsis Græcæ expositi Specimen,' 12mo, Franecq., 1702. Of this work there have been numerous editions, among others by Chr. Schoettgen, Schwebel, Chr. B. Michaelis, and by F. H. Schæffer; 4, 'Oratio Inaug. de eruditione Græcorum per Colonias eorum propagatâ,' fol., Franecq., 1704; 5, 'Observationes Miscellanæ ad loca quedam cum Novi Fœderis, tum exterorum Scriptorum Græcorum. Accedit Horatii Vitringæ Animadversionum ad Johannis Vorstii Philologiam sacram Specimen,' 8vo, Franecq., 1707; 6, 'An edition of the Septuagint, with prolegomena, &c., 2 tom. 4to, 1709; 7, 'Antiquitatum Græcarum, præcipue Atticarum Descriptio brevis,' 12mo, Franecq., 1713. Of this work, which became a school-book, there have been many editions. It has been translated into English by Percival Stockdale, in an abridged form, by the Rev. John Seagar, and by George Barber; 8, 'Animadversiones ad Scriptores quosdam Græcos. Accedit Specimen Animadversionum Latinarum,' 8vo, Franecq., 1715; 9, in the same year he published a new edition of Weller's 'Grammatica Græca nova,' 8vo, Amsterdam, adding two chapters on accentuation and syntax: this work was re-edited with Bos's and other notes by I. F. Fischer, 8vo, Leips., 1756. Bos's notes and emendations on Aristides are included in Jebb's edition of that author, 2 tom. 4to, 1722-30.

BOSCAN, ALMOGAVER, DON JUAN, was born at Barcelona, in the year 1500, of a noble family. On his outset in life he devoted himself for a short time to the profession of arms. He afterwards spent some time in travelling. Although Boscan at an early period became intimately acquainted with the literature of Italy, the poetry that he wrote in his youth was all in the ancient Spanish lyric style. It was not until 1526, when, after having lived at the court of Charles V., and having formed an intimate friendship with Andrea Navajero, the envoy from Venice, that he ventured to follow the counsel of this accomplished Italian, and assumed the character of a reformer of the lyric poetry of his nation, by transplanting the forms and manner of Italian poetry into Spain.

The metrical structure of the sonnet had long been known in Spain; but the genius of Castilian poetry was adverse to that form, and when Boscan began writing sonnets constructed in imitation of those of Petrarch, a thousand voices were raised against him and his friend and more highly-gifted fellow-reformer, Garcilaso de la Vega. Some insisted that a preference should be given to the old Castilian metre, on the ground of euphony. Others went farther, and asserted that the ear could perceive no distinction between the new hendecasyllabic verse and true prose. Finally, a third party discovered that Italian poetry was effeminate, and was fit only for Italians and women. In fact, the attempt was considered nothing short of treason against poetry; and one of this sort of zealots, Cristobal de Castillejo, goes so far in his satires against these innovators, whom he calls Petrarquistas, as to compare them to the followers of Luther, the perverters of another doctrine, the subverters of the old faith. Boscan states that this violent opposition made him reflect seriously and hesitate in his noble task; but he was soon convinced of the futility of the reasons urged against his literary reform; he persisted in carrying it on; and through his perseverance, and the great talents and powerful example of his friend Garcilaso, his party rapidly increased, and obtained the superiority.

The urbanity of his manners and his abilities recommended Boscan to the family of Alba, which was then one of the most brilliant among

the Castilian nobility, and to which many Spanish poets constantly paid their homage. Boscan for some time Ayo, or first governor, to the young Don Fernando de Alba, who was afterwards the terror of the enemies of the Spanish monarchy. He appears however to have resigned this employment, in order to divide his time between study and the society of literary friends. The year in which he died is not exactly known; it is only ascertained that his death happened prior to 1544.

Boscan's poetry is divided into three books. The first contains his 'Mar de Amor' (the Sea of Love), and exhibits the fantastic flights of the old Spanish muse. The second consists of his 'Sonetos' and 'Canciones,' which, although written in imitation of those of Petrarch, still display the spirit of the old poetry, in which the mild disposition of Boscan contrasts throughout with the enthusiastic vein of his model. The third book is occupied chiefly by a paraphrastic translation of the Greek poem of 'Hero and Leander,' the first of the kind which appeared in the Spanish language. It is elegantly written, with a pure diction and an easy versification. To this free translation succeeds a love elegy, the 'Capitolo,' abounding in pleasing images, but too much diluted in words, like most Italian poems of the same kind. In the 'Answer to Don Diego Mendoza,' the best of Boscan's epistles, he describes with delicacy and taste the charms of domestic happiness and rural life. A narrative poem in the Italian style, called 'Octava Rima,' closes this third book. A festive meeting of Venus, Cupid, and other mythological personages, forms the fable, rather carelessly executed, of this last poem, which is otherwise full of grace and animation.

The eighth volume of the 'Parnaso Español,' by Sedano, contains a supplement to the biographical notices which Nicolas Antonio collected under the article 'Boscan.'

BOSCAWEN, EDWARD, second son of Hugh, Lord Viscount Falmouth, was born on the 19th of August, 1711. He was placed in the navy early in youth, and at the age of twenty-one was lieutenant of the 'Hector.' In 1740 he became captain of a twenty-gun ship, the 'Shoreham;' and in the following year, under Admiral Vernon, acquired an honourable distinction for his intrepidity at the taking of the fortified city of Puerto Bello, on the Isthmus of Darien. Shortly after, at the siege of Carthagena, he led on a body of seamen, and resolutely attacked and took possession of a fascine battery of fifteen 24-pounders, while exposed to the fire of five guns from an adjoining fort. On the death of Lord Beauclerk, in the attack upon Boca Chica, Boscawen succeeded to the command of the 'Prince Frederick' of 70 guns. In 1742 he returned to England, married the daughter of William Glanville, Esq., of Kent, and in the same year was elected a member of parliament for Truro, in Cornwall. After the declaration of war with France, he took the command of the 'Dreadnought,' captured in April 1744 the French ship 'Medea,' and landed at Spithead with 800 prisoners. As captain of the 'Namur' of 74 guns, he greatly signalled himself under Admirals Anson and Warren, in the engagement off Cape Finisterre, when a capture was made of ten large French ships of war. In the commencement of the action he was struck in the shoulder with a musket-ball.

Boscawen was made in the same year rear-admiral of the blue, and commander-in-chief of the sea and land forces appointed for the war in India; and he sailed in November from St. Helen's Road, in the Isle of Wight, with six ships of the line, five frigates, and 2000 soldiers. In July 1748 his fleet appeared before the fort of St. David's, 15 miles S. from Pondicherry. Having marched his army to Pondicherry, and begun the siege, he was obliged, in consequence of the sickness of his men and the approach of the monsoons, to return to his ships; and is said to have made the retreat with prudence and skill. He soon afterwards obtained possession of Madras, which, in consequence of the declaration of peace, was delivered up to him by the French. In 1750 he arrived in the 'Exeter' at St. Helen's, and found that in his absence he had become rear-admiral of the white. In the course of the following year he was made a lord of the board of admiralty, an elder brother of the Trinity House, and again a representative for Truro. In company with Admiral Mostyn, he sailed in April 1755 from Spithead with twenty-four ships, to intercept the French squadron bound to America with supplies. Off the coast of Newfoundland he fell in with them, and captured two 64-gun ships, with 1500 prisoners, including the French commander Hoquart, who had twice before been defeated and taken prisoner by Boscawen. On his return to Spithead with his prizes, he received for this important service the thanks of the House of Commons.

The scene of war was now transferred to North America. A fleet of 150 ships, with 14,000 men, was fitted out, and Boscawen, now promoted to the rank of admiral of the blue, was appointed commander-in-chief of the expedition. In February 1758, accompanied by General (afterwards Lord) Amherst and General Wolfe, he sailed with these forces for Halifax, and on the 3rd of June arrived off the fortress of Louisbourg, which was taken, with the islands of Cape Breton and St. John, after some severe engagements, by the English admiral. In the following year, 1759, he was stationed with fourteen ships of the line and several frigates in the Mediterranean, and pursued the French fleet of Toulon, consisting of twelve large ships of war, through the Straits of Gibraltar to the Bay of Lagos, where he overtook them and fought a furious battle, which terminated in the

burning of two of the enemy's ships and the taking of three others, with 2000 prisoners. The French admiral, De la Clue, was carried on shore and died, in consequence of being struck by a cannon-ball, which carried off both his legs. Upon the return of Boscawen to England, the thanks of parliament were again conferred, with a pension of 3000*l.* a year, and he was sworn a member of the privy council, and made a general of the Marines. Admiral Boscawen died January 10th 1761, in his 50th year, at his residence, Hatchland Park, near Guildford, and was interred in the church of St. Michael Penkevel in Cornwall, where a handsome monument by Rysbrach was erected to his memory. The mind of Boscawen appears to have been wholly intent upon his professional pursuits. His ability and courage as a naval and even as a military officer were highly appreciated by Lord Chatham, who is said to have often observed, that when he proposed expeditions to other commanders he heard of nothing but difficulties; but that when he applied to Boscawen, expedients were immediately suggested.

BOSCOVICH, ROGER JOSEPH, was born at Ragusa on the 11th of May, 1711 (May 18, 1701, according to Lalande), and entered the order of Jesuits in 1725. He was appointed professor at the Collegio Romano in 1740, and was employed in various scientific duties by several popes. He was at Vienna on the part of the republic of Lucca in a dispute between that state and Tuscany, and at London in a similar character on behalf of his native place in 1762. He was recommended by the Royal Society as a proper person to be appointed to observe the transit of Venus at California, but the suppression of his order prevented his acceptance of the appointment. After this event he was made professor at Pavia and subsequently at Milan. In 1773 he was invited to Paris, where the post of 'Directeur d'Optique pour la Marine' was created for him. He left France in 1787, and settled at Milan, where he was received with distinction, and was appointed to measure a degree in Lombardy. He was seized with melancholy, amounting almost to madness, and died February 13, 1787.

Boscovich was a man of very varied attainments and considerable mathematical power. The different accounts of him partake of the bias of their several authors. His countryman, Fabroni, rates him as a man to whom Greece would have raised statues, even had she been obliged to throw down a hero or two to make room. Lalande, to whom a voluminous and miscellaneous writer was a brother in arms, affirms he had as much talent as D'Alembert, though not so much of the integral calculus. The Jesuits were not in favour with the Encyclopedists, so that probably there is some truth in the account of Lalande with respect to D'Alembert. Delambre says, "in all his dissertations we see a professor who loves to converse much better than to observe or calculate," which seems to us perfectly true; but at the same time Boscovich was a man of talent, though not of first-rate power or energy: exceedingly fertile in ideas of merit, but not of first-rate merit. The excessive number and length of his dissertations has rendered his name less known than it deserves to be, since there is not among them any one point d'appui for the highest sort of renown.

Boscovich was one of the earliest of the continental Newtonians, and introduced the doctrine of gravitation at Rome. His first appearance as a writer on this subject is in an explanatory tract published at Rome in 1743; but in his 'Philosophiæ Naturalis Theoria,' &c., Venice, 1758, he endeavours to apply the same principle to the actions of molecules on each other. It is remarkable that in spite of the prohibition of the Copernican theory (and in consequence of the Newtonian) by the superintendants of the 'Index Expurgatorius,' two Jesuits published an edition of Newton in 1739, and a third began to teach it at Rome in 1740. But previously to this (1736), Boscovich had distinguished himself by a solution of the problem of finding the sun's equator and rotation by observation of the spots, which Delambre calls one of the most elegant which had been given. It was the first of its kind.

In 1750 he began to measure an arc of the meridian from Rome to Rimini, by order of the pope; and the account of this celebrated and useful operation (which was carried on in conjunction with Christopher Maire, another Jesuit), was published in 1755. But Boscovich informs us, that while he was riding about or waiting for his observations, he was engaged in composing Latin verses on the eclipses of the sun and moon. These verses were published at London in 1760 by Millar and Dodsley, in six books, entitled 'De Solis et Lunæ defectibus.' It is lucky for the fame of Boscovich that the degree he measured was not as poetical as his poem is long and minute: the first has always been held a good observation, and the second is best described by Delambre's remark, that it is uninteresting to an astronomer and unintelligible to anybody else. The notes, which are often more poetical than the text, contain a large collection of his opinions.

Among his more important labours may be mentioned the admeasurement of the degree of the meridian above mentioned, his theory of comets, application of mathematics to the theory of the telescope, and to the perturbations of Saturn and Jupiter (of which Lagrange said that the motto 'Iræ olim, nunc turbat amor natumque patrumque' was the only good thing in it), the discussion relative to the invention of the double-refraction micrometer, the application of the differential calculus to problems of spherical trigonometry. Of his publications we will merely notice—the 'Elementa Universæ Matheseos,' &c., Rome, 1754, a course of mathematics for his pupils; the collection of works alluded to above, 'Opera pertinentia ad Opticam et Astronomiam,'

miam,' &c., 5 vols., Bassano, 1735; and the work on the degree of the meridian above mentioned, 'De Litteraria Expeditione per Pontificam Ditionem ad Dimetiendus Duos Meridiani Gradus,' &c., Rome, 1755. This work is much more esteemed than the French translation, Paris, 1770, as the map given in the latter is incorrectly reduced.

BOSIO, FRANÇOIS JOSEPH, BARON, an eminent French sculptor, was born at Monaco, March 19, 1769. He went at an early age to France, where under Pajou he received his professional education. He acquired great celebrity under the empire, and was much patronised by the Empress Josephine as well as by Bonaparte. For the emperor he executed busts of himself, of Josephine, his sister Pauline, the young King of Rome, &c. For Josephine he executed a fine marble statue 'l'Amour lançant des traits.' The well known bassi-rilievi of the column on the Place Vendôme are the work of Bosio. The restoration of the Bourbons did not interfere with Bosio's course of prosperity. The restored dynasty found employment for his chisel, and Bosio was equally ready to serve them. He was commissioned in 1817 to execute the equestrian statue of 'Louis XIV. triomphant' for the Place des Victoires. He also exhibited in the same year a marble statue of the Duc d'Enghien, and subsequently busts of Louis XVIII., the Dauphin, and Charles X. Under Louis Philippe his courtly chisel produced one of his best works, a bust of the Queen Marie Amélie. During all this period he was much engaged in the execution of various monuments, statues for public buildings, &c. Among the more important of his classical and poetic works may be named his 'l'Amour Séduisant l'Innocence;' 'Hercule combattant Achélaus métamorphosé en Serpent;' 'l'Histoire et les Arts consacrant les gloires de la France,' &c. Bosio, despite the high position he occupied during his prosperous career, is not likely to take permanent rank among the great sculptors of France. He was a skilful workman, and had much facility in designing, but his works evince little of the higher order of inventive or imaginative power. Bosio was created a baron by Charles X.; he was also a member of the Institute. He died July 29, 1845.

BOSQUET, GENERAL, was born in 1810, at Pau, in the French department of Basses-Pyrénées. In 1829 he entered the Polytechnic School. In 1833 he became a sub-lieutenant in the artillery; he passed a year in garrison at Valence, in the department of Drôme, and in 1835 went with his regiment to Algeria. Here the value of his services was soon appreciated, and his promotion was rapid. In 1836 he became lieutenant, in 1839 captain, in 1842 chef-de-bataillon, in 1845 lieutenant-colonel, in 1848 colonel. In 1848 he was appointed general of brigade by the republican government. In 1854 he was promoted by the Emperor to the rank of general of division, and placed on the staff of the army of Marshal St. Arnaud. He accompanied the French army to the Crimea, where he has greatly distinguished himself. At the battle of Balaclava, and more especially at the battle of Inkermann, he rendered timely and valuable service to the British. He was wounded when directing the Zouaves as they rushed to the assault of the Malakoff, at the taking of Sebastopol. He is now general of the first division of the French army. The French Emperor has recently announced, at a banquet, his having promoted General Bosquet to the rank of Marshal of France.

BOSSU, RENÉ DE, son of Jean de Bossu, Seigneur de Courbevoie, a king's counsellor and an advocate in the court of Aides, was born at Paris, March 16, 1631. He studied at Nant-erre, was admitted as a regular canon in the abbey of St. Genevieve in 1650, and took priest's orders in 1657. Twelve years of his life were occupied in teaching philosophy and the belles-lettres; the remainder were spent in the solitude of his cloister, in which he died March 14, 1680. His first work, 'Parallele de la Philosophie de Descartes et d'Aristote,' Paris, 1674, was not very favourably received at the time of its appearance, and is now altogether forgotten; but his second, which was published only a few months afterwards, 'Traité du Poème Epique,' for a time attracted considerable attention. The learned hypothesis of this chimerical essay teaches that an epic poem is essentially an allegory; thus the writer, before commencing his work, fixes upon some one great moral text which he designs to illustrate, considers fable, machinery, action, character, and all other accidents of poetry only as so many modes subservient to his grand object. Thus says Bossu, Homer, who saw the Greeks constitutionally divided into a great number of independent states, which it was often necessary to unite against a common enemy, feigned in his 'Iliad' the quarrel between Achilles and Agamemnon as productive of evil, in order that he might illustrate the advantages of a confederacy. On the reconciliation of those princes, victory, which had been long delayed, is rapidly achieved. But is the evil of disunion the only lesson taught by the 'Iliad?' Bossu would persuade us that the design of the 'Odyssey' was to show the national calamities resulting from a monarch's absence from his own seat of government. Yet the Grecian chiefs could not have captured Troy without their leaving for a time their own states. So that Bossu's theory of the lessons of the 'Iliad' and the 'Odyssey' are in direct contradiction to each other, which, if they are by the same author, as is generally supposed, we can scarcely believe would be intended by the writer. A defence of Boileau against some attacks by St. Sorlin, introduced Bossu advantageously to the friendship of the poet. In the ninth volume of the 'Mem. de l'Acad. des Inscriptions,' the Abbé Vatry twice appears as the champion of some of his

exploded notions, which are more soberly examined by the Abbé Batteux in the 39th volume of the same work; and at a later season incidentally by La Harpe.

BOSSUET, JACQUES BENIGNE, second son of a counsellor of the parliament of Metz, and descended from a respectable Burgundian family for the most part engaged in the law, was born at Dijon, September 27, 1627. He was placed by a maternal uncle, who was president of the parliament of that city, in the college of the Jesuits, where his laborious application to study soon obtained for him a nickname containing a punning allusion to his real name, 'Bomuetus aratro.' At a fitting age (1642) he was removed to the college of Navarre in Paris, where, after a ten years' course, he received the degree of Doctor and the Order of Priesthood. He then retired to perform the clerical duties of a canon in the cathedral of Metz, of which church he afterwards became archdeacon and dean, and where he distinguished himself by labouring arduously for the conversion of the Huguenots. The neighbourhood of the capital led him to preach frequently before Anne of Austria, who was so pleased by his pulpit eloquence, that she nominated him to deliver the Advent Sermons at court in the chapel of the Louvre in 1661, and the Lent Sermons in 1662. The king was highly gratified by his discourses, and in 1669 presented him to the bishopric of Condom. In the year after his consecration he was appointed to the important office of preceptor to the dauphin; and finding his necessary attendance at court incompatible with the performance of his episcopal duties, he asked and received permission to resign the see. The priory of Plessis-Grison, which he received in compensation, produced about 300*l.* a year, according to which revenue he framed his establishment. On promotion to the abbey of St. Lucien-de-Beauvais, a richer benefice, he assigned all its surplus to charity, in no manner altering his personal expenditure. The Duc de Montausier was governor; the learned Huet, afterwards bishop of Avranches, was sub-preceptor to the young prince. The method in which his education was conducted by these three most able men is fully exhibited in a letter written by Bossuet to Pope Innocent XI. Under the care of Huet appeared the well-known edition of the Delphin Classics, put forth ostensibly in *usum Serenissimi Principis*. At the express wish of the king, Bossuet studied anatomy, in order to afford his royal pupil some elementary instructions in that science. For that purpose he attended the lectures of Nicolas Steron, a Parisian professor, from which he compiled a short manual of 32 octavo pages, which has shared the fate of most other amateur treatises. For the use of the dauphin Bossuet composed also his 'Discours sur l'Histoire Universelle,' which he published in 1681. It consists of three parts, the first of which contains an abridgment of universal history, from the Creation to the reign of Charlemagne; the second embraces the chief proofs of Christianity; and the third attempts to unravel the causes of the rise and decline of nations. Upon this work Voltaire founded his opinion of Bossuet's pre-eminent eloquence; and of the first part, which most readers would suppose to be little more than a dry index, a later critic (Mr. Charles Butler) has declared that "it scarcely contains a sentence in which there is not some noun or verb that conveys an image or suggests a sentiment of the noblest kind."

The chief reward with which Louis compensated the services of Bossuet in the education of the dauphin was the bishopric of Meaux, to which see he was consecrated in 1681. He filled also the high posts of almoner to the dauphiness, principal of the college of Navarre, warden of the Sorbonne, counsellor of state, and first almoner to the Duchess of Burgundy. The bishop's time however was chiefly occupied in his diocese, where he devoted himself to the humble but useful task of pastoral instruction. Among his posthumous works are three catechisms, respectively, for beginners, for the instructed, and for the well-instructed. He composed also a manual of prayer, and translated many of the church hymns. His health continued uniformly good, and allowed the performance of all ministerial duties till the last year of his life, when he suffered under the stone. During intervals of ease he framed a commentary on the 22nd Psalm (the 21st of the Vulgate), many passages of which are equal in vigour to any of his earlier compositions. On the 12th of April 1704 he died at Paris, having passed his 76th year. Soon after the death of Bossuet his works were collected in 12 vols. 4to, to which three posthumous writings were afterwards added. The Benedictines of St. Maur undertook a complete collection of his works, which, we believe, is still unfinished, after extending to 20 vols. 4to.

Bossuet is esteemed by the Roman Catholics as the most eminent advocate of their creed; but whatever might be the influence which his controversial writings exercised at the time of their appearance, it is not upon these that his fame rests most securely at present. To give an exact catalogue of his works would far exceed our limits, and we shall confine ourselves to his chief productions. He commenced in 1655 with a 'Refutation du Catechisme de Paul Ferri,' a Huguenot minister at Metz; we find him, not long afterwards, vehemently engaged with Caffaro, a Theatine monk, in the reprobation of theatrical entertainments. Boursaut, a dramatic writer who enjoyed some contemporary reputation, was affected by scruples of conscience concerning the subjects to which his talents had been directed, and was relieved from his penitentiary burden by a letter which Father Caffaro addressed to him, and which may be found (if it is now to be found

at all) printed separately, and also prefixed to the 'Théâtre de Boursaut,' 1725. Bossuet replied to this letter in more polished language indeed, but with scarcely less severity of censure upon the diversions which he condemned than animated Prymne or Jeremie Collier. The argument was afterwards remoulded into an essay, published under the title of 'Maximes sur la Comédie.' But the most celebrated of Bossuet's polemical works are his 'Exposition de la Doctrine de l'Église Catholique sur les matières de Controverse' (1671), and his 'Histoire des Variations des Églises Protestantes.' The former was composed for the private use of the Marquis de Dangeau, and it is said that an accidental perusal of it greatly contributed to the conversion of the Maréchal de Turenne. It was circulated in manuscript long before its publication, and attained the final state which it now exhibits by very slow degrees. Its most important chapters, namely, those on the Eucharist, on Tradition, and on the Authority of the Church, were wanting in the original sketch, and the Sorbonne, when applied to for their approbation, privately censured many parts which they conceived to be unsound.

Nine years elapsed, and considerable alterations took place before it received the approval of the Holy See, and it is averred that many of the doctrines when preached by others were declared to be scandalous and pernicious. Clement IX. positively refused to acknowledge it, but two briefs were issued in its behalf by Innocent XI.; one, November 22nd, 1675; the other, July 12th, in the year following. The Gallican clergy, assembled in 1682, declared that it contained their doctrine; and an authority of our own time, which few of the Romish persuasion will be inclined to dispute (Mr. Charles Butler) has stated that "the Romish Church has but one opinion of it; in private and in public, by the learned and unlearned, it is equally acknowledged to be a full and faithful exhibition of the doctrine of their church." It has been translated into almost every European language, but unhappily the English version by the Abbé Montague in 1672 bears a bad character. The assertion that it was translated by Dryden rests, as Sir Walter Scott has shown, on very slight authority. ('Life of Dryden,' 'Works,' i. 339.) In the Bodleian Library, Oxford, there is a translation published in London in 1683, in the title-page of which is the following note in Baron Barlow's handwriting:—"By Mr. Dryden, then only a poet, now a papist too; may be he was a papist before, but not known till of late." Wake, afterwards archbishop of Canterbury, and M. de St. Bastide, a French Protestant minister, are the most distinguished opponents of the points in which it invites controversy.

The 'Exposition' awakened much attention in France; and out of it arose a personal conference between Bossuet and M. Claude, whom the Protestants considered to be their head, held in 1681, in the presence and at the request of Mademoiselle de Duras, a niece of Turenne, who sought an excuse for the change of faith in which she had resolved to imitate her uncle. One of the chief questions debated was the authority by which Jesus Christ directed that his future Church should be guided in cases of dissensions concerning doctrine. The debate was conducted with much regard to courtesy, but terminated, like all similar debates, without any approach to conviction. Each party published its own account of the conference, and each claimed the victory, after representing the contest with so wide a difference of facts that they might be supposed to relate to wholly distinct occurrences. Bossuet was admitted to the academy in 1671, and his next great controversial work appeared in 1688. The first five books of his 'Histoire des Variations des Églises Protestantes' narrate the rise and progress of the Reformation in Germany; the sixth is devoted to a consideration of the sanction given by Luther and Melancthon to the adulterous marriage of the Landgrave of Hesse; the seventh and eighth books contain the ecclesiastical history of England during the reigns of Henry VIII. and of Edward VI., and a continuation of that of Germany. The French Calvinists are discussed in book ix., and the assistance afforded to them by Queen Elizabeth, on the avowed principle that subjects might levy war against their sovereign on account of religious differences (a doctrine which Bossuet asserts to have been inculcated by the reformers), forms the groundwork of book x. Book xi. treats of the Albigenses and other sects from the 9th to the 12th centuries, who are usually esteemed precursors of the reformed. Books xii. and xiii. continue the Huguenot history till the synod of Gap. Book xiv. gives an account of the dissensions at Dort, Charenton, and Geneva; and book xv. and last endeavours to prove the divine authority and therefore the infallibility of the true Church, and to exhibit the marks by which Rome asserts her claim to that title. Basnage, Jurieu, and Bishop Burnet may be mentioned among the chief opponents of this work, to a perusal of which, in conjunction with that of the 'Exposition,' Gibbon attributes his short-lived adherence to popery. "I saw, I applauded, I believed; and surely I fell by a noble hand."

The fanciful project of a union between the Lutheran and Gallican churches occupied much of Bossuet's attention, and led to a correspondence of deep interest with Leibnitz. On matters of discipline the Bishop of Meaux professed an inclination to be indulgent. On those of faith (concerning which the Council of Trent was his final appeal) he peremptorily declared that there could not be any compromise. The discussion lasted during ten years: it is replete with learning, but it proved utterly fruitless.

In 1682 Bossuet assisted at the general assembly of the clergy of France, convened in order to restrain the aggressions made by Inno-

cent XII. on the 'Régale,' a right always claimed by the kings of that country, and almost always virtually tolerated by the Holy See, which vested in the French crown the revenues of any vacant bishopric, and the collation to simple benefices within their dominions. The Bishop of Meaux was selected to preach at the opening of this synod; and the four articles, which were published at its declaration, registered by all the parliaments, and confirmed by a royal edict which forbade the appointment of any person as professor of theology who did not previously consent to preach the doctrines contained in them, are known to be his production.

In the dispute with the nuns of Port-Royal relating to the five condemned propositions in Jansenius, Bossuet exerted himself to bring the fair enthusiasts to reason; and in like manner he opposed Quietism and Madame Guyon, till he incurred opposition from Fenelon and displeasure from Madame de Maintenon. The controversy with Fenelon is perhaps the single transaction in the life of Bossuet which his admirers would desire not to be remembered. Now that the question is almost as much forgotten even among theologians as if it had never existed, if any of the numerous writings by the Bishop of Meaux to which it gave birth are ever opened by some curious inquirer, he lays them aside with pain. They create indeed a strong wish that Bossuet had imitated the meekness of his antagonist. It is chiefly by his sermons that Bossuet is now remembered; although perhaps those by which he attained most celebrity, the 'Oraisons Funèbres,' are ill calculated for the English taste. They belong to a style of composition far too theatrical and dramatic for our temperament, but especially adapted to the court of the Grand Monarque, in which religion, like everything else, was reduced to mere show. The death to the world, which Madame de la Vallière voluntarily encountered by her conventual seclusion, is among the most pathetic occurrences related in modern history; but few things are less likely to suggest Christian devotion than a show, tricked out with ecclesiastical pomp, to exhibit, in the presence of the queen-consort whom she had injured, the retirement of a royal mistress, discarded by her licentious and unfeeling lover. Three volumes of the Benedictine edition of Bossuet's works are filled with sermons.

A life of Bossuet was published by M. de Burigny, Paris, 12mo, 1761. That written by Mr. Charles Butler possesses a raciness which could not be imparted by any biographer unless he shared the Romish persuasion; and yet, like most other writings of the same distinguished person, it is singularly free from the offensiveness of exclusive prejudices.

BOSSUT, CHARLES, was born at Tartaras, in the department of the Rhône-et-Loire, August 11, 1730. His family was, like that of the Bernoullis, Belgian, and expatriated during the civil troubles. He was educated partly by an uncle and partly by the college of Jesuits at Lyon. Happening to meet with the 'éloges' of scientific men by Fontenelle at an early age, he was struck with the desire of making his own career resemble those of which he had read: and finding no one to advise with, he wrote to Fontenelle himself, who, though then ninety years of age, answered his letter, begged for an account of his future progress, and said that he felt a presentiment that his young correspondent would rise to eminence. This benevolent politeness (which is made a prophecy by its fulfilment) brought Bossut to Paris, where he was cordially received by Fontenelle, and introduced to D'Alembert and Clairaut. D'Alembert became his friend and instructor, and so well versed did Bossut become in his works, that D'Alembert was accustomed to send those who asked him for explanation to Bossut, as Newton did to De Moivre. Camus, in 1752, procured for him the professorship of mathematics in the school of engineers at Mézières, and in the same year he was made a corresponding member of the Academy of Sciences. He had previously presented a memoir containing new methods in the integral calculus.

He continued at Mézières sixteen years, during which time he obtained alone, or in conjunction with others, several of the prizes of the academy. He divided one with Albert Euler (son of the Euler), another with the son of Daniel Bernoulli. He published during this period his course of mathematics, which for a long time was in high reputation, and procured him the means of living when he lost his professorship by the revolution. He succeeded his friend Camus as member of the Academy of Sciences, and as examiner of the candidates for the artillery and engineers. He was one of the contributors to the 'Encyclopédie,' and wrote the introductory discourse to the mathematical volumes. His articles are signed I. B. in that work. He gave in 1779 a complete edition of Pascal, of whose writings he was a great admirer.

His treatise on 'Hydrodynamics,' and his memoirs on that subject in the memoirs of the academy, contributed materially to the connection between the theory and practice of that science. In a memoir which gained the prize in 1796, he endeavoured to account for the acceleration of the moon's mean motion by the supposition of a resisting medium.

When he lost all his places by the revolution he went into retirement, and wrote his sketch of the history of mathematics. The second edition of this work he published in 1810: it is a lively and interesting sketch, but written, as it appears to us, in strong colouring. Delambre asserts that a misanthropic feeling, the consequence of his misfortunes, made him unjust towards his contemporaries;

but at the same time it is the only compendium which is likely to be useful to the student. Bossut was not likely to be either intentionally unjust or complaisant: Delambre remarks that his impartial intentions would necessarily be a consequence of that 'roideur de caractère' which distinguishes him.

Bossut was originally intended for the church, and was indeed an abbé, which title he bore until the abolition of clerical distinctions. He died January 14, 1814. The preceding account is entirely (as to facts) from Delambre's 'Eloge' in the 'Memoirs of the Institute' for 1816.

BOSTON, THOMAS, a Scottish divine, very popular with a large class of religious thinkers, was born in the village of Dunse, in Berwickshire, on the 7th of March 1678. He received the rudiments of his education at his native place, and afterwards attended the University of Edinburgh. His relations were poor, and his education appears to have been conducted in the face of impediments from pecuniary difficulties. After acting for some time as a private teacher, he obtained a licence as a probationer on the 16th of June 1697. His first efforts to obtain an ecclesiastical benefice, though thus subsequent to the establishment of the Presbyterian polity by the Revolution, appear to have been baffled by the objections entertained towards his anti-patronage and ultra-Presbyterian principles. He was ordained, on the 21st of September 1699, minister of the parish of Simprin, near his native place. In 1707 he was 'translated,' as it is termed, to the extensive but thinly peopled pastoral parish of Ettrick. He was a member of the General Assembly of 1703. While this assembly was in the midst of discussions on matters not likely to be acceptable to the court, it was dissolved by the commissioner, and the moderator, who, according to the theoretical principles of that ecclesiastical body, is the conductor of its routine, sanctioned the act by concluding the proceedings. Boston and others strongly protested against this compromise of clerical independence. He was opposed to the oath of abjuration, and in general to all measures which created restrictions on the independent movements of the ecclesiastical body to which he belonged. He joined those who supported the doctrines of 'The Marrow of Modern Divinity' in the controversy in the Scottish Church on that work. He died on the 20th of May 1732.

Boston was a very voluminous writer, and his works are eminently popular in Scotland, and among the Presbyterians of England. His well-known 'Fourfold State,' which was first printed in 1720, had a curious literary fate. It had been so far reconstructed by a person whom he had engaged to correct the press, that the author, scarcely recognising his own work, repudiated the book till he issued a genuine edition. The title of this book in full is, 'Human Nature in its Fourfold State: of Primitive Integrity subsisting in the Parents of Mankind in Paradise; Entire Depravation subsisting in the Unregenerate; Begun Recovery subsisting in the Regenerate; and Consummate Happiness or Misery subsisting in all Mankind in the Future State.' In 1776 there was published 'Memoirs of the Life, Time, and Writings of Thomas Boston, divided into Twelve Periods, written by Himself and addressed to his Children;' a work containing quite as ample an account of this writer as the majority of readers will wish to possess.

BOSWELL, JAMES, was born at Edinburgh, October 29, 1740. His father was Alexander Boswell, Esq., of Auchinleck (pronounced Affleck), in Ayrshire, who being in 1754 made a lord of session, assumed the title of Lord Auchinleck. His mother was Euphemia Erskine, great-grand-daughter of John, the twenty-third earl of Mar, who was lord high-treasurer of Scotland from 1615 to 1630. After having studied law at the universities of Edinburgh and Glasgow, Boswell visited London for the first time in 1760, and made many acquaintances both in the fashionable world and among the literary men of the day. In 1762 he made, as far as is known, his first essay in authorship by contributing some verses to a miscellany which appeared that year at Edinburgh, under the title of 'A Collection of Original Poems, by Scotch Gentlemen.' In 1763 he published a small volume of 'Letters' which had passed between himself and the honourable Andrew Erskine (the brother of Thomas, the sixth earl of Kellie, the eminent musical performer and composer). This is a very characteristic volume, sufficiently prognosticating, by its style of frank exposure and good-natured self-complacency, the most remarkable qualities of the author's subsequent productions. With his father's consent he determined to make the tour of the continent before being called to the bar; and accordingly he set out early in 1763. While passing through London he was introduced to Dr. Johnson, on the 16th of May in that year, in the back shop of Mr. Thomas Davies, the bookseller, in Russell-street, Covent Garden. He proceeded in the first instance to Utrecht, where he spent the winter in attending the law classes at the university. After visiting various places in the Netherlands, he continued his route, in company with his friend the Earl Marischal, through Germany, Switzerland, and Italy. With his passion for making the acquaintance of remarkable persons, he had, while in the neighbourhood of Geneva, visited both Rousseau and Voltaire; and he now crossed over to Corsica, and introduced himself by means of a letter from Rousseau to General Paoli, then in the height of his celebrity as the leader of his countrymen in their resistance to the Genoese. Returning home by the way of Paris in 1766, he passed as advocate in July of that year. He

soon after published a pamphlet, which was considered creditable to his abilities, entitled 'The Essence of the Douglas Cause,' being a defence of the claim of Mr. Archibald Douglas (afterwards Lord Douglas), to be considered as the nephew of the last Duke of Douglas, and as such to succeed to his property, against the counter-claim of the Hamilton family, who disputed his alleged birth. Although he thus signalised the commencement of his professional course, his business at the bar was from the first but a secondary object. He had come back from his travels so full of the Corsican chief, that he was speedily known by the nickname of Paoli Boswell. In 1768 he published at Glasgow 'An Account of Corsica, with Memoirs of General Paoli;' which was followed the next year by a duodecimo volume which he printed at London, under the title of 'British Essays in favour of the brave Corsicans, by several hands.'

In November 1769, he married his cousin, Miss Margaret Montgomery of Lainshaw. About the same time his intimacy with his literary friends in London, and especially with Dr. Johnson, was drawn closer by another visit to the metropolis. In 1773 he accompanied Johnson on his journey to the Western Islands of Scotland. In 1774 he sent to the press another professional tract, being a 'Report of the Decision of the Court of Session upon the question of Literary Property, in the cause John Hinton, Bookseller, London, against Alexander Donaldson and others, Edinburgh.' It is a mere report of the judgments delivered by the Lords of Session in this cause, in which he had been engaged as counsel. In 1782, on his father's death, he succeeded to the family estate, and soon after removing to London entered himself at the English bar. In 1784 he published a pamphlet in support of the new ministry of Mr. Pitt, under the title of 'A Letter to the People of Scotland on the present State of the Nation.' His great friend Johnson died towards the end of this year; and in 1785 he published the first and not the least remarkable sample of his Johnsoniana, in a 'Journal of the Tour to the Hebrides.' It appeared at Edinburgh in an octavo volume. The same year he published another 'Letter to the People of Scotland, respecting the alarming attempt to infringe the Articles of the Union, and introduce a most pernicious innovation, by diminishing the number of the Lords of Session.' Becoming now ambitious to make a figure in the political world, he made various unsuccessful attempts to obtain a seat in parliament. At the general election in 1790 he stood for the county of Ayr, but was defeated after an expensive contest. Before the close of the same year appeared in two volumes quarto the work which has made his name universally known, his 'Life of Johnson.' The sensation excited by this extraordinary production was very great; and if it be an evidence of superior talent to do anything whatever better than it has ever been done before, the work undoubtedly deserved all the immediate success it met with, and also the celebrity it has ever since enjoyed; for whatever may be thought of the character of either the intellectual or the moral qualities which its composition demanded, it cannot be disputed that the same qualities had never before been half so skillfully or felicitously exerted. Nor has any work of the same kind since appeared that can for a moment be compared with Boswell's. The best editions of this celebrated work are that in 10 vols. duodecimo, edited by Mr. Croker, and a carefully revised reprint of the same edition in a single volume royal octavo. Both these editions contain Boswell's 'Journal of the Tour to the Hebrides,' and also many other pieces relating to Johnson never before incorporated with the present books. Boswell is said to have contributed a series of papers, entitled the 'Hypochondriac,' to the first sixty-two numbers of the 'London Magazine' (from 1777 to 1782), which are said to be of very little merit; and a series of his 'Epistolary Correspondence and Conversations with many eminent Persons,' appeared in two volumes quarto in 1791, and again in three volumes octavo in 1793. He was preparing a second edition of his 'Life of Johnson' at the time of his death, May 19th, 1795. He left two sons and three daughters.

* BOSWORTH, JOSEPH, D.D., F.R.S., F.S.A., &c., was born in Derbyshire at the close of the year 1738, and was educated at the Repton Grammar School, under the care of the Rev. Dr. Sleath. He first graduated at Aberdeen as M.A., and subsequently proceeded LL.D. in the same university. He applied himself diligently to the study of science and literature; mathematics in particular engaging his early attention, with its application to navigation and astronomy. But his great object being to become a clergyman of the Church of England, he at an early age taught himself Hebrew—reading the language, with its cognate dialects, Chaldee, Syriac, and Arabic. In 1815 he was appointed curate of Buony and Ruddington, near Nottingham. Though engaged in active parochial duties, and regarding divinity as his profession, he found time to devote to literature, and to write papers for literary and scientific institutions. He was however always watchful that the clerical character should not merge into that of the mere literary man; and that in this he succeeded was shewn by the regret expressed by the people of his charge on his leaving Ruddington, which took the substantial form of a handsome piece of plate. Besides graduating as M.A. and Dr. Phil. at Leyden, he took the degree of B.D. at Trinity College, Cambridge, in 1834, and D.D. in 1839; also D.D. *ad eundem* at Oxford in 1847. While Vicar of Horwood Parva, Bucks, from 1817 to 1829, he published several pamphlets on the poor-laws. In the early part of his incum-

bency he received pupils into his house, to aid a younger brother in taking his degree at the university. Here he wrote and published for his pupils 'Introduction to Latin Construing,' 'The Eton Greek Grammar,' &c.

His health failing him under the prosecution of his clerical and scholastic duties, he accepted the British chaplaincy at Amsterdam, and remained there from 1829 to 1832. In the latter year he removed to Rotterdam and was British chaplain there till 1840. While in Holland he translated the Book of Common Prayer into Dutch, and made arrangements for printing the first Dutch Bible in the Roman type for the Society for Promoting Christian Knowledge; and printed for the use of foreigners the Book of Common Prayer, arranged in the order in which the prayers are read in the ordinary service. He also published an account of the 'Origin of the Dutch, with a Sketch of their Language.' And it ought to be mentioned that as he had been active in visiting the poor and ameliorating their condition while in England, the destitute members of his Dutch congregation were not forgotten. He instituted district visiting, and established Sunday and day-schools, by which the morality and the condition of the people were greatly improved. He resigned his chaplaincy in 1840, and accepted the vicarage of Waithe in the county of Lincoln, and he also took charge of the ecclesiastical district of Carrington near Nottingham, but his health failing in 1842 from over exertion, he relinquished his charge, and he has not since taken any regular duty.

It is by his researches in Anglo-Saxon and connected dialects that Dr. Bosworth has attained his eminent position as a philologist. In examining the English language in its earliest form, he saw the necessity of a knowledge of Anglo-Saxon, and he was the first to divest the grammar of that language of its Latin incumbrances by the publication in 1823 of the 'Elements of Anglo-Saxon Grammar.' This brought him into correspondence and intimate acquaintance with the leading Anglo-Saxon scholars of England and the continent, including Grimm, from whom he derived important aid, and the Danish professor Rask, whose Anglo-Saxon grammar, written in Danish, he was the first to translate into English, though the translation was not published.

Some fifteen years were afterwards employed by Dr. Bosworth in constructing his great work, 'A Dictionary of the Anglo-Saxon Language,' roy. 8vo. London, 1838. This volume contains, within a moderate compass, a complete apparatus for the study of the Anglo-Saxon. The dictionary itself, which gives the meaning of the Anglo-Saxon words in English and Latin, with parallel terms from the other Gothic languages, is preceded by a mass of useful matter on the origin and connection of the Germanic and Scandinavian languages, and the essentials of Anglo-Saxon grammar. This work has been since published in a somewhat abridged form and without the introductory matter, under the title of 'A Compendious Anglo-Saxon and English Dictionary,' 8vo. London, 1848. 'The Origin of the Danish, and an Abstract of Scandinavian Literature,' and 'The Origin of the Germanic and Scandinavian Languages and Nations, with a Sketch of their Literature, &c.,' though published as separate works are chiefly taken from the introduction to the Dictionary.

Dr. Bosworth has since published 'King Alfred's Anglo-Saxon Version of the History of the World, written in Latin by the Spanish monk Orosius.' In this translation Alfred has inserted his own account of Europe, and a detail of the voyage of Othhere, a Norwegian, from the coast of Norway into the White Sea. This is an important and interesting work, not merely as being Alfred's own composition, but from its being the only account of Europe written by a contemporary so early as the 9th century. A fac-simile of the whole Anglo-Saxon text, with an English translation and copious notes, has been published separately in a splendid quarto volume; and also in a cheaper form. Dr. Bosworth has been for some time engaged in preparing for publication the Anglo-Saxon and Mæso-Gothic Gospels in parallel columns.

Dr. Bosworth was elected a Fellow of the Royal Society in 1829; he is also a Fellow of the Society of Antiquaries and other learned bodies in this country; while his great services as a philologist have been recognised by his election as a Member of the Royal Institution of the Netherlands; Honorary Fellow of the Royal Society of Sciences, Norway; F.S.A., Copenhagen; and member of the Literary Societies of Leyden, Utrecht, Rotterdam, &c.

BOTH, JOHN and ANDREW, two eminent painters, were born at Utrecht, the former in the year 1610; the birth of the latter is of uncertain date. Their father was a painter on glass, and it is probable they received their first instructions from him. They were placed at an early age under Abraham Bloemart; and in their youth went to Italy to perfect themselves in their art. Here they acquired a great reputation, John painting landscapes after the manner of Claude, and Andrew adorning his brother's scenes with figures in the style of Bamboccio. They continued in Italy working in concert until separated by death. There is much confusion among writers as to which died first. One of them was drowned by falling into a canal at Venice, in the year 1650, in returning late from a supper party; and the survivor then left Italy, and returned to settle at Utrecht. From the fact of his painting portraits and conversation pieces, it is most probable that Andrew was the survivor, and that John, the landscape-painter, perished in Italy. Andrew died six years after his brother, his end being hastened by grief.

The landscapes of John are glowing with colour and sunshine, and rich in beauty and natural effects; his handling is light, free, and facile, so that he sometimes painted without an outline. A fulvous tint which occasionally pervades his landscapes has been objected to; but in his best productions this fault is avoided. He has less studied elegance than Claude, and his pictures are more like common nature; but his composition is far less perfect, and his artifices less artfully concealed. The beauty of his colouring however procured him the title, by which he is still known, of Both of Italy. The figures by Andrew are above all comparison superior to those of Claude; and the joint productions of the brothers, in which each laboured to set off the other, have ever been considered of the highest value.

BOTHWELL, JAMES HEPBURN, EARL OF, was the only son of Patrick, third earl of Bothwell, of the Hepburn family. His mother, Agnes, daughter of Henry Lord Sinclair, by a daughter of Patrick Hepburn, first earl of Bothwell, lived many years in a state of divorce from her husband, but for what reason is not certainly known. Earl Patrick was notoriously profligate in his public character. He died in September 1556, at the age of 51; when his son James succeeded to his honours, offices, and estates. The offices which he transmitted were those of Great Admiral of Scotland, Sheriffs of the Shores of Berwick, Edinburgh, and Haddington, and Bailie of Lauderdale, all which he had himself inherited. The Hepburns were originally mere tenants of the Earl of March; but in a short time they coped with their potent chief, and, on his forfeiture in the 15th century, they rose to be immediate tenants of the crown, and shortly afterwards the head of the house was made a lord of parliament. The affluence and power of the family reached its height in the time of Patrick Hepburn, second lord Hales, who received from the crown, among other grants, the lands and lordships of Bothwell and Crichton, which were thereupon erected into an earldom. The lands of the lordship of Bothwell however were hardly in his possession, when, at the king's command, they were transferred to the Earl of Angus, in exchange for the turbulent border country of Liddesdale, the king then saying there was no order to be had with the Earls of Angus so long as they kept Liddesdale. The second Earl of Bothwell succeeded to his father's titles, heritable offices, and vast estates in the several counties of Edinburgh, Haddington, Roxburgh, Dumfries, Kirkcudbright, and Lanark, which, on his fall at the fatal field of Flodden, passed to the father of Earl James, who, notwithstanding the misconduct of his parent, was by descent the most powerful noble of the south of Scotland, and had the castles of Hermitage, in Liddesdale; Hales in the shire of Haddington; and Crichton, in the shire of Edinburgh. These fortresses are now mouldering into dust, and the surrounding country is rich with the peaceful labours of the plough. In the times we speak of, the fortresses were furnished for a feud, and the adjacent country was scourged by predatory bands. The church and a few great lay proprietors mutually rivalled and despoiled each other, and a series of regal minorities allowed them all to attack and despoil the crown. It had also become the policy of the English kings to hire a secret party in Scotland to divide the nation; and in the year immediately preceding the succession of Earl James to the Bothwell estates, the Scottish reformer Knox had begun to denounce in the capital the errors of the established faith and the baneful spirit of its ecclesiastics.

Till his father's death, Earl James remained, as it seems, abroad probably with his father, who, after allying himself with Edward, king of England, against his sovereign, fled into foreign parts; but immediately on his father's decease Bothwell entered on the busy stage of public life, being then about thirty years of age. He was served heir to his father on the 3rd of November 1556, and he attended the parliament of December 1557, when a commission of the estates of the realm was appointed for negotiating the marriage of the infant queen of Scots with the dauphin of France. In the parliament of November 1558 he was named one of the lords of the articles; soon afterwards we find him, as lieutenant of the borders, meeting with the Earl of Northumberland, the English lieutenant, to adjust some border differences; on the 30th of October 1559 he is found, under the orders of the queen-regent, intercepting Cockburn of Ormiston near Haddington, when that baron was bringing supplies from England to the party of the reformation; and the following month, when the reformers retreated before the regent's forces, he proclaimed the Earl of Arran, one of the reform leaders, a traitor to the government. Next year the queen-regent died, and soon afterwards the Presbyterian form of Protestantism was formally established, the reform leaders, or lords of the congregation, taking the reins of administration. In the end of the same year, Francis II. of France died; and in contemplation of Mary his widowed queen's return to Scotland, several nobles of the Protestant party were despatched to France with a tender of their services. In this company we find Bothwell, who with all his father's suppleness had changed with the times, and acceded to the congregation. Mary, then scarce twenty years old, landed at Leith on the 19th of August 1561; and in forming her government, she set her illegitimate brother, Lord James Stewart, a Protestant, at the head of the administration, and made Bothwell, whose sister Lord James had recently married, one of her privy council; the other members of the government and chief officers of state being also Protestants. The government however of which Bothwell was thus a part was frequently disturbed

by his violence, his contests with the Earl of Arran, his brother-in-law, and his outrages on individuals. For his misconduct he was in December 1561 summoned to court, and then ordered to quit Edinburgh till the 8th of the following month.

In March 1562 he endeavoured to get Arran, to whom he had become reconciled, to conspire with him in seizing the queen at Falkland, in her progress to the north, in order to put her brother in possession of the forfeited earldom of Murray, and detaining her in captivity till she should acquiesce in their measures. But Arran having revealed the matter, he and Bothwell were both committed to Edinburgh castle, whence however Bothwell escaped; and after fortifying himself awhile in his own retreat at Hermitage, got to sea, but was taken again at Holy Island. Randolph pressed his detention much, representing him as the "determined enemy of England, spiteful out of measure, false and untrue as a devil." Notwithstanding he got to France, but soon afterwards he returned to Scotland again. "The queen" (Mary), says Randolph, in one of his despatches to Cecil at this time, "misliketh Bothwell's coming home, and hath summoned him to undergo the law or be proclaimed a rebel. He is charged to have spoken dishonourably of the queen, and to have threatened to kill Murray and Lethington." The dishonour here alluded to was probably the same as that mentioned in another despatch to Cecil, dated 30th of March, where he says:—"Bothwell hath grievously offended the Queen of Scots by words spoken against the English queen, and also against herself, calling her the cardinal's (Beaton) whore: she hath sworn unto me upon her honour that he shall never receive favour at her hands." The following month we find a despatch from Bedford to Cecil, in which Bothwell is represented as addicted to vice and unnatural crime; and about the same time Bedford writes to the same minister that Bothwell "hath been in divers places, at Haddington, with his mother, and elsewhere, and findeth no safety anywhere. Murray followeth him so earnestly, as he hath said 'Scotland shall not hold us both.'" By the queen's directions he was, for his treasonable conspiracy of March 1562, indicted before the Lord Justiciary on the 2nd of May. On that occasion the Earl of Argyle, the justiciary, and the Earl of Murray, came to Edinburgh at the head of 5000 men to hold a justice court; but Bothwell had embarked at North Berwick for foreign parts, and, not appearing at the trial, was outlawed.

In this depth of debasement however Bothwell watched every opportunity to spring again into royal favour, and when the queen married her cousin Darnley he returned to Scotland. In the beginning of October of the same year we find him one of the new privy councillors, and a leader of the royal army against Murray, Arran, and others who opposed the match; and on the 31st of the same month Randolph writes to Cecil, "My Lord Bothwell, for his great virtue, doth now all, next to the Earl of Athol." The following spring, Bothwell, then at the age of forty-one, married Lady Jane Gordon, sister of the Earl of Huntley, whose father had been Lord Chancellor of Scotland. In the murder of Rizzio, the queen's secretary, at the instigation of the jealous Darnley, Bothwell stood by the queen and was opposed to the enterprise; and the following night we find him among other nobles attending the royal pair within the castle of Dunbar, in his shire of Haddington, whither the queen persuaded Darnley to flee with her, and of which fort Bothwell had the custody. The king and queen soon afterwards returned in a sort of triumph to Edinburgh, and proceeded to the castle, where she immediately sent for Argyle and Murray, and had them reconciled to Huntley, Bothwell, and Athol. But Bothwell had only obtained the apparent friendship of the nobility. In a letter from Alnwick dated the 3rd of April 1566, it is stated that one of Bothwell's servants confessed that he and four more of his fellow-servants had been engaged by Lethington to murder Bothwell, the other servants on their examination making the like confession; and on the 2nd of August 1566 Bedford wrote to Cecil that "the lords Maxwell and Bothwell are now enemies. Bothwell is generally hated, and is more insolent than even David Rizzio was." With the sovereign however Bothwell was, as Bedford afterwards writes to Cecil, "in favour, and has a great hand in the management of affairs." He attended the king when he went to Tweeddale in August 1566 to enjoy the amusement of the chase; he returned with him to Edinburgh, where we find him in the council held in September of the above year, and also in the great council which voted a supply of 12,000*l.* for defraying the expense of the infant prince's baptism; and from Edinburgh he proceeded with the royal party to Stirling to see the prince. It being afterwards determined that the queen should hold a justice eyre on the borders, Bothwell was despatched as lieutenant of the marches to Leddesdale, the chief seat of outrage. But the people of that district had been gained to the English interest, and when Bothwell arrived he was attacked and severely wounded. On the 8th of October 1566 he was, says Birrel, "deidly wounded by John Killete, alias John of the Park, whose head was sent into Edinburgh thereafter."

The queen, on hearing of the injury Bothwell had sustained, immediately rode off from Jedburgh, where she then was, to Hermitage Castle, a distance of about 40 miles, through a rugged country, to visit him, and returned to Jedburgh the same day—a journey which, from the anxiety and exertions attendant on it, brought on a violent fever that threatened her life. She became, says Birrel, "deidly sick, and desired the bells to be rung, and the people

to resort to the kirk to pray for her." Bothwell was also, on the same occasion, conveyed to Jedburgh, where the queen lay. On her recovery she made a tour through the Merse, and arrived at Craigmillar Castle, near Edinburgh, where she remained till her removal to Stirling to attend the baptism of her son. While at Craigmillar, the project of her divorce from Darnley was opened to her, but she declined the proposal, fearing her own reputation and her son's succession. Bothwell, to quiet her fears on the latter point, quoted his own case, as having succeeded to his paternal estates notwithstanding a subsisting divorce between his parents. But the queen appearing to dislike it, the subject was not further pressed. When at Stirling, on occasion of the prince's baptism, she agreed, partly on the intercession of Bothwell, to restore Morton and the other murderers of Rizzio, and on the 25th of December 1566 their pardon was signed. It is probable that an ambition to possess the queen had already filled the mind of Bothwell, and that having failed in obtaining a divorce he had perceived Morton to be a fit instrument for his purpose.

On the 27th of December 1566, Darnley went to visit his father at Glasgow, where he was soon laid up with small-pox. On the 20th of the next month Mary went to visit him; and on the 31st the king and queen came to Edinburgh, where the former was conveyed to lodgings in the Kirk of Field. During the whole of January, Bothwell was in intercourse with Morton and others, to whom he said "it was the queen's mind that the king should be taken away." The queen spent the evening of the 9th of February in Darnley's lodging, and at 12 o'clock she left him for a masque, having first kissed him and put one of her rings on his finger. Two hours after the house where Darnley lay was blown up, and he and his servant destroyed in the explosion. The public voice was unanimous in declaring Bothwell accessory to this murder, and placards were put up in the streets accusing him of the crime; but though he continued in Edinburgh, no steps were taken against him till the 28th March, when Lennox, the father of Darnley, avowing himself his accuser, the privy council directed him and others to be indicted for the murder. Three days before the trial Murray set off for France without any known business; and at the trial Bothwell stood and was acquitted; but when the mode in which trials were at that time conducted in Scotland is considered, his acquittal will be held as really immaterial in determining the question of his innocence or guilt. Two days afterwards the parliament assembled at Edinburgh, and Bothwell was one of the commissioners who met the estates. He also carried the sword of state before the queen when she came to the parliament in person; and in the same parliament he was chosen one of the lords of the articles. On the last day of the parliament various ratifications were passed in favour of different persons. The Earl of Murray, though absent, obtained a ratification of his lands and earldom; Morton got a ratification of his lands with those of Angus his relation; Huntley's forfeiture was reversed, and Bothwell had his lands and offices, both hereditary and acquired, confirmed to him. The preamble of the statute in this last case is in the circumstances not a little singular. It sets out the queen's consideration of Bothwell's "gret and manifold gude service done and performit not onlie to her hienes honor weil and estimatioun, bot also to the comone weil of the realme and leiges thereof," and thereupon follows a ratification of his lands and heritage, and of the captaincy of Dunbar castle. On the morrow, after the rising of the parliament, the leading persons of the government met and had a supper at Ainsley, where they signed a bond in Bothwell's favour, approving of his acquittal, and recommending him as a fit husband for the widowed queen, pledging themselves also to defend the marriage. On the 21st April the queen went to Stirling to see her son, and while returning, on the 24th, she was met at Almond bridge, near Linlithgow, by Bothwell and a great company who seized her person and carried her off to the castle of Dunbar. "There" says Melville, "the Earl of Bothwell boasted he would marry the queen, who would or would not, yea whether she would herself or not." "Captain Blackwater (he adds) alleged it was with the queen's consent. And then the queen could not but marry him, seeing that he had ravished her and lain with her against her will." A double process of divorces was soon afterwards raised, one by Lady Bothwell against the earl for adultery, and another at his instance against her on the ground of consanguinity; and on the 8th and 6th of May sentence passed in favour of the parties respectively. Bothwell now brought the queen to Edinburgh, where the bans of their marriage were proclaimed, and on the 12th of the same month the queen came into the court of session, and after testifying her perfect freedom of person, signed instruments of pardon in favour of Bothwell and his accomplices in her abduction. She afterwards created Bothwell Duke of Orkney and on the 14th May she entered into a contract of marriage with him, which was recorded the same day. Next day the marriage was solemnized at Holyrood by Adam Bothwell, abbot of Holyrood-house and bishop of Orkney.

Bothwell had now gained the summit of his ambition; but it was attained with guilt, and from his height he was quickly precipitated into everlasting infamy. An indignant people rose in arms against him, and he and the queen fled from fortress to fortress till, on the 14th of June, she came out to meet the insurgents at Carberry-hill. In the evening however she joined the chiefs, and was by them conducted to Edinburgh. Bothwell left the queen, and fled to Dunbar, where

he was allowed twelve days to depart thence for the Orkney Isles. Being pursued in his voyage, he sailed for the Danish shores, where he was seized and put in prison. He prolonged a miserable life till 1576, when he expired in the castle of Malmoy. He left no children, and all his honours and estates were forfeited to the crown.

BOTTA, CARLO GIUSEPPE, born at San Giorgio in Piedmont, in 1766, studied medicine in the University of Turin, and took a doctor's degree in 1786. He also manifested an early turn for literary and historical studies. At the outbreak of the French revolution, Botta committed himself so far in some revolutionary plot, that he was arrested and confined in the citadel of Turin for two years, when being liberated, he emigrated to France. After living some time at Grenoble he was appointed surgeon to the French army called 'of the Alps,' and stationed at Gap. In 1796, after the first success of Bonaparte, he followed the French through their campaigns in Lombardy, and in the following year was present in Venice at the fall of that ancient republic, a catastrophe which he has related with lively grief and indignation in his history. From Venice he sailed with the expedition that went to take possession of Corfú and the other Venetian islands in the name of France. At Corfú he wrote a professional work on the military hospital of that garrison, with digressions on the climate and the natural history of the island. Botta returned to Italy in 1798, and was employed in his professional capacity with a detachment of Cisalpine troops stationed in the Valtellina, where he wrote a disquisition, in the form of a letter, on the analytical nosography of Pinel. At the end of that year, General Joubert, acting for the French Directory, nominated Botta a member of the provisional government of Piedmont. This government was driven away a few months after by the victorious Suvarow, and Botta being thus obliged to emigrate to France a second time, was appointed surgeon to the new army of the Alps. He returned to Italy after the battle of Marengo, June 1800, and was appointed member of the Consulta, or council of administration for Piedmont. The country was in a deplorable state, after being drained by so many revolutions and invasions; the French acted as imperious taskmasters, and the council had few means of doing good. In the twentieth book of his history Botta describes at length the calamities of the times. One important benefit was secured by Botta and his colleagues to their native country, namely, an annual permanent income of half a million of francs out of the public domain, for the support of the University, Colleges, and Academy of Sciences of Turin; a benefit which survived all subsequent political vicissitudes.

When Napoleon resolved, in 1803, to unite, definitively, Piedmont to France, Botta was one of the deputation sent to Paris on the occasion. He then published a 'Précis Historique de la Maison de Savoie et du Piémont.' In 1804 he was elected deputy to the French legislative body, for the department of the Dora, and in consequence removed to Paris. He retained his seat in the legislative body, having been re-elected for the department of the Loire, till the fall of Napoleon. Botta now availed himself of his ample leisure in preparing for the press his history of the North American revolution and war of independence, which he had begun during his first French emigration, and which he published at Paris in 1810: 'Storia della Guerra dell' Indipendenza d'America.'

In April 1814, Botta, with the other members of the legislative body, swore allegiance to the Bourbon dynasty; but at the end of March 1815, Napoleon's restored government appointed him Rector of the University of Nancy. He resigned his rectorship at the second Bourbon restoration, but was appointed instead Rector of the University of Rouen, an office which he did not retain long, for in 1816 he was living at Paris as a foreigner without employment or pension. He then applied himself to write a contemporary history of Italy during the French occupation, an arduous task amidst the growling of angry passions which had not yet had time to subside. He determined to write 'the whole truth,' as far as his means of information went; to speak with honest sincerity, not only of princes and ministers, but also of the people; to flatter no party; to calumniate no enemy. Disregarding the prejudices of men of all parties, he produced a book which went far to redeem Italian literature from the charge of almost Oriental servility which it had incurred during the period of Napoleon's reign. Alone perhaps among the nations of Europe, the Italians, or rather, a numerous and active class among them, had, or thought they had, reason to regret the fall of the Bonaparte dynasty. Botta displeased many of these by his plain speaking, nor did he care to conciliate the advocates of old absolutism. He published his work at Paris in 1824: 'Storia d'Italia dal 1789 al 1814,' 4 vols. 8vo. The book was assailed by strictures and denunciations, some of them very abusive and personal; but it stood its ground, went through numerous editions, both in Italy and abroad, and it has long since taken its place in every Italian library. The work is one of lasting interest: the author excels in the description of stirring events, the bustle of the camp, the alarms of a siege, the din and tumult of popular insurrections, the calamities of the devoted inhabitants—the victims of famine, pestilence, or the sword. His style however is upon the whole unequal, and his sentiments at times seem inconsistent with one another. There is also a disproportion between the various parts of the work; twenty-books are bestowed upon the Italian wars and vicissitudes from 1792 to the peace of Lunéville in 1801, and only

seven upon the subsequent period down to 1814. But notwithstanding these faults, Botta's history is a work that does honour to Italian literature.

Encouraged by the success of this work, a certain number of Italian and French lovers of literature urged Botta to attempt a continuation of Guicciardini's history of Italy, from 1530, down to 1789, so that the end should meet the beginning of his contemporary history. These friends made a subscription among themselves sufficient to allow the writer a decent annual income during the time that he should be engaged in his laborious undertaking. Botta accepted the task in 1826, and he completed it at the end of 1830: 'Storia d'Italia in Continuazione al Guicciardini, sino al 1789,' 10 vols., 8vo, Paris, 1832. This larger work was received with applause, owing in part to the author's already established reputation as an historian. The Academy of La Crusca bestowed on the author its decennial prize, and Charles Albert, king of Sardinia, created him a knight and gave him a pension. In 1832 Botta revisited his native Piedmont, and was very favourably received there. He afterwards returned to France, where he made an Italian translation of the journal of a French maritime expedition of discovery round the globe, which one of his sons accompanied in a medical capacity, and also as a naturalist. The translation was published after the father's death: 'Viaggio intorno al Globo, principalmente alla California e alle isole Sandwich, negli anni 1826-29, di A. Duhaut Cilly; con Note del giovane Botta,' Turin, 1841. Botta lived and died poor. He died at Paris, in August 1837. His native town San Giorgio has raised him a monument.

Besides the works mentioned in this article, Botta wrote—1, 'Il Camillo, o Vejo conquistato,' a poem, Paris, 1815; 2, 'Storia dei Popoli Italiani da Costantino fino à Napoleone,' a compilation published first in French in 1825, and afterwards in Italian in 1826. His history of American independence has been translated into English by Otis, and has been greatly praised in the United States. As a literary work however it is much inferior in merit to the two histories of Italy.

*BOTTA, PAUL-ÉMILE, was born about the year 1800. He is the son of Botta the historian. He studied medicine, and accompanied A. D. Cilly, as a surgeon, in his voyage round the world in 1826-29. [BOTTA, C. G.] He early distinguished himself as a naturalist. He spent some years in Egypt, was for a time consul at Alexandria, and visited the countries on the Upper Nile, Senaar, and the tracts inhabited by the Bishareen. In 1837 he made a journey through a portion of Arabia, of which he published a short but very interesting account, 'Relation d'un Voyage dans l'Yemen, entrepris en 1837 pour le Muséum d'Histoire Naturelle de Paris,' 8vo.

In 1843 M. Botta was at Mosul as French consul. This town is situated on the west bank of the Tigris, about 220 miles N.N.W. from Baghdad. On the eastern bank, nearly opposite, is a large mound called by the inhabitants Kouyunjik, supposed to have been a portion of the ancient city of Nineveh. M. Botta, early in 1843, soon after his arrival at Mosul, began to make excavations in this mound, on a small scale, but found only fragments similar to others which had been found there previously. While the small party employed by him were still at work on the mound of Kouyunjik, an Arab peasant happened to visit the spot, and being informed that they were searching for sculptured stones, advised them to try the mound on which his village was situated, where, he said, such stones had been found. This village, called Khorsabad, is about 14 miles N. by W. from Mosul. M. Botta followed the man's suggestion. A hole was dug into the mound of Khorsabad, the top of a wall was reached, and the whole of the apartments of an Assyrian palace were ultimately laid open. The walls were faced with slabs of stone sculptured with figures and cuneiform characters, and there were huge human-headed bulls and other statues, the whole being similar to those now in the British Museum, which have been brought from the mounds of Nimroud and Kouyunjik. The discoveries at Khorsabad were made before Mr. Layard had commenced his excavations at Nimroud, which is 18 miles S. from Kouyunjik; so that M. Botta led the way in the recent Assyrian discoveries. The French government supplied him with funds, and sent M. Flandin, an experienced artist, to make drawings. The palace at Khorsabad appears to have been destroyed by fire, and it was consequently found to be impossible to prevent the greater part of the slabs from being broken. Such however of the sculptures and other objects as have been saved are now exhibited in the Musée Assyrien of the Louvre at Paris. M. Botta, after his return to Paris, in conjunction with M. Flandin, and assisted by other scholars and artists, published 'Monument de Ninevé, decouvert et décrit par P.-É. Botta, mesuré et dessiné par E. Flandin,' 5 tom. folio, Paris, 1847-50. The two first volumes contain the plates of architecture and sculpture, the third and fourth the inscriptions, and the fifth the text.

BOTTARI, GIOVANNI, was born at Florence in 1689, studied Latin and belles-lettres under the learned Biscioni, and Greek under Salvini, and afterwards philosophy, mathematics, and theology, in which last he took his doctor's degree in 1716 in the University of Florence. The Academy of La Crusca made him one of its members, and entrusted him with the task of preparing a new edition of its great vocabulary, in company with Andrea Alamanni and Rosso Martini. This laborious work lasted several years, and the new edition was published in 1733, in 6 vols. folio. Bottari was also made

superintendent of the grand ducal printing establishment at Florence, where he published new editions of several Tuscan writers, with notes and comments, such as Varchi's 'Ereolano,' the works of Sacchetti, of Frà Guittón d'Arezzo, &c. In 1729 he wrote 'Lezioni tré sopra il Tremuoto,' on the occasion of an earthquake which occurred at Florence in that year. In 1730 he went to Rome, where he fixed his residence. Clement XII. gave him a canonry, and also the chair of ecclesiastical history in the University of La Sapienza, and employed him in 1732, together with Eustachio Manfredi, on a survey of the Tiber throughout Umbria, in order to ascertain whether it could be rendered navigable. The result of this survey was published: 'Relazione della visita del fiume Tevere da Ponte Nuovo sotto Perugia fino alla foce della Nera.' Bottari made a similar survey of the Teverone. His next publication was a learned work on the monuments found in the numerous and vast subterraneous vaults near Rome, commonly known by the name of catacombs—'Sculture e pitture sacre estratte dai cimiterj di Roma, pubblicate già dagli autori della Roma Sotterranea, ed ora nuovamente date in luce colla spiegazione ed indici,' 3 vols. folio, Rome, 1737-54. He used the plates of the 'Roma Sotterranea' of Bosio, which Clement XII. had purchased; but the letter-press may be said to be entirely Bottari's. He also published 'Storia dei SS. Barlaam e Giosafatte ridotta alla sua antica purità di favella collajuto degli antichi testi a penna con prefazione,' 4to, 1734. Clement XII., being pleased with his exertions, bestowed on him several preferments, made him a prelate of the Pontifical Court, and librarian of the Vatican. Benedict XIV., who succeeded Clement in 1740, made Bottari take up his abode near him in the pontifical palace. He published, in 1741, 'Del Museo Capitolino, tomo i. contenente le imagini d'uomini illustri,' folio; and afterwards, 'Musei Capitolini tomus secundus, Augustorum et Augustarum hermas continens, cum Observationibus,' folio, 1750; also, 'Antiquissimi Virgiliani Codicis fragmenta et picturæ ex Vaticana Bibliotheca ad priacas imaginum formas a Petro S. Bartoli incisæ,' 1741, folio. Bottari contributed to this work an important preface, with a dissertation on the age of two manuscripts of Virgil in the Vatican, and notes, variantes, &c. 'Descrizione del palazzo Apostolico Vaticano, opera postuma di Agostino Taja, rivista e accresciuta,' Roma, 1750: Taja had begun this work, which Bottari recast and completed. Bottari died at Rome in June 1775, at the age of eighty-six. He was one of the most distinguished scholars at the Roman court in the 18th century. Among his minor works are, dissertations on the origin of the invention of Dante's poem; two lectures upon Boccaccio, in which Bottari refutes the charge of infidelity brought against that writer; two lectures on Livy, defending the Roman historian against the charge of too great credulity in narrating prodigies; letters on the fine arts, dialogues on the same subject, &c. (Grazzini, *Elogio di Monignor Bottari*; Mazzebelli, *Scrittori d'Italia*.)

BOUCHARDON, EDME, a distinguished French sculptor, was born at Chaumont in Bas-ignny, in 1698. He was instructed in his youth by his father, who was likewise a sculptor and architect; and, after he had made sufficient progress, he entered the school of the younger Coustou at Paris, where he soon distinguished himself, and obtained the first prize of the Royal Academy in 1722. By this prize he was entitled to study for a limited period at Rome, at the expense of the French government, in the French academy established there by Louis XIV. Bouchardon remained at Rome for ten years, during which time he was much employed, especially in busts; and he was selected to execute the monument of Clement XI., but, being recalled by the French government about the same time, he did not execute it. He returned to Paris in 1732; in the year following he was elected Agréé, in 1744 a member, and in 1746 a professor of the Academy of Painting and Sculpture. He died at Paris in 1762.

Bouchardon's principal works were the 'Fontaine de Grenelle,' and the equestrian statue of Louis XV. The 'Fontaine de Grenelle' is one of the finest in Paris; it was commenced in 1739 and finished in 1745. The authorities of Paris, by whose order it was made, were so well satisfied with its execution that they voted Bouchardon, in 1746, a pension for life of 1500 francs. The statue of Louis XV., which was of marble, was placed in the Place-Louis XV. in 1763, and was destroyed by the populace in 1792. Bouchardon was occupied in its execution during twelve years, yet it was unfinished when he died: the pedestal was executed by Pigal, who was chosen by Bouchardon himself to complete the monument. It was engraved by Cathelin. There are also some statues by Bouchardon in the church of St. Sulpice, and in the gardens of Versailles, Choisy, and Gros-Bois. He was sculptor to the king. Many of his works and sketches have been engraved, and there are a few etchings by his own hand.

J. J. Preisler engraved fifty ancient statues from drawings by him. Count Caylus engraved many others, besides several of Bouchardon's original works; he also wrote a life of Bouchardon. Bouchardon had a younger brother, who was painter to the King of Sweden, in which country he died.

(L'Abbé de Fontenai, *Dictionnaire des Artistes*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Watelet and Levesque, *Dictionnaire des Arts*, &c.)

BOUCHER, FRANÇOIS, succeeded Vanloo as principal painter to Louis XV. He was born at Paris in 1704, studied under Le Moine, and at the age of nineteen obtained the first prize of the French

Academy of Painting. He went to Rome for a short time, and returned to Paris in 1731. In 1735 he was elected a member of the academy. He died in 1768, or, according to others, 1770, director of the academy.

Boucher was a painter of very great ability, and had extraordinary facility of execution; but he disregarded every correct principle, and devoted himself entirely to a picturesque effect, which consisted in a mere variegated tissue of light and shade. His figures are quite devoid of expression. His subjects were chiefly mythological, amorous, and pastoral, and he painted figures and landscapes with equal facility. The corruption of pure taste, partly effected by Watteau, was fully accomplished by the works of Boucher, for though in his time a great popular favourite, his style has been subsequently condemned in the very strongest terms, even by his own countrymen, especially by Watelet and Diderot. He has been called the Anacreon of painters, a compliment (if one) which, though it may apply to Boucher's subjects, cannot apply to his execution of them. His designs are extremely numerous, amounting to several thousands, and a great many of them have been engraved, a few by himself, and others by upwards of 140 different engravers, French and foreign.

(L'Abbé de Fontenai, *Dictionnaire des Artistes*; Heineken, *Dictionnaire des Artistes*, &c.; Watelet and Levesque, *Dictionnaire des Arts*, &c.; Fiorillo, *Geschichte der Malerey*, vol. iii.)

BOUCHER, REV. JONATHAN, born 1737, died 1804, a divine, a political writer, a general scholar, and an English philologist of the last century, to whose memory justice has been imperfectly rendered.

He was born in Cumberland, near the little town of Wigton, at a place called Blencogo, where his father had a few acres of land, and lived in a somewhat primitive style of frugality. Boucher was trained first at a school at Blencogo, and afterwards at Wigton, where he had for his master the clergyman of Graystock, Mr. Blaine, with whom he read some of the higher Latin and Greek classics. Under this master Boucher pursued his studies with great assiduity, and at the age of seventeen or eighteen he entered on the business of school instruction; in a little time he became an usher in the grammar-school at Saint Bees, which at that time, about 1756, enjoyed a high reputation under Dr. James, a good and learned master. While here, the instruction of youth in the rudiments of classical knowledge was his business; the perusal and study of the great writers, and especially of the great poets of antiquity, his recreation. He is said to have here executed a translation of Tyrtæus. About 1756 or 1757 he left England, and took up his residence amongst the American colonists. His services were soon engaged by a gentleman in Virginia of wealth and respectability as tutor to his children. That power which natural talent, attainment, and character united, never fail to give, where the natural tendency is not counteracted by some one of the various forms in which an over-estimate of them by the party himself appears, was soon manifested. The vestry of the parish of Hanover, in the county of King George, Virginia, nominated him to the rectory of that parish in 1761, when he was only four-and-twenty. This nomination he accepted, and instantly repaired to England, where he received ordination from the Bishop of London both as deacon and priest on the same day. From this time to 1775 he continued in an assiduous discharge of his ministerial duties. He removed from the parish of Hanover to that of St. Mary in Caroline county, Virginia, lying on the Rappahanock. When Sir Robert Eden became governor of Maryland, he appointed Mr. Boucher to the rectory of St. Anne's in Annapolis, and afterwards of Queen Anne's in Prince George's county, where he was living in 1775, when there was a violent and sudden change in his affairs. These fourteen years were a critical period in the history of the American colonies. Mr. Boucher has afforded us the means of judging with tolerable accuracy how his talents, station, and character were made to bear upon the feeling and action of the people with whose interests he had connected his own. Many years after he published a volume of discourses which he had delivered from the pulpit at various times during those years. Most of them were printed at the time when they were delivered. They are in fact for the most part political sermons, preached however usually on public occasions, when it is allowed to the ministers of religion to enlarge somewhat the usual limits of pulpit instruction. They exhibit a robust sense, a mind stored with classical erudition, and there are occasionally bursts of a simple eloquence. He advocates a liberal toleration to Dissenters, and a careful attention to a general diffusion of sound education on a religious basis. On the question of the Stamp Act he partook of the popular enthusiasm; and on the whole he seems to have been inclined to a liberal policy, and to the maintenance of the independence and just rights of the colonies.

But when the time came that all connection with the mother country was to be renounced, and all allegiance to the British throne, Mr. Boucher was one of those who neither admitted the principle nor thought themselves at liberty to remain entirely passive. He continued to use in his church the public liturgy, and to read the prayers for the king and the royal family as he had been accustomed, when all around him was resistance and rebellion. He was now regarded in the light of one who was a traitor to the common interest. It was intimated to him that he must either desist from reading those prayers or resign his charge. His conduct was decided; and without hesitation he resigned his charge. This was a time when there could

be no compromise. His property, all of which was in America, was lost. He became so much an object of popular dislike that his person was in hourly danger, and in 1775 he finally quitted the American shores and returned to his native land. His prospects thus blighted, he had to begin the world anew, aided by some compensation from the government at home for the losses which he had sustained with other American loyalists. Little is known of him during the next nine years of his life; but it is believed that he had recourse to his original profession, and that he established a school at Paddington. In the church he obtained no preferment till 1784, when Parkhurst, a clergyman, the author of two well-known Scripture lexicons, presented him to the vicarage of Epsom in Surrey, at which place it is believed he went immediately to reside, and where he died.

In this last twenty years of his life we find him devoted, as in the former period, to religion, to politics, and to literature. He collected and published, in 1797, the discourses before spoken of, and prefixed to them a dedication to Washington, with whom, before the war, he had been on terms of intimacy, and for whom he never ceased to feel a high personal respect. He added also a long preface, entitling the whole collection, 'A View of the Causes and Consequences of the American Revolution.' He printed also two assize sermons, and in every way supported to the utmost of his power the Pitt policy in respect of France, adhering to the principles which he had maintained in Maryland in such dangerous times and for which he had been so great a sufferer. But the kind of literature to which he directed his attention was changed. It became more English. The love of his native country, which is said to be stronger in those born in mountainous regions than in other persons, appeared in various forms. He addressed his Cumbrian friends on the backwardness which they showed in following in the track of public improvement. He wrote some of the best portions of Hutchinson's history of that county. He erected in the church of Sebergham a monument to the memory of Relph, a Cumbrian poet. He also became a Fellow of the Society of Antiquaries of London, and was made an honorary member of the Society of Antiquaries of Edinburgh, and also of the Stirling Literary Society. His acquaintance among the men devoted to antiquarian, and especially English philological literature, became extended, and he enjoyed the intimacy and particular friendship of several of them.

His mind at length became determined towards a particular object: it was, to prepare a kind of supplement to the 'Dictionary of the English Language' by Dr. Johnson, in which he should introduce words provincial and archaic. By provincial, he meant words which are still found in the speech of certain parts of England, though not found in writing or heard in the conversation of the cultivated and polite; words however which are genuine portions of the English language, and to be found, most of them at least, in our early and almost forgotten writers. By archaic, he meant words which are found in those writers, though now regarded as obsolete, and which are not now, and perhaps never were, in any general use by the common people. These words it was his intention to illustrate by quotations from the authors in which they occur, and also by dissertations on their history in a manner much more at large than Dr. Johnson had thought it necessary to do in respect of the purer and better terms which he had allowed to find a place in his Dictionary.

This was a design of great magnitude, and Boucher set himself to the accomplishment of it with great earnestness of purpose, and proceeded with an unwearied perseverance which was truly admirable. He made his classical knowledge bear upon it with effect, and he obtained no mean acquaintance with the languages cognate to our own and the other modern languages of Europe. He had an intimate acquaintance with the dialect of Cumberland and Westmoreland, where perhaps more of peculiar terms remain than in other counties, which he had acquired when a youth, a time of life when such knowledge is best attained. He made a large collection of books applicable to his purpose, and he established a correspondence with persons in many of the counties of England, from whom he received contributions for his vocabulary, and sometimes valuable remarks.

But the plan on which he proceeded included more than is generally understood to fall within the province of lexicography. He made his dictionary the deposit of what he was able to collect concerning many of the usages of the English nation—dress, sports, superstitions, whatever in short falls under the not-strictly defined term of popular antiquities: so that his work may, in many portions of it, be read for amusing or interesting information, as well as consulted as a dictionary for the illustration of the words which it contains. In this respect it resembles Dr. Jamieson's valuable dictionary of the Scottish language.

Mr. Boucher began this work in or about 1790. It was not too late a period of life for him to indulge the hope and a reasonable expectation of being able to complete it, well furnished as he already was with much of the information needed for such an undertaking. In 1802 it had so far advanced towards maturity that he issued a prospectus of the work, and proposals for publication. His health however was then beginning to decline. In 1803 he visited his native county. He lived till the 27th of April in the following year, when he died without having committed any part of his large manuscript to the press.

Of the dictionary thus left unfinished, the letter A was published

after his death as a specimen by his friend and frequent correspondent Sir Frederick M. Eden. The merits and the value of his collection were understood from this specimen, and appreciated in every way highly by those who take an interest in such inquiries. But still there was not sufficient encouragement given to the family to risk the publication of so large a manuscript. It remained, with other papers connected with it, in the hands of the family till 1831, when it was purchased with the intention of immediate publication. Two numbers of the projected work are however all that have appeared, containing Mr. Boucher's learned introduction to his work, which happily was left completed by him, and the words of the alphabet as far as 'Blade.'

For the facts in this life we have been principally indebted to Boucher's own writings, to the 'Gentleman's Magazine' (vol. lxxiv., p. 591), where is a biographical notice of him inserted at the time of his decease, and to a little volume printed at Carlisle in 1829, entitled 'The Life and Literary Remains of Thomas Sanderson.'

BOUFLERS. There were two remarkable females often mentioned in the literary history of the 18th century who bore this title, and who are frequently confounded with each other. The one was the MARQUISE DE BOUFLERS-RÉMENCOURT, a correspondent of Voltaire, and the principal female ornament of the court of Stanislaus Augustus of Poland. She was a great reader, and wrote some pleasing verses. The other was the COMTESSE DE BOUFLERS-ROUVRELL, who is perhaps better known in this country than her namesake, from having been a friend and correspondent of David Hume. She was mistress of the Prince of Conti, and on the death of her husband, in 1764, was disappointed at not becoming the wife of that prince. She wrote a tragedy in French prose. The ease and accurate idiom of her English letters show that she was a very accomplished woman.

BOUFLERS, LOUIS-FRANÇOIS DUC DE, descended from one of the most ancient and noble families in Picardy, the second son of François II, count of Boufflers and Cagni, was born January 10, 1644. He entered the royal guards as a cornet in 1663, during which year he was present at the siege of Marsal in Lorraine. In the following campaign he was engaged in an expedition to Gigari in Africa; and so much talent did he afterwards exhibit in Flanders, that he was allowed to purchase from the Duc de Lauzun the colonelcy of the royal dragoons. In all the enterprises of Turenne he bore a distinguished part; and he was severely wounded at the battle of Woerden, under the *maréchal* of Luxembourg, in the winter of 1673. Having passed into Germany, he was again wounded at the battle of Einshelm in 1674, and received the thanks of Turenne for having greatly contributed to the success of that day. In the memorable retreat after the death of Turenne, in 1675, he commanded the French rear; and from that time till the peace of Nimeguen, in 1678, he was employed on active service. He then commanded in Dauphiné and on the frontiers of Spain. His gallantry at the siege of Luxembourg was rewarded with the government of that city and province in 1686; and the reasonable detachment of a corps from the army of the Moselle, which he commanded in 1690, decided the event of the battle of Fleurus. In 1691 he was again wounded in an attack upon a hornwork at Mons; but during the remainder of that campaign he triumphantly kept the field against the allies, who were more than threefold his number, and continued the blockade of Liege and of Huy. On his return to court during the winter, he was personally invested by the king with the collars of the several orders into which he had hitherto been admitted only by proxy. When William III. moved to the relief of Namur, Boufflers was selected to oppose him. He then partook of the glories of Steenkerken. In 1693 he was elevated to the dignity of *maréchal* of France, and received the new order of St. Louis. He defended Namur against the allies, commanded by William III., for sixty-three days of open trenches in 1695, and repulsed four general assaults. After its capitulation, he was detained a prisoner of war for a fortnight; and the king, in recompense for his great services, erected the county of Cagni and some adjoining domains in Beauvaisis into the dukedom of Boufflers. In 1696 he superintended some preparations for a projected invasion of England in support of James II., which was not put in execution. In the war of the Spanish succession, he commanded in the Netherlands; and on June 30, 1703, in conjunction with the Marquis de Bedmar, he obtained a signal advantage over the Dutch at Eckaren, for which he received from the king of Spain the collar of the Golden Fleece. In 1708, after the battle of Oudenarde, he undertook to defend Lille against Prince Eugene; and he maintained the town from August 12th till October 25th, when he capitulated, after having repeatedly declined the king's urgent wish that he should cease to expose himself; but the citadel into which he retired held out till the 11th of December following. The king loaded him with new honours for the brilliant defence, and made his duchy into a peerage. His presence in the capital in March, 1709, and his deserved popularity among the citizens, contributed to allay a tumult which had arisen on account of scarcity of bread; after which, hastening to Flanders, he tendered his services to the *maréchal* Villars, an officer junior to him, and brought off the right wing of his army in good order, losing neither cannon nor prisoners at the disastrous battle of Malplaquet. This was his last public act; he died at Fontainebleau, March 22, 1711, in the sixty-eighth year of his age, and was buried with great military splendour in the church of St. Paul at Paris.

The above sketch of the exploits of this distinguished captain is necessarily very incomplete; his history, in truth, forms a very important part in the military history of the half century during which he served, and its details must be sought in the general annals of Europe.

BOUGAINVILLE. Two brothers of this name attained considerable distinction in the 18th century.

JEAN PIERRE DE BOUGAINVILLE, was born at Paris December 1st, 1722, and during his short career distinguished himself by some publications now forgotten; among them was a French translation of the 'Anti-Lucretius' of Cardinal Polignac, and a Parallel between the expedition of Kouli Khan and that of Alexander. Some poems, among which is the germ of Pope's 'Universal Prayer,' and several papers in the 'Mémoires' of the Academy, also were printed by him. He held numerous employments of high literary distinction, as secretary to the Academy of Inscriptions, censor royal, keeper of the antiquities in the Louvre, and secretary in ordinary to the Duke of Orleans, &c. He died at Loches June 22nd, 1763.

LOUIS ANTOINE DE BOUGAINVILLE, his younger brother, who more than doubled his years, led also a much more active existence. He was born at Paris November 11th, 1729, and studied in the university of that capital, with the intention of proceeding to the bar. Much of his time had been devoted to mathematics, and instead of commencing as an advocate at the Palais, he surprised his friends by enrolling himself in the Mousquetaires Noirs, and by publishing a treatise on the integral calculus within fifteen days from his enlistment. We know not in what manner he passed from military to diplomatic pursuits, but we afterwards find him employed as secretary of embassy in London, where he was elected fellow of the Royal Society. Returning to the army, he served in Canada with some distinction till 1759; and in 1763, when the merchants of St. Malo wished to colonise the barren territory of Falkland's Islands (the Malouines, as they were called, from their pretended discoverer), Bougainville was active in promoting the settlement. The position which he had chosen for the establishment was at Port Louis, on the eastern side of the lesser of the two large islands, on a part of the coast which afforded a good harbour; and he was sanguine in his expectations that the new colony would in a great degree indemnify his country for the loss of the Canadas. The Parisian cabinet however thought otherwise; and as Spain protested against the French right of possession, the French government in 1766 bartered for the surrender of Port Louis to the Spaniards, who gave it the less swelling but perhaps more appropriate name of Port Solidad. Bougainville was instructed to execute the transfer, and his commission authorised him afterwards to traverse the South Sea between the tropics, for the purpose of making discoveries, and to return home by the East Indies. For this circumnavigation of the globe, a frigate, 'La Boudeuse,' carrying twenty-six twelve pounders, and a store ship, 'L'Etoile,' were placed under his command. His crew consisted of eleven commissioned officers, three volunteers, and 200 mariners; and the Prince of Nassau Sieghen obtained permission to accompany him. His voyage, although not to be compared in point of interest to that of Cook or Anson, is very agreeably related by himself. It was translated into English by Forster in 1772, and an abridgment of it is given in the appendix to the thirteenth volume of Kerr's 'General Collection of Voyages and Travels.'

Bougainville sailed from Nantes November 15th, 1766. On the 1st of April following he surrendered Falkland's Islands to some Spanish frigates which had been dispatched for the purpose, and he was then delayed till November at Monte Video by the non-arrival and the necessary repairs of his store-ship. In working off the shores of Tierra del Fuego he suffered much from boisterous weather. Storms, mists, sunken rocks, difficult currents, and an archipelago which appropriately received the name of 'The Dangerous,' were encountered before he arrived in sight of Otaheite on April 2nd, 1768; and the well-known blandishments of that island appear to have exposed him to scarcely less peril than he had undergone at sea. At parting he carried with him as a volunteer Aotourou, the son of a native chief. The youth's talents appear unhappily to have been very slender, and he acquired little benefit from mixing with the civilised world at Paris: he died on his homeward passage in 1770. Scurvy and a failure of provisions occasioned very severe suffering during the latter part of this voyage, till on September 28th Bougainville, having been at sea for ten months and a half, cast anchor off Batavia. On March 16th, 1769, he entered St. Malo, having been engaged upon his expedition two years and four months. Bougainville commanded a ship of war during the American revolutionary contest. He died at the advanced age of eighty-two years, on August 31st, 1811.

BOUGUER, PIERRE, was born February 16, 1698, at Croisic, in Basse-Bretagne, where his father was professor of hydrography. The son, after receiving the instructions of his father in mathematics, and making considerable progress by himself, taught first at Croisic, and afterwards at Havre-de-Grace. In 1727 he gained the prize of the Academy of Sciences for a memoir on the method of masting ships; in 1729, for one on the method of observing the stars at sea and on astronomical refractions, his formula and results being the same as those afterwards given by Simpson, but more complicated in form; in 1731, for a method of observing the dip of the compass at sea. In

1732 he presented a memoir on the inclinations of the planets' orbits, in which he treats the subject on the theory of Des Cartes: he was the last of the academicians who held by that system. In 1739 he published a memoir on the gradual extinction of light in passing through successive imperfectly transparent substances. By a series of experiments, of which M. Biot speaks in high terms ('Biog. Univ.'), he imagined he had proved that the light from the edges of the sun is weaker than that from the centre. M. Arago has disproved this assertion by new experiments.

The reputation of Bouguer being established as a profound mathematician, and particularly (to use a phrase of M. Condorcet when speaking of him in his *Éloge* of La Condamine) as "possessing that sort of talent which is able to distinguish the little causes of error, and to find the means of remedying them," he was chosen, in company with La Condamine and others, together with two Spanish commissioners, to proceed to Peru, for the purpose of measuring a degree of the meridian. Thither he accordingly departed in May 1735, and remained till 1743. The most essential parts of the operation necessarily fell upon him, as La Condamine was comparatively new to the subject. This important operation, which is one of the best of its kind, was carried on under difficulties as great as were ever encountered by any scientific expedition. The inhabitants of the country were jealous of the French commissioners, and supposed them either to be heretics or sorcerers, or to have come in search of new gold mines. Even persons attached to the administration employed themselves in stirring up the minds of the people, and when at last they had procured the assassination of the surgeon of the expedition, one was able to escape the consequences by procuring a verdict of lunacy against himself, and another by taking orders. The country itself was difficult and dangerous: and this obstacle was increased by jealousies which arose between the French and Spanish commissioners, as well as between Bouguer and La Condamine. Bouguer, who felt that he was the main resource of the expedition, suspected that La Condamine would appropriate an undue share of the merit to himself. The consequence was however of no harm to the real objects of the expedition, but perhaps rather the contrary; for it caused Bouguer, La Condamine, and the Spaniards George Juan and Antonio de Ulloa to conduct their operations separately, while the near accordance of the three in their results was a favourable presumption for their accuracy. The results did not differ from their average by a five-thousandth part of the whole, in a length of a degree of the meridian.

The leisure which impediments occasionally gave enabled Bouguer to apply himself to the determination of points not immediately connected with the main object. Among other things, he ascertained the amount of refraction at considerable heights above the sea. He found reason to suspect the effect of the attraction of Chimborazo upon the plumb-line, but not knowing the mean density of the mountain, could not perform the task which Maskelyne afterwards undertook. A part of the observations (on the obliquity of the ecliptic) were forwarded as soon as made to Halley, who published them in 1739 in England: but an account of the whole was published in Paris, in 1740, under the title of 'Figure de la Terre,' &c. In 1752 followed a justificatory tract on several disputed points; in 1753 a treatise on navigation, abridged in octavo by Lacaille in 1769, and reprinted in 1781 and in 1792, with notes by Lalande. In 1754 Bouguer published an attack on La Condamine, relative to the part of the great survey claimed by both. The latter replied with temper; and as his tract was the more amusing of the two (an observation both of Condorcet and Biot), he carried the public with him. It seems to be admitted on all sides, that Bouguer had no ground of offence whatsoever, and that La Condamine behaved towards him with great respect and moderation.

Bouguer was afterwards employed to verify the degree measured by Dominic Cassini between Paris and Amiens. This he did in conjunction with Cassini de Thury, Camus, and Pingré. The results were published in 1757. He died August 15, 1758, while preparing a new edition of his work on the gradual extinction of light, which was afterwards completed and published by Lacaille in 1760. In this work he mentions an invention of his in 1748, which he calls the heliometer, and which is in fact the first double object-glass micrometer, and was properly so called. That of Dollond, which is the more easily used, and is esteemed the better instrument, was invented independently a few years afterwards. Bouguer attacks the Royal Society of London, which a second time had had recourse to the preceding mentioned in the life of AUZOUZ, and had published (but not till after Bouguer's discovery had been made known) the prior invention of an Englishman named Savery.

As a scientific man, Bouguer must stand in the first rank of utility. The operations in Peru are among the first of their species, and the species one of the most difficult kind of scientific investigations.

BOUHOURS, DOMINIQUE, was born at Paris in 1628. He studied at the college of Clermont, professed with the Jesuits at sixteen years of age, and was appointed by that society to read lectures in the belles-lettres and rhetoric, both at Tours and at Paris. A heavy infirmity soon disqualified him for the task, and he was compelled by the recurrence of grievous headaches to embrace an occupation apparently just as ill-adapted as that which he quitted to relieve his peculiar complaint. He entered upon the tuition of the sons of Henry, duc de Longueville. That nobleman, who regarded him with singular affec-

tion, died in his arms, and Bouhours published an account of his illness and last moments (Paris, 1663). His second publication was 'Histoire de Pierre d'Aubusson, Grand Maître de Rhodes,' 8vo, 1667, which has been translated into English. He was then engaged on a commission to the Roman Catholic refugees from England to Dunkirk; and was introduced to the substantial patronage of Colbert by two critical works—'Remarques et doutes sur la Langue Française,' and 'Les Entretiens d'Ariste et d'Eugène,' 1671. In the latter occurs a question most offensive to German national pride—"Whether it be possible for a German to be a wit!" These works awakened a host of critics. Baillet affirmed that few exceeded Bouhours in knowledge of French "siles et des locutions;" and the 'Jugemens des Savans' contain more than one very favourable opinion from the censors of Trevoux. Ménage, on the contrary, stated that Bouhours wrote with politeness, but without either judgment or learning; that he was unacquainted with Greek and Hebrew, scholastic divinity, and canon law; that he had not read the fathers, the councils, or ecclesiastical history; that he was but a poor grammarian in his native tongue, and the most ignorant person in the world as to the general principles of grammar; that his 'Doutes' contained more faults in language, learning, and judgment than they filled pages; that he had never read the Bible; that he was unversed in Italian, concerning which he made great parade; was an unskilful etymologist, and an unsound logician. Notwithstanding this most cutting and ferocious declamation, it is said that Bouhours cultivated and enjoyed the friendship of Ménage; and Colbert certainly assigned to him the education of his son, the Marquis de Seignelay. The other chief works of Bouhours were 'Dialogues sur la manière de bien penser dans les Ouvrages d'Esprit,' 1687. Voiture is the hero of the piece, and Rapin is extolled as fully equal to Virgil. This false criticism received a very severe handling from Barbier d'Aucour. In 1683 Bouhours published a 'Life of Ignatius,' and not long afterwards one of 'Francis Xavier.' The latter is chiefly remarkable as having been selected for translation by Dryden soon after his profession of the Romish faith. Bouhours published in 1697 a French translation of the Vulgate New Testament, which was by common consent admitted to be a failure. Some minor devotional pieces may be added to the list of his writings. He died in the college at Clermont at Paris, May 27, 1702, in the seventy-fourth year of his age.

BOULLAUD, or BOULLIAU, latinised BULLIALDUS (ISMAEL), born at Loudun, September 28th, 1605, died November 25, 1694, at Paris. He was originally a Protestant, but became a Roman Catholic, and retired into the Abbey of St. Victor, at Paris. He travelled in various parts of Europe in the service of John Casimir, king of Poland. Nothing more of his life is remembered; but such of his works (which were many, see Lalande 'Bibliogr. Astron.') as by themselves or their consequences entitle him to a place here, are in the following list. Bouillaud was a combination of a fanciful speculator and hard-working calculator, a good scholar, and well versed in the history of astronomy. His notion that light is a sort of substance intermediate between mind and matter entitles him to the first appellation, and his Philolaic Astronomy to the rest.

The earlier followers of Copernicus were accustomed to rank themselves, and to be considered by others, as followers of some one or other among the ancients who advocated, or were supposed to have advocated, the motion of the earth; either Pythagoras, Aristarchus, or Philolaus. The first work we shall notice of Bouillaud is his 'Philolaus, seu de vero Systemate Mundi,' 1639. After this he gave an edition of Theon of Smyrna, 1644, and in the following year his 'Astronomia Philolaica' (in his own catalogue of De Thou's library he calls it 'Astrologia'), which contains: 1, 'Prolegomena' on the history of astronomy, which are often cited, and are the basis of several facts. 2, An exposition of a system of astronomy, which is Copernican as to the annual motion of the earth and Ptolemaic as to the diurnal motion, and the precession of the equinoxes. It is throughout an attack upon the laws of Kepler, of which he only admits that which asserts the planets to move in ellipses. Each ellipse he treats as the section of an oblique cone, one of the foci of which is in the axis (the sun being in the other focus), and he asserts that the planets describe equal angles in equal times round the axis, or rather that a plane passing through the planet and the axis describes equal angles in equal times. The celebrated hypothesis of Dr. Seth Ward consists in supposing the planet to describe equal angles in equal times about the focus in which the sun is not. Both hypotheses are very nearly true for ellipses of small eccentricity, and of the two, that of Bouillaud is said to come a little nearer. Seth Ward replied to Bouillaud in his 'Idea Trigonometriæ Demonstratæ,' &c. Oxford, 1654, and Bouillaud rejoined in a tract entitled 'Astr. Phil. fundamenta clarius explicata,' Paris, 1657. 3, A set of tables, styled 'Philolaicæ,' calculated for the meridian of Uraniburg (Tycho Brahe's Observatory). Bouillaud here makes use of various Arab observations detected by himself in the 'Bibliothèque Royale.' It must also be noticed that he was the first who disinterred the observations of Thius. These tables have received great praise, and are not without their merits: but most of their value consists in what is taken from Kepler's methods, or from the Rudolphine Tables.

Bouillaud imagined that the laws of the planetary motions could be entirely deduced from geometrical reasoning. He blames Kepler

for attending to any other method of determining a law. But still he had the good fortune to make a guess, which, had he been Newton, would not have lain idle in his hands. He asserts, in opposition to Kepler, that the law of the attracting force of the sun, if such a thing be, cannot be inversely as the distances, but inversely as the square of the distances. He is thus the first who started this notion. He has certainly the advantage of Kepler in another point, when he asks why the sun only attracts the planets, and why the planets only resist motion, and do not produce it.

We may also mention of Bouillaud his 'Opus novum ad Arithmeti-cam infinitorum, Paris,' 1682, which is a continuation of the researches contained in the 'Arith. infin.' of Wallis, but not applied to geometry; and also his 'Catalogus Bibliothecæ Thuanae,' made by him in conjunction with James and Peter Dupuis (Puteanus), Paris, 1679.

BOUILLON, GODFREY (GODEFROY), DUKE OF, in the Ardennes, was the eldest son of Gustavus II., count of Boulogne, a descendant by the female line from Charlemagne, and of Ida, sister of Godfrey le Bossu, duke of Brabant, or Basse-Lorraine. The date of his birth is not given, but the marriage of his parents took place in December, 1059. In his youth, Godfrey bore the great standard of the empire in the service of Henri IV. At the battle of Mersberg, October 2, 1081, his sword sheared off the right hand of the Pretender Rodolph, who died on the following day in consequence of his wound; and Godfrey, whose distinguished bravery had been rewarded by the ducal title, was among the first who scaled the walls of Rome in the subsequent attack upon it. It is believed that remorse for the violation of the holy city of the west occasioned his vow of joining in the crusade which was to rescue the still more holy oriental metropolis. His celebrity in arms, his noble descent, and his general high reputation for both morals and valour, readily procured him the chief command of the projected expedition; and 80,000 foot and 10,000 horsemen were placed under his immediate orders by the confederates. His gathering was formed on the banks of the Meuse and of the Moselle, and thence he advanced through Germany, Bohemia, and Hungary. By discretion, and by fearlessly trusting himself to the good faith of Carloman, king of Hungary, he removed the suspicions which had been justly excited in that prince and his subjects by the licentiousness of former pilgrims; and after a short delay, he was greatly assisted in his march upon the Saracens by an escort of Hungarian cavalry. In union with the other divisions of the Latin army under the towers of Constantinople, he was employed in dispelling the not unreasonable jealousy displayed by the Emperor Alexius; and afterwards, by the capture of Nicea and by retrieving the battle of Dorylæum, he opened the passage through Asia Minor. Antioch next fell before his arms, but not until it had detained him many months and had occasioned fearful loss. Among the prodigies of valour (and the phrase, however common-place, may here be received in its literal sense) which the original historians of the crusades delight to record of their heroes, is an instance that Godfrey, on one occasion, during this siege, by a single stroke of his sword, split a Saracen from the left shoulder to the right haunch, and that the entire head and a moiety of the trunk of the Infidel fell upon the spot into the river Orontes, while the sitting half entered the town on horseback. In May, 1099, the crusaders advanced from Antioch and Laodicea to Jerusalem; but of their own mighty host scarcely 40,000 men remained alive, of whom one-half was unfit for combat. Godfrey, while pursuing the hazardous diversion of the chase during his march through Pisidia, had been torn by a wild boar; and so greatly was he injured in this rough encounter, that a litter became necessary for his conveyance over Mount Taurus. On arriving at Jerusalem he encamped his division on Mount Calvary, and after five weeks of severe struggle and acute suffering, the Holy City was carried by storm on July 15th, 460 years after its conquest by Omar. Three days of unsparing butchery succeeded this brilliant triumph, during which the exertions of Godfrey were wholly inadequate to restrain the lawless passions of the soldiery flushed with victory. The unanimous voice of the Christian army, after much intrigue, proclaimed him first Latin King of Jerusalem; but his piety and modest forbearance rejected the title; and even when in the end he consented to assume the inferior style of 'Defender and Baron of the Holy Sepulchre,' he persisted in refusing to wear any diadem in that city in which his Redeemer had been crowned with thorns. He secured himself in the government to which he had been thus honourably elevated, by totally overthrowing the myriads brought against him by the sultan of Egypt, at Ascalon, August 12, 1099. With the assistance and advice of those pilgrims who were best skilled in European jurisprudence, Godfrey compiled and promulgated a code named 'Les Assises de Jerusalem;' which, as finally revised towards the close of the 14th century for the use of the Latin kingdom of Cyprus, is printed in old law French in Beaumanoir's 'Coutumes de Beauvaisis,' Bourges and Paris, 1690. Godfrey died in 1100. His virtues and talents are now chiefly remembered by the glowing eulogy of Tasso; but they are fully avouched by the concurrent testimony of historians frequently differing on other points.

BOULAINVILLIERS, HENRI DE, Count of St. Saire, in Normandy, was of an ancient and noble family, of Picard extraction. He was the eldest son of François, count of St. Saire, and of Susanne de Manneville; and was born at the place from which he derived his hereditary title, October 21st, 1658. He studied at St. Julien, where

he particularly addicted himself to the somewhat dry pursuit of genealogical history. After a short period of military service, embarrassed family circumstances, arising chiefly from an imprudent second marriage which his father contracted late in life, induced him to quit the army, and to live upon his estates in retirement. His time was devoted to literature; but none of his writings were published from his own manuscripts till after his death, which took place on January 23rd, 1722. His works on different portions of the feudal history of his own country occupy three volumes folio, and are characterised by the President Hénault as being so rigidly framed on a false system, as to permit their author to appear "ni bon critique, ni bon publiciste." Montesquieu and Voltaire however give a more favourable judgment—perhaps from partiality for his sceptical principles. A marked antipathy to revelation pervades his writings, and exhibits itself in singular contrast with a superstitious reverence for judicial astrology, and the mystic sciences, which he cultivated with much diligence. A 'Life of Mohammed' extends only to the Hegira, and represents him as a blameless hero. Languet du Fresnoy committed to the press the manuscript of the treatise which is called 'Réfutation des Erreurs de Benoît de Spinoza, par M. de Fénelon, Archevêque de Cambrai, par le Père Louis Bénédicte, et par M. le Comte de Boulainvilliers; avec la Vie de Spinoza, écrite par Jean Colerus, ministre de l'Eglise Luthérienne à la Haye, augmentée de beaucoup de Particularités tirées d'une Vie manuscrite de ce philosophe faite par un de ses amis' (Lucas, a physician), Brussels, 1731, 8vo. The tract, instead of being, as its title imports, a refutation of Spinoza, is an arrangement and a defence of his materialism. In the well-known letters on the Parliaments of France, which were translated into English, the author shows clearly that he was fully aware of the defects of the political system of France, as exhibited in the want of an efficient national legislature.

BOULTON, MATTHEW, was born September 3rd, 1728, at Birmingham, where his father carried on the business of a hardwareman. He received an ordinary education at a school at Deritend; and also acquired a knowledge of drawing and mathematics. At the age of seventeen he effected some improvements in shoe-buckles, buttons, and several other articles of Birmingham manufacture. The death of his father left him in possession of considerable property; and in order to extend his commercial operations, he purchased, about 1762, a lease of Soho, near Handsworth, about two miles from Birmingham, but in the county of Stafford. It would scarcely be possible to select a more striking instance of the beneficial changes effected by the combined operations of industry, ingenuity, and commerce, than that which was presented by Soho after it had been some time in Mr. Boulton's possession. It had previously been a bleak and barren heath, but was soon diversified by pleasure grounds, in the midst of which stood Mr. Boulton's spacious mansion, and a range of extensive and commodious workshops capable of receiving above a thousand artisans.

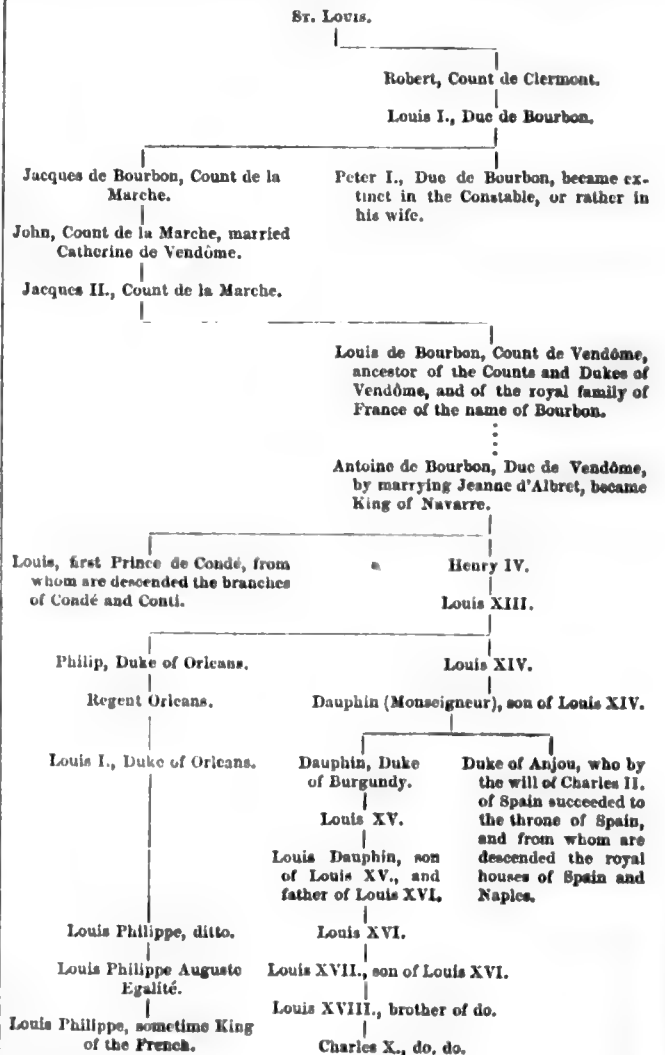
To Mr. Boulton's active mind this country is eminently indebted for the manner in which he extended its resources, and brought into repute its manufacturing ingenuity. Water was an inadequate moving power in seconding his designs, and he had recourse to steam. The old engine on Savary's plan was not adapted for some purposes in which it was requisite that great power should be combined with delicacy and precision of action. In 1769 Mr. Boulton having entered into communication with Watt, who had obtained a patent for improvements in the steam-engine, Watt was induced to settle at Soho. In 1775 parliament granted him a further extension of his patent for improvements in the steam-engine; and on his entering into partnership with Mr. Boulton, the Soho works soon became famous for their excellent engines. Not only was the steam-engine itself brought to greater perfection, but its powers were applied to a variety of new purposes. In none of these perhaps was the success so remarkable as in the machinery for coining, which was put in motion by steam. The coining apparatus was first put into operation in 1783, but it soon underwent important improvements, until it was at length brought to an astonishing degree of perfection. One engine put in motion eight machines, each of which stamped on both sides and milled at the edges from seventy to eighty-four pieces in a minute; and the eight machines together completed in a style far superior to anything which had previously been accomplished, from 30,000 to 40,000 coins in an hour. The manufacture of plated-ware, of works in bronze, and ormolu, such as vases, candelabra, and other ornamental articles, was successively introduced at Soho, and the taste and excellence which these productions displayed soon obtained for them an unrivalled reputation in every part of the world. Artists and men of taste were warmly encouraged, and their talents called forth by Mr. Boulton's liberal spirit. The united labours of the two partners contributed to give that impulse to British industry which has never since ceased.

Mr. Boulton has been described by Playfair as possessing a most generous and ardent mind, to which was added an enterprising spirit that led him to grapple with great and difficult undertakings. "He was a man of address" (continues the same writer), "delighting in society, active, and mixing with people of all ranks with great freedom and without ceremony." Watt, who survived Mr. Boulton, spoke of his deceased partner in the highest terms. He said, "To his friendly encouragement, to his partiality for scientific improve-

ments, and to his ready application of them to the purposes of art, to his intimate knowledge of business and manufactures, and to his extended views and liberal spirit, may in a great measure be ascribed whatever success may have attended my exertions." Mr. Boulton expended about 47,000*l.* in the course of experiments on the steam-engine, before Watt perfected the construction and occasioned any return of profit.

Mr. Boulton died August 17th, 1809, in his eighty-first year. His remains were attended to the grave by several thousand individuals, to whom medals were given, recording the age of the deceased and the day of his death. The body was borne to the grave by the oldest workmen connected with the works at Soho, and about five hundred persons belonging to that establishment joined in the procession.

BOURBON, the name of a family that succeeded the line of Valois in 1589, and reigned in France from 1589 to 1848, with an intermission during the republic and the empire of Napoleon Bonaparte. The families, both of Valois and Bourbon, were branches of the stock of Capet. The Bourbons had branched off earlier than the Valois; the former being descended from a son of St. Louis, the latter from a brother of Philip the Fair. The genealogy of the Bourbons, here given, is chiefly taken from the elaborate work of M. Desormeaux, historiographer of the house of Bourbon, &c. &c. This work is "de l'imprimerie royale," and may be considered as an official document, and the best authority on the points within its province. The following have also been consulted:—'Histoire des Bourbons,' 4 vols. 12mo, Paris, 1793; 'Memoires et Recueil de l'Origine, Alliances, et Succession de la Famille Royale de Bourbon, Branche de la Maison de France, à la Rochelle,' 1597; Coxe's 'Memoirs of the Kings of Spain of the House of Bourbon.' The ancestor of the Bourbon branch of the royal family of France was Robert, the sixth and youngest son of Louis IX., commonly called St. Louis, a title which few of the so-called saints have better earned, if the virtues of justice, temperance, and rigid probity confer a claim to that title.



Robert was born in 1256. In 1270 his father set out on his African expedition, where he perished before Tunis. Philip the Hardy, successor of St. Louis, gave Robert in marriage to Beatrice of Burgundy, a princess of the blood, only daughter and heiress of John of Burgundy,

baron of Charolois, and of Agnes, dame de Bourbon and de St. Just, daughter of Archambault, sire de Bourbon. By this marriage Robert united to his appanage of the Comté de Clermont, the province of the Bourbonnois, and the Charolois, and the seignoury of St. Just. His descendants took the name of Bourbon.

In the time of Robert's son, Louis, the Bourbonnois was created into a 'duché pairie.' The owner therefore assumed the title of Duke of Bourbon, retaining the arms of France. Duché pairie at that time denoted very high power and dignity. At the time of this creation there were in France only the dukes of Burgundy, Aquitaine, and Brittany, and the title of 'pair' was only bestowed on the children of the king, the princes of the blood, and seigneurs of the most noble fiefs. A younger son of this Louis, duke of Bourbon, named Jacques de Bourbon, bore the titles of Count de la Marche and de Ponthieu. The domain of Vendôme having come, as that of Bourbon had done before to Robert, to the second count of la Marche by marriage, his second son assumed the name of Bourbon Vendôme, and from him descended the royal house of France; the elder branch became extinct on the death of the famous Constable de Bourbon. The preceding table will convey at once a more distinct idea of the course of descent, and will give a synoptical and at the same time clear view of the branches of the Bourbon stock, which have more immediately given kings to France. It has not been judged necessary to give all the counts and dukes of Vendôme. A hiatus has therefore been left between Louis de Bourbon, the first count de Vendôme, and Antoine de Bourbon, duke of Vendôme, and king of Navarre, the father of Henry IV. of France; nor have we deemed it necessary to add the descendants of the last Bourbons who sat on the French throne.

BOURBON, CHARLES DE, Constable of France, commonly called the Constable de Bourbon, or the Constable Bourbon, was born on the 17th of February 1489. He was of the Montpensier branch of the Bourbon family, being the second son of Gilbert de Bourbon, count de Montpensier, viceroy of the kingdom of Naples. By the death of his brother at the age of eighteen, he became the eldest son of his branch, on which the principal territories of the Bourbons were entailed. He was educated at Moulins, the palace of the eldest branch of his family, the dukes of Bourbon, situated in the centre of their large possessions. He was carefully trained in all the athletic exercises, which were regarded as by far the most important part of the education of the nobility of his time. But while his physical education was thus attended to, he did not altogether neglect his mental: and the manner in which he received the lessons which were given him in the science of war, as far as it could then be called a science, gave indication of no inconsiderable capacity; while his general behaviour indicated more thought than could be expected from his years.

The last duke of Bourbon, Pierre II., died leaving a daughter, Suzanne de Bourbon, who had been betrothed to the Duc d'Alençon. It being considered impolitic to allow so many domains to accumulate in the person of the Duc d'Alençon, and there being also a doubt respecting Suzanne de Bourbon's title, Louis XII. appointed a commission, composed of princes, ministers, seigneurs, councillors of state, and lawyers, to examine the respective titles of Suzanne de Bourbon and the Count de Montpensier. The commissioners reported that the right of Montpensier appeared incontestable, but they proposed to settle the dispute by marrying the two claimants. Louis XII. approved of the recommendation, and the marriage took place accordingly.

In the marriage articles it was stipulated—1st, that there should be a cession of all their property in favour of the survivor; 2nd, that the children who should be born of the marriage should inherit all the domains of the house of Bourbon; 3rd, that, on failure of children, the whole succession should devolve on Francis, Monsieur de Bourbon, only brother of Montpensier; 4th, Montpensier assigned a jointure of 10,000 livres a year to his wife on the Bourbonnois. The king renounced for himself and his successors the pretended rights which the treaty of marriage of the Duke Pierre II. with Anne of France, daughter of Louis XI., gave to the crown over all the property of the House of Bourbon, if he should die without male children.

Having become the richest of all the princes of his house who have not worn the crown, the magnificence of the new Duc de Bourbon corresponded with his wealth. He never travelled without a brilliant body of horse-guards, and without being surrounded by the chief nobles of his domains and his principal officers, who composed a court little inferior to that of a powerful monarch. The first essay in arms of the duke was in the expedition which Louis XII. made in person into Italy. In this expedition Bourbon devoted himself with much industry and zeal to the study of strategies. He selected for his friends and masters La Tremoille, Bayard, and others, who were distinguished as military leaders. He conversed with them on plans of campaigns, marches, encampments, on the details of discipline and subsistence. From the generals he went to subordinate officers who had acquired reputation. At night, when he retired to his tent or his cabinet, he reduced to writing his observations and the result of his conferences. Bourbon returned to France in 1509. In the war of the league of Cambray he had an opportunity of displaying his talents for war.

Upon the death of Gaston de Foix in 1512, the army of Italy demanded with acclamations Bourbon for their leader. But Louis XII. did not comply with its wishes. It is reported that he appeared to be somewhat afraid of Bourbon; that he was heard to say that he should have wished to see in him more openness, more gaiety, and less taciturnity. "Nothing is worse," added he, "than the water which sleeps." Upon the accession of Francis I. to the crown, Bourbon was immediately (1515) appointed constable. It will afford some notion both of the character of the times and the magnificence of the Duc de Bourbon, to mention that at the king's coronation, when Bourbon represented the Duke of Normandy, his suite consisted of 200 noblemen.

The constable devoted himself assiduously to the duties of his new office, the highest in a military government like that which France then was. He introduced many important regulations respecting the discipline of the troops. He particularly directed his attention to the protection of the citizens and peasants against the insolence and oppression of the soldiery. His regulations under this head exhibit considerable administrative talent; and his unbending austerity in enforcing the rules he had laid down showed that he fully understood how much a severe discipline conduces to victory. The salutary effects of this system were shown very soon in the victory of Marignano, which was mainly owing to Bourbon's skill and valour. When Francis I. returned to France in 1516, he left the constable in Lombardy as his lieutenant-general. While here he proposed to the court the conquest of the kingdom of Naples. But while he was making preparations for this expedition, an unexpected invasion of the Milanese by the Emperor Maximilian of Austria took place. Against this irruption Bourbon speedily made every possible provision, pledging his own credit for the necessary funds; but the proceedings of both parties were brought to a sudden termination by the mutinous conduct of the Swiss mercenaries who formed the bulk of each army. Bourbon was compelled to disband his Swiss followers, and the formidable army of Maximilian was entirely dispersed.

When Bourbon appeared after these events at the French court, which was then at Lyon, he was received by Francis with great distinction. But gradually the king was observed to cool. Historians have usually ascribed this alteration of the king's behaviour towards Bourbon to the influence of his mother, Louisa of Savoy, duchesse d'Angoulême. The princess, who at forty retained striking remains of beauty, and who was not a woman of very nice morality, is said to have entertained a violent passion for Bourbon; and Bourbon is said to have treated her advances with coldness and even disdain. The king espoused the quarrel of his mother, of the cause of which, if correctly stated, charity would suppose him ignorant. The consequence was one of the most signal examples of ingratitude and injustice upon record.

They began by refusing the payment of the sums which he had borrowed in order to save the Milanese, as well as those accruing from his appointments as prince of the blood, constable and chamberlain of France, and governor of Languedoc. This however was light compared to what followed; and was the less to be considered as a wanton insult from the circumstance that Francis, partly by his own profligate expenditure, partly by the cupidity of his mother, was always in want of money, notwithstanding the resources opened to him by the chancellor Du Prat, in the sale of the offices of the magistracy. A breach between Francis and Bourbon was more easily effected from the contrast between their characters, which was great. Francis was gay, open, gallant, superficial, fond of pleasure, and averse from business; Bourbon was grave, reserved, thoughtful, profound, and laborious.

In April 1521 the constable's wife, Suzanne de Bourbon, died. He had previously lost the three children he had by her. The breach between the court and the constable daily widened. In a northern campaign against Charles V., Francis gave the command of the vanguard, which, by a practice established in the French armies, belonged to the constable, to the Duc d'Alençon. From that moment Bourbon regarded himself as degraded from his dignity. He was frequently heard to quote that answer of a courtier to Charles VII., who asked if anything was capable of shaking his fidelity:—"No, Sire, no, not the offer of three kingdoms such as yours; but an affront is." Fresh injuries and insults were heaped upon Bourbon. The chancellor Du Prat, by examining the titles of the house of Bourbon, thought he saw, that by perverting the use of some words, he might be able to deprive the constable of his estates, and convey them to the Duchesse d'Angoulême, or to the king. He explained to the duchess that she had a right to the greatest part of the property of the house of Bourbon, as the nearest relative of Suzanne de Bourbon, and that the rest reverted to the crown. Madame admired the ability and zeal of the chancellor, and entered fully into his views. She is said to have flattered herself that Bourbon would choose rather to secure his rights by marrying her, than be reduced to misery. But the haughty and austere Bourbon, when his friends pressed him to marry the princess, placing in the most favourable light her power, wit, and riches, said that he was so sure of his right that he was ready to try it before any or all of the courts; he declared moreover that honour was far dearer to him than property, and that he would never incur the reproach of having degraded himself by marrying a profligate woman. The result

of such a trial, under such a government as that of France at that time, may be easily foreseen. The parliament decreed that all the property in litigation should be sequestrated: which was to reduce Bourbon to beggary.

It will be unnecessary in a work like this to follow Bourbon step by step in the disastrous route that conducted him from being the first subject in France to be an exile and an outlaw. We have traced his career hitherto with some minuteness, as tending to throw light on the nature of the European governments in the 16th century. If such a thing had happened in France, two or perhaps even one century earlier, to a man so powerful as Bourbon at once by station and by talent and energy, the probable result would have been very different. The struggle would most likely have terminated in Charles of Bourbon filling the throne of France in the room of Francis of Valois. As it was, another fate was reserved for Bourbon. Francis having obtained intelligence that Bourbon had entered into a secret correspondence with the Emperor Charles V., Bourbon was obliged to make his escape from France, which he did with some difficulty. Some proposals which were afterwards made to him by Francis were rejected by Bourbon, who had good reason to distrust his sincerity. Bourbon was now thrown upon Charles V., who, though not a little disappointed at receiving a banished man instead of a powerful ally, as he had first expected, appointed him his lieutenant-general in Italy. He surrounded him however with colleagues and spies.

In 1525 the result of the famous battle of Pavia, where Bourbon commanded a body of about 19,000 Germans, whom he had raised professedly for the emperor's service, chiefly by means of his high military reputation, afforded him ample vengeance for his wrongs, in the destruction of the French army, and particularly in the capture of Francis and the death of Bonnivet, his chief personal enemy.

But Bourbon, although to his military talents and skill the victory at Pavia had been mainly owing, found that he was still regarded with distrust by Charles, and with jealousy by his generals. The slights and mortifications, too, to which his fighting against his king and his native country subjected him, rendered his position anything but an agreeable or easy one; and contributed, with the roving and unsettled life he had led since his exile, to produce in him something of the rocklessness, and even ferocity of the brigands he commanded, and to give to his natural ambition much of the genuine and legitimate character of large and wholesale robbery. It was in the complex state of mind, made up of some such elements as these, that he came to the resolution of acting independently of the emperor, and commencing business as king on his own account. Fortune seemed to throw in his way one means of accomplishing this object, in attaching to himself, by the allurements of an immense booty, the army which the emperor did not pay. He formed the daring resolution of leading that army to Rome, and giving up to it the riches of that famous city; and he immediately proceeded to put it in execution. This expedition has been considered one of the boldest recorded in history. Bourbon was obliged to abandon his communication with the Milanese, to march for more than a hundred leagues through an enemy's country, to cross rivers, to pass the Apennines, and to keep in check three armies. Add to this, what rendered the enterprise important as distinguishing it from others of a similar nature undertaken by large robbers, the moral danger and difficulty of attacking the very centre of the power of catholicism, as it were, laying bare the mysteries of its sanctuary, and, to a certain extent, destroying the powerful spell by which it had so long bound up the faculties of mankind.

On the evening of the 5th of May 1527 Bourbon arrived before Rome. On the following morning, at day-break, he commenced the assault, being himself the first who mounted the walls, and also, according to the French historian, the first who fell, by a shot fired, it is said, by a priest. Benvenuto Cellini says that it was he who shot Bourbon; and Guicciardini does not clear up the point. It is however of small consequence, two facts being certain, that he fell in the beginning of the assault, and that his army took the city, in which they committed all, and more than all, the usual excesses of a sack.

Charles V. made it one of the conditions of peace with Francis that the possessions of the constable should be restored to his family, and his memory re-established. Francis eluded, as much as he was able, the fulfilment of this condition. But the wreck of the constable's fortune was sufficient to render his nephew, Louis de Bourbon, Prince de la Roche-sur-Yon, and afterwards Duc de Montpensier, one of the richest princes of the blood, although it did not form, perhaps, a third part of the revenues of the Duc de Bourbon.

BOUCHIER JOHN. [BERNERS, LORD.]

BOURCHIER, or BOURGCHIER, THOMAS, Archbishop of Canterbury in the successive reigns of Henry VI., Edward IV., Edward V., Richard III., and Henry VII., was son of William Bouchier, earl of Eu in Normandy, by Anne, daughter of Thomas of Woodstock, sixth son of Edward III. His brother was Henry, earl of Essex. Bouchier received his education at Oxford, and was chancellor of that University from 1434 to 1437. His first dignity in the church was the deanery of St. Martin in London, from which in 1434 he was advanced by Pope Eugenius IV. to the see of Worcester. In 1436 he was elected by the monks of Ely bishop of that see, but the king refusing his consent the election was not complied with, and the see continued

vacant till 1443, when the king yielding his consent Bouchier was translated thither. In April 1454 Bouchier was elected archbishop of Canterbury; and in December following received the red hat from Rome, being created cardinal-priest of St. Cyriacus in Thermis. In 1456 he became lord chancellor of England, but resigned that office in October of the following year.

Several acts of Cardinal Bouchier's life were memorable. He was one of the chief persons by whose means the art of printing was introduced into England. He was the person who, seduced by the specious pretences of Richard, duke of Gloucester, persuaded the queen to deliver up the Duke of York, her son; and he performed the marriage ceremony between Henry VII. and Elizabeth of York.

He died at his palace of Knowle, near Sevenoaks on the 30th of March, 1486, and was buried at Canterbury, where his tomb still remains on the north side of the choir near the high altar. The archbishops of Canterbury and York, and the bishops of Durham, as the reader will remember, had anciently the privilege of coining money. A half-groat of Edward IV., struck at Canterbury during Bouchier's primacy, has the family cognisance, the Bouchier knot, under the king's head. This is unnoticed by any of the writers on English coins.

BOURDALOUE, LOUIS, was born at Bourges, Aug. 20, 1632, and professed among the Jesuits on Nov. 30, 1648. Having lectured successively in grammar, rhetoric, humanity, and moral philosophy, with considerable repute, he commenced as preacher in the Jesuit church of St. Louis at Paris in the year 1669. It was not long before Louis XIV. became a personal attendant upon his sermons, which were heard with undiminished delight by overflowing congregations in the seasons of Advent and Lent for four-and-twenty years. After the revocation of the edict of Nantes, Bourdaloue was despatched, in 1686, on an especial mission into Languedoc, in which province he produced a deep impression, chiefly at Montpellier. His latter years were principally devoted to attendance in the confessional, his advice and religious guidance being widely sought after, in visiting hospitals and prisons, and in the preaching of charity sermons; and he continued to be a frequent occupant of the pulpit till a very few days before his death, which occurred on May 13, 1704. His sermons have often been reprinted. The first complete edition was that by Bretonneau, 16 vols. 8vo. Paris 1707-34; the best edition is that of Méquignon, 1822-26 in 17 vols. 8vo, and 20 vols. 12mo. The sermons of Bourdaloue abound more in sound reasoning and theological learning than in oratorical power, and they are better suited to the chastened taste of Protestantism than the efforts of most other celebrated French divines. It has been said with more justice than usually belongs to antithesis, that Bossuet is sublime from elevation, Bourdaloue from depth of thought.

BOURDON, SEBASTIAN, one of the most eminent painters that France has produced, was born at Montpellier in 1616. His father, a painter on glass, instructed him in the elements of his art. At the age of seven a relation took him to Paris and placed him under an artist of no great ability; but the genius of the pupil supplied the deficiencies of the master. While yet a boy, being in want of other employment, he enlisted in the army. Luckily his commanding officer possessed taste enough to discern the natural powers of the young recruit, and he gave him his discharge. At eighteen he passed into Italy, where he made acquaintance with Claude Lorraine. He remained there but three years, being obliged to leave the country in consequence of a quarrel with a painter, who threatened to denounce him as a Calvinist. During his stay he occupied himself in studying, copying, and imitating the works of Titian, Poussin, Claude, Andrea Sacchi, Michel Angelo delle Battaglie, and Bamboccio. So retentive was his memory, that he copied a picture of Claude's from recollection; a performance which astonished that great master as much as any who saw it.

On his return to France, Bourdon received some instruction from Du Guernier, a miniature painter in great repute, whose sister he married; a connection which procured him an increase of employment. He succeeded in attaining in a short time a high professional standing, and he was one of the artists concerned in founding the Royal Academy of Painting and Sculpture, of which he became the first rector. Compelled to quit France by the civil wars in 1652, he went into Sweden, and Christina who then occupied the throne appointed him her principal painter. In this capacity he executed many pictures, and among them a portrait of his royal mistress on horseback. While he was at work upon it the queen took occasion to mention some pictures which her father had become possessed of, and desired him to examine them. Bourdon returned a very favourable report of the collection, particularly of some paintings by Correggio; and his generous patroness at once made him a present of them. The painter, however, with no less generosity, declined the offer; saying that the pictures were among the finest in Europe and that she ought not to part with them. The queen kept them accordingly, and taking them to Rome with her after her abdication, they ultimately found their way into the Orleans collection.

When Christina vacated the throne Bourdon returned to France, which had become somewhat quieter, and employment offered itself in abundance. At this period he painted the 'Dead Christ' and the 'Woman taken in Adultery,' two of his most famous pictures. He

died at Paris in 1671 aged fifty-five. He had two daughters, miniature painters, who survived him.

Bourdon had a most fertile genius, an ardent spirit, and great facility, which enabled him to indulge too much in a careless mode of study. He had no fixed style of painting, but followed his own caprice, imitating many; and he painted with equal facility in history, genre-pieces, landscapes, battle-pieces, and comic subjects. His colour is fresh, and his touch light and sharp; his expressions are lively, and his invention ready; but his drawing is hurried, and his extremities are modelled with great carelessness. He did not finish highly, nor are his most finished pictures his best. His execution was so rapid that he is said to have completed twelve heads after nature, and of the size of life, in a single day, and they were esteemed equal to some of his best productions. This surprising facility enabled him to enrich his landscapes with some of the most singular and happy effects from nature. When at Venice he had studied the works of Titian with great attention, and his admirers trace some of the beauties of the Venetian in his landscapes; they partake also of the style of Poussin, and have a wildness and singularity peculiar to himself. (D'Argenville; De Piles).

BOURGOIS, SIR FRANCIS, was the descendant of a family of respectability in Switzerland, where, it has been said, many of his ancestors filled offices of considerable trust in the state. The father of Sir Francis however resided for several years in England, it is believed, under the patronage of Lord Heathfield; and Francis was born in London in 1756. His early destination was the army, but having been instructed while a child in the rudiments of painting by a foreigner of inconsiderable merit as a painter of horses, he became so attached to the study that he soon relinquished all thoughts of the military profession, and resolved to devote his attention solely to painting. For this purpose he was placed under the tuition of Louthembourg; and having from his connections and acquaintance access to many of the most distinguished collections in the country, he soon acquired considerable reputation by his landscapes and sea pieces. In 1776 he travelled through Italy, France, and Holland, where his correct knowledge of the languages of each country, added to the politeness of his address and the pleasantness of his conversation, procured him an introduction to the best society, and the most valuable repositories of art. On his return to England Bourgeois exhibited several specimens of his studies at the Royal Academy, which obtained him reputation and patronage. In 1791 he was appointed painter to the king of Poland, whose brother, the prince primate, had been much pleased with his performances during his residence in this country; and at the same time he received the knighthood of the Order of Merit, which was afterwards confirmed by the king of England, who in 1794 appointed him his landscape painter. Previous to this he had, in 1792, been elected a member of the Royal Academy.

As a painter Sir Francis has no claim to remembrance. He is without invention or imagination, and unskilled in composition; his drawing is tame and lifeless, his colouring leaden and monotonous, and his touch heavy; and though there is an appearance of labour in the process, the result is insipid and unfinished. He is one of the evidences that a painter may obtain a certain amount of fashionable, and even royal patronage though devoid of all professional merit.

But though worthless as a painter, as the bequeather of the Bourgeois collection to the custody of Dulwich college for the use of the public, he has considerable claim to our gratitude. The collection was formed by Noel Desenfans, an eminent picture-dealer, who dying left it to Sir Francis, with whom he had lived in close friendship. Sir Francis, at his death, left it to the widow of his friend, with the greater part of his property, for life; bequeathing 2000*l.* to Dulwich college, the foundation of Alleyne the actor [ALLEYNE], for the purpose of building a gallery for the pictures, the reversion of which they were to have, together with the rest of the property, charged with expenses of preserving the pictures, and altering and enlarging the chapel. Desenfans had been interred in a chapel attached to Bourgeois's house, but Sir Francis desired in his will that their bodies might be removed and deposited together in a mausoleum in the chapel of Dulwich college, which was accordingly done.

The Dulwich gallery, as it is generally termed, comprises upwards of 300 pictures, mostly of a cabinet size. The collection contains some very beautiful specimens of Poussin, Cuypp, Rembrandt, Wouvermans, Murillo, besides other masters, chiefly of the Dutch and Flemish schools; there are also examples of the Italian masters in the collection, but the greater part of them are of little value, and many are of doubtful authenticity.

BOURGOING, JEAN FRANÇOIS, BARON DE, was descended from a noble house, not unknown in the history and literature of France. One member of the family, Edmond de Bourgoing, prior of a monastery of Jacobins at the time of the 'Ligue,' eulogised the regicide Jacobin Jacques Clement, declaimed and fought against Henri IV., and was sentenced by the parliament of Tours to be torn to pieces by four horses. Noel, Jean, and two François de Bourgoing, have since successively published works, now forgotten, upon history, finance, jurisprudence, philology, and divinity.

Jean François Bourgoing, the subject of the present article, was born at Nevers, the capital of the department of Nièvre, November 20, 1748. He was educated first at the École Militaire, Paris, whence he

proceeded, at the age of 16, to the University of Strasbourg. On leaving the university he was named officer of the regiment of Auvergne, and soon after was employed as Secretary of Legation. In that capacity, in the year 1777, he accompanied M. de Montmorin, the French Ambassador to the court of Spain, to Madrid, where he resided nine years, for the last two as Chargé d'Affaires. During this period he diligently collected information relative to the condition of Spain, political, statistical, and social, which upon his return to France he embodied in his 'Nouveau Voyage en Espagne, ou Tableau de l'État actuel de cette Monarchie,' published in 1789, and then esteemed the best work extant upon Spain. In 1791 Bourgoing returned to Spain as minister plenipotentiary, and remained there until 1793, when he collected additional materials for his book, of which a second edition thus enlarged appeared in 1797. Third and fourth editions, with successive additions of new information, bringing down the picture of Spain to later dates, appeared in 1803 and 1807, under the title of 'Tableau de l'Espagne Moderne.' It is upon this work, which has been translated into the English, German, and Spanish languages at least, that the Baron de Bourgoing's claims to notice rest. He lived retired from the time of his quitting Spain until Bonaparte assumed the government of France, when he was again employed in several diplomatic missions. He died July 20, 1811, whilst serving as French envoy to Saxony. His other works are 'Mémoires Historiques et Philosophiques sur Pie VI. et son Pontificat;' 'Correspondance d'un jeune Militaire, ou Mémoires du Marquis de Lusigny et d'Hortense de S. Just;' some translations from the German, and some articles in the 'Biographie Universelle.'

(*Allgemeine Deutsche Real Encyclopädie; Biographie Universelle; Biographie Contemporaine.*)

BOURIGNON, ANTOINETTE, was a celebrated religious enthusiast, and founder of a sect which acquired considerable importance under the name of the Bourignian Doctrine.

Antoinette Bourignon was the daughter of a merchant at Lille, where she was born, January 13, 1616. She is said to have been so singularly ugly that a family consultation was held upon the propriety of destroying the infant as a monster. This fate she escaped, but remained an object of dislike to her mother, in consequence of which her childhood was passed in solitude and neglect, and the first books she got hold of chancing to be 'Lives of the early Christians,' and mystical tracts, her ardent imagination acquired the visionary turn that marked her life. It has been asserted that her religious zeal displayed itself so early that at four years of age she entreated to be removed to a more Christian country than Lille, where the unevangelical lives of the townspeople shocked her.

As Antoinette was a considerable heiress her ugliness did not prevent her being sought in marriage; and when she reached her twentieth year one of her suitors was accepted by her parents. But the enthusiast had made a vow of virginity, and on the very day appointed for celebrating her nuptials she fled in man's clothes. She now obtained admittance into a convent, where she first began to make proselytes, and gained over so many of the nuns that the confessor of the sisterhood procured her expulsion not only from the convent but from the town. Antoinette now wandered about France, the Netherlands, Holland and Denmark, everywhere making converts, and supporting herself by the labour of her hands until the year 1648, when she inherited her father's property. She was then appointed governess of a hospital at Lille, but soon afterwards was expelled the town by the police, on account of the disorders that her doctrines occasioned. She then resumed her wanderings. About this time she was again persecuted with suitors, two of whom were so violent, each severally threatening to kill her if she would not marry him, that she was obliged to apply to the police for protection, and two men were sent to guard her house. She died in 1680, and left her property to the Lille hospital of which she had been governess.

At Amsterdam she appears to have made a formal renunciation of Roman Catholic doctrines. But she did not become a member of any other community. She taught that the true church was extinct, and God had sent her to restore it. She allowed no Liturgy, worship being properly internal. Her doctrines were highly mystical, and she required an impossible degree of perfection from her disciples. She is said to have been remarkably eloquent, and was at least equally diligent, for she wrote twenty-one bulky 8vo volumes which were published at Amsterdam 1679-84. Most of her writings were printed at a private press which she kept for the purpose. After her death Poirer, a mystical Protestant divine, and a disciple of the Cartesian philosophy, wrote her life, and reduced her doctrines into a regular system.

BOURMONT, LOUIS AUGUSTE VICTOR DE CHAISNE, MARSHAL COUNT DE, was born at Paris, or, according to other accounts, at the castle of Bourmont in Anjou, in the year 1773. Having entered the army in 1788 at the age of fifteen, he served as an officer in the Royal French Guards until 1790, when he emigrated, and joined the army of the Prince de Condé. His sanguine disposition and earnest character recommended him so strongly to the emigrant leader, that he was immediately employed in fomenting the insurrection of the western provinces. In October 1793 he was despatched by the prince to the head-quarters of the Viscount de Scépeaux, under whose orders he commanded one of the corps of the Vendean troops, and was

promoted to the rank of major-general. At this time he was only in his twenty-first year.

In December 1793 he was sent to England to endeavour to prevail on the British government to assist the Bourbon cause, but his mission proved abortive. He had the satisfaction however of seeing the Count d'Artois, afterwards Charles X., who received him in the most cordial manner, knighted him, and authorised him to confer the same honour on other loyal gentlemen adhering to the monarchical interests, and more particularly on the Viscount de Soépeaux. He paid a second visit to England in 1796, exhibiting the greatest zeal in animating the French emigrants against the republic, and in collecting all the elements of civil war. Soon after he returned to France to share the perils of a new insurrection of the Vendéens, and commanded a division of the Chouans in 1799. On the 16th of October of the same year he forced his way into Le-Mans, the chief place in the department of Sarthe, committing it in asserted great cruelties, pillaging the inhabitants of nearly a million of francs, burning the post-office, the public records, and the library in the Hôtel-de-Ville.

About the period of the 18th Brumaire, when M. de Chatillon and other insurgent leaders found it necessary to submit to the consular government, the Count de Bourmont followed their example. He strove to induce George Caudaudal to do the same; but that inflexible chief, far from complying, evinced his disgust at the proposal in 1801 by ordering Bourmont's brother-in-law to be shot. The active mind of the young soldier indisposed him to a life of ease; he therefore offered his services to Bonaparte, and appears to have exhibited more eagerness than discretion in so doing. The ever-vigilant Fouché suspected this zeal; he caused the count to be strictly watched, and, having discovered what he considered sufficient proofs of intended treachery, he sent him a prisoner to the Temple in 1803. From this prison he was transferred, first to the citadel of Dijon, and thence to that of Beaunçon. Having escaped from this last place of confinement, he went to Portugal, where he remained five years. The French army having become masters of that country in 1810, Bourmont made interest with the victorious general, was included in the capitulation, and returned to France with the army. He now submitted fully to the imperial government of Napoleon, and was offered the brevet of colonel, which he accepted. It must be observed however, that in the vindication of his career, published in 1840 by his son, it is stated that when the count made his submission he was at Nantes in France, and that he was allowed his liberty only on condition of taking service in the army of Napoleon. His son goes so far as to assert that in 1800 the First Consul offered him the post of lieutenant-general, which he declined.

From 1810 to 1814, Bourmont continued faithful to his new master; distinguished himself in several battles, especially at that of Nogent; and received no less than ten wounds, four of which were sabre cuts on the head. For this conduct he was rewarded with the rank of brigadier-general in 1813, and made a lieutenant-general the following year. When the fall of Napoleon tested the character of so many generals and marshals, Bourmont only followed the example of an almost universal defection. He did not betray Louis XVIII. in the spring of 1815; but offered him the use of his sword on the very eve of his departure from the Tuileries. After the flight of the king, he did not refuse to take service a second time under the powerful man, a single word from whom would have consigned his family to ruin. But he could not brook the despotism manifested in the Acte Additionnel, and tendered his resignation to the Emperor in consequence of it. Receiving no answer, he left the French army on the 15th June 1815, after fully communicating his design to his successor, General Hulst, to whom he likewise explained every requisite detail of the service. Marshal Gerard, under whom he commanded a division during the campaign, and General Hulst, have since then, exonerated Count de Bourmont from all imputation of treachery; whilst Napoleon, in his account of the battle of Waterloo, does not even accuse him.

After his second restoration, Louis XVIII. gave Count de Bourmont the command of a division, in the infantry of his Guards; and in this rank he served in the campaign of 1823, under the Duke of Angoulême in Spain; and on the return of the duke to France, he appointed Bourmont to the command of the army of occupation. In 1829 the portfolio of the ministry of war was offered to him by Prince Polignac; but the count declined the offer several times, recommended other generals in preference to himself, and was only persuaded to take office by the earnest request of the king. In 1830 the great expedition to Algiers was resolved upon, and the command of an army of 37,000 troops was conferred upon Bourmont. We have not space to follow his Algerine career. But it must be noted as somewhat remarkable that the man, who in a few weeks obtained for France this large and valuable colony,—the principal conquest she has retained during the present century,—should have been the object of so much aversion. The revolution of July added further bitterness to that dislike, and after Bourmont had been superseded in his command on the 2nd of September, by General Clausel, a charge was brought against the deposed leader of having appropriated to his own use, the treasure found in one of the captured towns. One of his sons had fallen in this campaign, and the custom-house officer at Marseille, after the landing of Bourmont, carried his zeal to such an excess, as to examine the corpse in search for the hidden gold. The count bore this out-

rage patiently, but the Countess de Bourmont received so great a shock, that she never rallied afterwards.

From the year 1830 Marshal de Bourmont lived in exile; residing at various times in England, Holland, Germany, and other countries. He was at length allowed to return to France by Louis Philippe, and in 1840 he took up his abode with his family at the castle of Bourmont. Here he continued to reside in the greatest retirement until the day of his death, which occurred on the 27th of October 1846, at the age of seventy-three. In France Bourmont is, of all the republican and imperial generals upon whom the charge of treason has been affixed, the most unpopular. Neither Moreau nor Pichegru, neither Bernadotte nor Marmont has been so furiously pursued with the public odium. Grouchy himself is only his second in obloquy. After a careful examination of their real conduct, and due allowance being made for the circumstances of the time, it would not require an unusual stress of charity to remove much of the opprobrium which now attaches to many of these great military names. But the time to do it effectually is not yet come; and public opinion must be respected even where most it appears to err.

(*Biographie des Contemporains*; Alison, *History of Europe*; Sarrut et Saint Edme, *Notice*; Feller, *Dictionnaire Historique*.)

BOURNE, HUGH, the founder of the Primitive Methodist Connexion, was born April 3rd, 1772, in the neighbourhood of Stoke-upon-Trent, in Staffordshire. He was brought up in the Wesleyan Methodist communion, and became an active and zealous preacher of that body. His zeal appears to have carried him beyond the bounds allowed by the leaders of the Wesleyan Conference, for when he was about thirty years of age he associated himself with William Clowe and some other preachers of the Wesleyan body in reviving open-air religious services and camp meetings, or great gatherings for preaching and public worship. These proceedings, although common enough in the early days of Methodism, and carried to very great lengths in America, were discountenanced by the Conference, which in 1807 passed a resolution to the following effect:—"It is our judgment that even supposing such meetings (camp meetings) to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them." This led to Mr. Bourne's separation from the Wesleyan Conference, and the establishment of the Primitive Methodist Connexion, the first class (or local society) of which was formed at Standley, in Staffordshire, in 1810. This body, which in 1811 had two preachers and about 200 members, had increased in 1821 to 202 travelling and 1435 local preachers, and 7842 members. In 1853 the Connexion numbered 1789 chapels and 3565 rented rooms, with 568 paid travelling preachers, and 9594 local preachers. The members at the same time had reached 108,926. The difference between the Primitive Methodists and the Wesleyan Methodists consists chiefly in the free admission of laymen to the conference of the former body.

Mr. Bourne, after he had organised the society in England, in which he was assisted by William Clowe, who had likewise been dismissed for similar irregularities from the Wesleyan body, made journeys in Scotland and Ireland for the purpose of forming religious societies in connection with his new organisation. In 1844 he visited the United States of America, where his preaching attracted large congregations. Mr. Bourne lived to be fourscore years of age, and was much revered by the members of the Connexion. From his youth he was a rigid abstainer from intoxicating drinks, in which respect many of the preachers and members of the Primitive Methodist Connexion have followed his example. He died at Bemersley in Staffordshire, October 11th, 1852.

BOURNE, VINCENT, was probably born three or four years before 1700, but the date of his birth does not appear to have been recorded. He became a king's scholar in Westminster School in 1710, whence he was elected to be sent to Trinity College, Cambridge, in 1714; he took the degree of A.B. in 1717, and that of A.M. in 1721. He obtained a fellowship at Trinity College, and was afterwards an usher in Westminster School, in which situation he seems to have continued for the rest of his life. He never took orders. He died December 2, 1747.

Vincent Bourne is the author of a considerable number of short Latin poems, of several translations of short English poems into Latin, and of a few epitaphs in Latin and English. He is an exceedingly pleasing writer. He has great originality and variety of thought, and great vividness of imagination, often combined with a delicate humour quite peculiar to himself. His subjects are generally occasional and of little importance; but the treatment is very delightful, and entirely free from classical or any other commonplaces. His Latin is remarkably pure; the expressions are chosen with exquisite tact, and his versification has a facility and harmony not surpassed by any modern writer of Latin poetry.

Some of Bourne's Latin translations are of poems admired once, but little valued now, such as Mallet's 'William and Margaret,' Rowe's 'Colin's Complaint,' and Tickle's 'Lucy and Colin;' but the versions are of singular excellence, retaining every trace of thought and expression which is really poetical, and improving, without appearing to change, the feeble imagery and spiritless language of the originals: the trivial and monotonous versification has also disappeared, and the poems have assumed a propriety and grace to which they had

previously little claim. In poems of a higher poetical character, such as Gay's beautiful ballad of 'Black-eyed Susan,' Bourne's mode of translation is very different, and is distinguished by a fidelity which, to those who know the difficulty of approximating two languages so dissimilar in structure, is as curious as it is admirable. But even here he gives an occasional heightening touch; for instance, in translating the exquisite simile

"So the sweet lark, high pois'd in air,
Shuts close his pinions to his breast,
If chance his mate's shrill note he hear,
And drops at once into her nest,"

Bourne not only poises the lark, as Gay has done, but he gives the vibrating motion of the wings, so characteristic of the lark when singing: he has also transposed the second and third lines, in which Gay has obviously inverted the natural order of thought for the sake of the rhymes:—

"Sic alto in caelo, tremulis se librat ut alis,
Si sociis accipiat forsan alaunda sonos,
Devolat extemplo, clausisque ad pectora pennis,
In carā nidum præcipitatur avis."

Cowper has translated four of Bourne's Latin poems into English—'The Jackdaw,' 'The Parrot,' 'The Cricket,' and the 'Glow-worm,' in none of which, skilful as he was, has he equalled his original. Cowper in one of his letters speaks of the good-nature and indolent habits of Bourne, with whom he was well acquainted, and of whose poetry he was a warm admirer.

The first edition of Bourne's 'Poemata' was in 1734, 8vo. To the third edition, in 1743, an appendix was added of other translations and poems, forming nearly one-half of the whole collection, 'Poemata, Latine partim reddita, partim scripta, à V. Bourne,' 12mo. There was another edition in 1750, 12mo. In 1772 a handsome volume in 4to was published by subscription, 'Miscellaneous Poems, consisting of Originals and Translations, by Vincent Bourne, formerly of Trinity College, Cambridge, and Usher of Westminster School.' It contains a few additional poems, and two letters, one to a young lady, and another to his wife, written a short time before his death. There have also been two or three subsequent editions.

BOURRIENNE, LOUIS ANTOINE FAUVELET DE, the biographer of Napoleon Bonaparte, was born at Sens, in the department of Yonne, in the province of Burgundy, on the 9th of July, 1769; the son of M. Bourrienne, a wealthy 'rentier' of that place, by a second marriage. His father dying shortly after his birth, the care of his education was left to his mother. At the age of nine he was entered as a pupil at the military school of Brienne; and here it was that his acquaintance with Bonaparte began. As boys of almost exactly the same age, Bonaparte and Bourrienne became fast friends. Of the two, Bourrienne seemed the more promising scholar; and in 1783, when Bonaparte, then about to leave the school, took a prize for mathematics, Bourrienne gained seven premiums for languages and other accomplishments. In 1784 Bonaparte left the school at Brienne for the higher military school at Paris; and Bourrienne accompanied him as far as Nogent-sur-Seine, where they bade each other adieu, he says, with much affection, and promises of everlasting friendship. As Bourrienne also looked forward to service in the French artillery, it did not then seem likely that they would be long separated; but shortly afterwards he unexpectedly found an obstacle to his entrance on this career, arising out of the strictness of the regulation which required that all who held commissions in the French army should exhibit proofs of noble pedigree. He was obliged to give up the military profession. Adopting diplomacy as an alternative, and having good introductions, he was sent, in 1789, when in his twentieth year, to Vienna, as clerk or 'attaché' to the Embassy of the Marquis de Noailles, ambassador of Louis XVI. at the court of the Austrian Emperor Joseph. After being in Vienna a few months he went, by the advice of the Marquis, to Leipsic, to increase his qualifications for diplomatic service, by studying international law, and the English and German languages. He remained at Leipsic two years; and removed thence to Warsaw, where, as a young Frenchman of good connections, he was well received at the court of the Polish King Poniatowski. While at Warsaw (1791) Bourrienne, in a temporary fit of literary ambition, translated into French prose, under the title of 'L'Inconnu,' the play of the German dramatist Kotzebue, of which 'The Stranger' is a famous English adaptation. The version was published in Paris in 1792, on Bourrienne's return to that capital. At Paris he again, after eight years of separation, met Bonaparte, then a young artillery-officer without prospects; and the two young men walked about the streets together, exchanging sympathies and purses, and witnessing many of the strange scenes of the Revolution—in particular the attack on the Tuileries on June 20, of which, and of Bonaparte's remarks on it Bourrienne gives so vivid an account. [BONAPARTE, NAPOLEON I.] In the same year Bourrienne was sent to Stutgardt as secretary to the embassy there; but he had hardly assumed office, when the execution of Louis XVI. (January 21, 1793) and the downfall of the French monarchy broke up the embassies. Having been in official employment under the late king, he did not venture to return; but remained in Germany. Suspected there of attachment to the cause of the revo-

lution, he was imprisoned for some months by the Saxon police; and on his release, went to Leipsic, where he married (1794) a lady with whom he had become acquainted during his former residence in that place. In 1795, Robespierre and the Terrorists having in the meantime fallen, he returned with his wife to Paris, where they found Bonaparte out of employment, and scarcely better off than he had been three years before. Suddenly the 13th Vendémiaire (October 4, 1795) came to lift the young artillery-officer, then only twenty-six years old, into reputation and power. From that moment, as Bourrienne and his wife thought, Bonaparte became colder towards them; and, when Bourrienne was arrested not long after (February, 1796) as an emigrant Royalist who had returned to France without leave, Bonaparte, as they fancied, did not show such alacrity in behalf of his old friend as he might have done. Still it was by Bonaparte's influence that Bourrienne was set at liberty; and a letter of thanks sent by Bourrienne to Bonaparte in Italy during the splendid campaign of 1796, was the means of drawing their relations closer than ever. Bonaparte, as general of the Directory in Italy, had immense business on his hands, and he wanted a private secretary in whom he could rely. He fixed on Bourrienne as a proper man; and, accordingly, from the close of the year 1796 when he joined Bonaparte in the camp by express invitation, till the year 1802, when Bonaparte, all the intervening toils of his Egyptian war, &c., being over, was seated firmly in the supreme government of France, he was continually by his side, as his amanuensis and confidential secretary, knowing all his most private affairs. When Bonaparte, as First Consul, occupied the Tuileries, Bourrienne had apartments close to his; and it was even proposed to hang a bell in his room, by means of which Bonaparte could summon him at any hour of the night—an indignity however to which he would not submit. In 1802, the failure in very scandalous circumstances of the house of Coulon, army-contractors, with which Bourrienne was implicated to a greater extent than he ought to have been, caused his dismissal from the private secretaryship. He and his wife continued nevertheless to see Bonaparte and Josephine, and to be intimately cognisant of all that was going on. In 1805, the Emperor sent him to Hamburg, as chargé d'affaires of France for the circle of Lower Saxony. As Napoleon was then enforcing his continental system against English commerce, this was a delicate and difficult mission. Bourrienne, according to his own account, discharged it with exemplary moderation and probity; but Napoleon did not think so, and, having received complaints, amounting to charges of peculation and extortion, against Bourrienne, he appointed a Commissioner to inquire and report. The result was that Bourrienne was recalled and ordered to refund one million of francs to the imperial treasury. This was in December, 1810; and from that time Bourrienne was in the position of a ruined and disgraced man. In 1814, indeed, he says, Napoleon again made overtures to him, and wished to send him to Switzerland as minister, with the title of Duke; but as the allies were then on the point of invading France, he refused the honour. Accordingly, on the emperor's fall and banishment to Elba, Bourrienne was in the position rather of one of his enemies than of one of his partisans. Talleyrand, the master of the situation for the moment, made him postmaster-general; but Louis XVIII. dismissed him from that office to make way for another. Bourrienne, therefore, was without employment till March 1815, when, in the excitement caused by Napoleon's escape from Elba and arrival in France, the king called him to the prefecture of police. His efforts in this post were of no avail; Napoleon marched to Paris in triumph; and Bourrienne, who was among those exempted by him from the general indemnity, fled after Louis XVIII. into Belgium. Here he remained during the Hundred Days. Returning to Paris after the battle of Waterloo and Napoleon's exile to St. Helena had assured the Bourbon dynasty, he was made councillor and minister of state by Louis, and was elected deputy to the Representative Chamber for his native department of Yonne. He was re-elected in 1821, and again in 1828, when Charles X. was on the throne. He had some reputation in the Chamber for his knowledge in financial matters. But, whatever were his talents in this line, they did not extend to the management of his private affairs. Always extravagant, and always deep in speculations, he had become so embarrassed, that, in 1828, he was obliged to give his creditors the slip and take refuge in Belgium. Here, supported by the bounty of the Duchesse de Brancas, at Fontaine-l'Évêque, near Charleroy, he set about a task he had long had in contemplation—the preparation, from his notes and papers, of the 'Memoirs of Napoleon.' Assisted, it is said, in this task by M. Max. de Villemarest, he sent the work by instalments to Paris, where it was published in ten volumes in the course of 1829-30. As the work had been long expected, it made an immense sensation. It was quickly translated into all languages, and provoked not a few rejoinders from persons who accused him of misrepresentations of facts, or of ingratitude to Napoleon. He did not long survive this, the greatest achievement of his life. Chagrin, it is said, at the revolution of 1830 unsettled his reason; and, having been removed to an hospital for the insane near Caen in Normandy, he died there on the 7th of February 1834, in the sixty-fifth year of his age.

Bourrienne's 'Memoirs of Napoleon' are too well known to require criticism. Not in all points trustworthy, and writing somewhat in the spirit of a discharged valet, he is yet, on the whole, the best of Napoleon's many Boswells. Neither morally nor intellectually does the

man himself rank high among those who owe their immortality to their connection with the colossus of his age. Napoleon, who knew the man he dealt with, described him at St. Helena as a man who had talents and other good qualities, but who was so inordinately greedy of money, that he could not even write the word 'millions' without a kind of nervous agitation, and fidgeting in his chair.

(*Biographie Universelle*; Bourrienne, *Memoirs of Napoleon*; and the *Life of Bourrienne* by Dr. Meme, prefixed to the English translation of the *Memoirs* published in 'Constable's Miscellany,' 1831.)

BOUTERWEK, FRIEDRICH, a German metaphysician, professor of moral philosophy at the University of Göttingen, is chiefly esteemed for his 'History of Modern Literature.' He was born in the year 1766, at an iron foundry near Goslar, and completed his studies at Göttingen. He was educated for the law, but was diverted from his legal pursuits by the charms of lighter literature. At an early age he published several poems and a novel, 'Graf Donamar,' which is said to give a good picture of German life; but at the age of twenty-five, being struck with a sense of the insufficiency of such occupation as the business of life, he devoted himself to metaphysics as a disciple of the then reigning masters, Kant and Jacobi. He was appointed to the chair of moral philosophy at Göttingen in 1797. In his lectures and in his metaphysical writings, he has ably expounded the doctrines of the above-named philosophers. His literary reputation rests upon his 'Geschichte der Neuern Poesie und Beredsamkeit,' in 12 volumes 8vo, published in 1801. This work contains separate critical histories of the belles-lettres of Italy, Spain, Portugal, France, England, and Germany, from the revival of letters to the close of the 18th century. The best parts of the work are those on English and German literature. Portions of Bouterwek's work have been translated into French and English. Professor Bouterwek died on the 8th of August, 1828. (*Allgemeine Deutsche Real Encyclopädie*; *Geschichte der Neuern Poesie und Beredsamkeit*.)

BOWDICH, THOMAS EDWARD, was born in 1790 at Bristol, where his father was a merchant. He was admitted while still very young a junior partner in his father's house, when he married; but, after a struggle of some years, both with his own inclinations and with want of success, he entered himself at Oxford, where he only remained for a very short time. By the interest of his uncle, Mr. J. Hope Smith, the governor-in-chief of the settlements belonging to the African Company, he obtained a writership in that service, and proceeded to Cape Coast Castle in 1814. About two years afterwards he returned for a short time to England, when he was appointed by the Company to conduct a mission to the king of the Ashantees; but on his arrival at Cape Coast Castle it was thought by his uncle and the council there that he was too young to go as the head of the mission, and Mr. James, the governor of the fort of Accra, was put in his place. While the party was at Coomarsie, the capital of Ashantee, Mr. Bowdich, with the concurrence of the other subordinate members of the mission, superseded Mr. James, and took the management of the negotiation into his own hands. His conduct was approved by the authorities at Cape Coast Castle; but its propriety has since been strongly questioned by Mr. Dupuis, 'Journal of a Residence in Ashantee,' 4to, 1824. After returning from this embassy Mr. Bowdich again visited England; and in 1819 he published at London, in a 4to volume, his account of the remarkable people among whom he had been, under the title of 'A Mission to Ashantee.' Soon after the publication of this work, which was read with great avidity, the author proceeded to Paris, and in that city he appears to have resided for some years, prosecuting his studies, principally in the mathematical and natural sciences, which he had neglected in his youth. He now also published a pamphlet in exposure of the system pursued by the African Company in the management of their possessions, which is understood to have induced the government to take these settlements into its own hands. This was followed by a translation, with notes, from the French, of a 'Treatise on Taxidermy,' to which he did not put his name. He afterwards published the following works:—'A Translation of Travels, by Mollien, to the Sources of the Senegal and Gambia;' an Appendix to the above, under the title of 'British and French Expedition to Teembo, with Remarks on Civilization,' &c.; an 'Essay on the Geography of North-Western Africa;' an 'Essay on the Superstitions, Customs, and Arts common to the Antient Egyptians, Abyssinians, and Ashantees;' three works, illustrated with lithographic figures, on Mammalia, on Birds, and on Shells; a Memoir, entitled 'The Contradictions in Park's last Journal Explained;' and a 'Mathematical Investigation, with Original Formule, for ascertaining the Longitude of the Sea by Eclipses of the Moon.' With the assistance of a friend, and the money he had realised by his publications, Mr. Bowdich, in August 1822, set out for Africa, in pursuance of a wish which he had constantly cherished of devoting himself to the exploration of that continent. He had only however reached the mouth of the Gambia, accompanied by his wife, when he was attacked by fever, under which, after several partial recoveries, he expired on the 10th of January, 1824. In the same year was published from his papers (8vo, London,) 'An Account of the Discoveries of the Portuguese in Angola and Mozambique,' the materials of which he had principally collected at Lisbon on his last journey; and in 1825 his widow, afterwards Mrs. Lee, published in 4to, 'Excursions in Madeira and Porto Santo, &c., by the late T. E. Bowdich, Esq. ; to which are added a Narrative of

Mr. Bowdich's last Voyage to Africa; Remarks on the Cape de Verde Islands; and a Description of the English Settlements on the River Gambia; by Mrs. Bowdich.'

BOWDITCH, NATHANIEL, was born at Salem, in Massachusetts, in 1778. His ancestors belonged to the west of England. His father was a poor working cooper. At ten years of age Nathaniel was taken by his father into the shop, and afterwards apprenticed to a ship-chandler. But an inclination for arithmetic and mathematics developed itself early, and was cultivated with all the energy of his character. In 1788 he was able to calculate an almanac for the year 1790. He taught himself the elements of geometry and algebra, and was taught navigation by an old British sailor. He also taught himself Latin that he might read the 'Principia' of Newton, which he had done by the age of twenty-one. At different times of his life he also learnt, with little assistance, most of the European languages: his plan was to take the New Testament and a dictionary, and begin to translate, writing down the original; and in this way he is said to have left specimens of his attention to twenty-five languages or dialects.

When he had reached the age of twenty-five, he took to a sea-faring life, and made four long voyages as clerk or supercargo, and one as master. Himself an excellent navigator, he taught every one on board his ship how to find a ship's place, and on one occasion had twelve seamen, being all his crew, every one of whom could take a lunar observation. He edited three editions of the celebrated work on navigation by John Hamilton Moore; but at last he had corrected so many errors, and made so many changes, that he thought himself justified in publishing it under his own name, as 'The new American Practical Navigator.' In this form it went through eight editions, and became very well known. His maritime life ended in 1804. In 1798 he married, but lost his wife before the end of the year. He married again in 1800; his second wife died in 1834, leaving a grown-up family. To the memory of this lady Dr. Bowditch dedicated his translation of the 'Mécanique Céleste.' After giving up seafaring pursuits he was engaged for many years in connection with the business of Assurance Companies. He died at Boston, March 16, 1838.

Dr. Bowditch is the author of a good many papers on astronomical subjects in the 'Transactions of the American Academy.' But the work which will carry his name down in Europe, and which entitles him to be considered as the first great promoter of mathematical analysis in the United States, is his translation of the 'Mécanique Céleste' of Laplace, with a commentary.

Four volumes of this work, corresponding to the first four volumes of the original, appeared in 1829, 1832, 1834, and 1839. The fourth volume was published posthumously.

The commentary has considerable value; not only as giving the reader of Laplace more recent views and simplifications, and bringing the results of extensive reading to bear upon the text, but also as a real and effective running explanation of the innumerable steps in the process of calculation which Laplace omits. Bowditch says, "I never come across one of Laplace's 'thus it plainly appears,' without feeling sure that I have got hours of hard study before me to fill up the chasm, and find out and show how 'it plainly appears.'" There is much in the work which a mathematician of higher pretensions would not have thought it needful to publish, but the fulness of the explanations renders the work of great value to students. Considered as the work of a self-taught man, closely engaged in professional business, Dr. Bowditch's translation of Laplace is a remarkable production. Dr. Bowditch bequeathed his library to the state of Massachusetts, and it formed the commencement of a public library, named after him at Boston.

(*Life of Dr. Bowditch*, by his son, prefixed to the fourth and posthumous volume of his translation of the 'Mécanique Céleste;' Pickering; Young; D. A. White, *Eulogy on the Life and Character of Nathaniel Bowditch*.)

BOWLES, REV. WILLIAM LISLE, a man of some importance as an English poet, but of still greater importance from the peculiar position he occupied in the history of English poetry, was born at King's Sutton, on the borders of Northamptonshire, on the 24th of September 1762. His father was vicar of the parish in which he was born; his grandfather, Dr. Bowles, also a clergyman in the same neighbourhood, was of a Wiltshire family. His mother was one of the daughters of the Rev. Dr. Richard Grey, author of 'Memoria Technica,' and other works. When the boy was seven years old, his father was appointed to the living of Uphill in Somersetshire; and one of his earliest recollections was the journey of the whole family, consisting of the vicar, his wife, and seven children, with two maid-servants, in two lumbering chaises, preceded by a rustic in livery, on their way far westward to the new parish. In 1776, at the age of fourteen, he was sent to Winchester school, where his master was Dr. Joseph Warton. He was one of Warton's favourite pupils, and he himself expresses his obligations to Warton for the kindly care with which he instructed him in the principles of literary taste and criticism. It was probably on the recommendation of Joseph Warton that, on leaving Winchester School in 1782, after rising to be senior boy, Bowles chose Trinity College, Oxford, as the place of his farther education. Thomas Warton, Joseph's more distinguished brother, was then senior fellow of that college. Among his contemporaries at

Trinity College, he seems to have taken a high place; gaining, among other honours, the prize for the chancellor's Latin poem in 1783. On quitting college, in 1787, at the age of twenty-five, he looked forward to some "independent provision in the church," which would enable him to marry a young lady to whom he was much attached. Dr. Moore, archbishop of Canterbury, had been indebted, when a poor curate, to his maternal grandfather, Dr. Grey; and the young clergyman was led in consequence to expect some preferment from that prelate. None came however; and "worldly circumstances interfering," the engagement with the young lady was broken off. A second engagement also came to a melancholy close by the death of the young lady. After it had been determined not to wait longer for "episcopal or archiepiscopal patronage," in great depression of spirits, Bowles made a tour through the north of England, Scotland, and some parts of the continent; and it was during this tour that he composed the 'Sonnets' which first made him known as a poet. The 'Sonnets' were intended for his own solace, and were not even committed to paper; but in 1789, when he had been some time back in England, it occurred to him, as he was passing through Bath on his way to Oxford, to write out as many of them as he could remember, correct them, and have them printed. Accordingly, he got Mr. Crutwell, printer of a Bath newspaper, to strike off a hundred copies in 4to, under the title of 'Fourteen Sonnets, written chiefly on Picturesque Spots during a Journey.' The expense of this modest publication was 5*l*. About six months after the publication, he received a letter from Mr. Crutwell informing him that the 100 copies were all sold, and that he could have sold 500. Much encouraged (his father was just dead, and his mother was in somewhat reduced circumstances), he printed a second edition of 500, adding some new sonnets; and some time afterwards a third edition of 750 was called for.

It is curious now, looking back, to think that, in a year like 1789, when France was in the throes of revolution, the publication from a provincial press of 'Fourteen Sonnets,' by a young clergyman disappointed in love, should have been an event of any consequence in England; and yet so it was. A new literary spirit, and new notions of poetry, were beginning to be abroad; and young men were craving for something fresh and natural, even if but feeble, after the strong and fine artificialities, as they are called, of Dryden, Pope, and their followers. Bowles's sonnets came at the proper moment. Other young men of promise had already attempted, or were attempting poems in a new vein; but, both as the pupil of the Wartons and by reason of his natural susceptibility, Bowles was fitted to take the lead. His sonnets were read and read again by all academic young men of taste and poetical aspiration, including Coleridge, Wordsworth, Southey, and Lovell. "I had just entered on my seventeenth year," says Coleridge, "when the sonnets of Mr. Bowles, twenty-one in number [this was the second edition], and just then published in a quarto pamphlet, were first made known and presented to me by a school-fellow who had quitted us [that is, Christ's Hospital] for the university. As my school finances did not permit me to purchase copies, I made, within less than a year and a half, more than forty transcripts, as the best presents I could offer to those who had in any way won my regard. And with almost equal delight did I receive the three or four following publications of the same author." These "three or four following publications" of Bowles were short copies of verses on occasional subjects, published separately at Bath or Salisbury in 1789, 1790, and 1791. Thus in 1789 were published 'Verses to John Howard on his "State of Prisons and Lazarettos;"' and in 1790 verses 'On the Grave of Howard.' In these, although not so conspicuously as in the 'Sonnets,' a tender and true spirit of poetry was visible, while the diction was far less artificial than had till that time been usual in poems. In short, though the revolution in British poetry had already broken forth in Cowper and Burns, and though it was to be completed in Wordsworth and Coleridge, Bowles's 'Sonnets' and other pieces, published in 1789 and the following years, were perhaps the first conscious insinuation of the new principles. Wordsworth and Coleridge soon proclaimed and illustrated them with greater power of genius; but all their lives these poets kept up a kind of dutiful allegiance to Bowles as their titular patriarch.

Hardly foreseeing all this, Bowles left Oxford finally in 1792, having taken his degree, and devoted himself to the duties of his profession. From an humble curacy in Wilts, which was his first appointment, he was transferred first to a living in the same county, and afterwards to another in Gloucestershire. In 1797 he married a daughter of the Rev. Dr. Wake, prebendary of Westminster. In 1803 he obtained a vacant prebend in the cathedral church of Salisbury; and in 1805 the long-expected patronage of Archbishop Moore at last visited him in the shape of a preferment to the valuable living of Bremhill in Wiltshire. Bowles was then forty-three years of age; but he continued to reside in his picturesque and elegant parsonage of Bremhill almost continually during the remaining forty-five years of his long life, discharging the duties of his parish in such a manner as to win the affection of his parishioners, varying his theological readings and his ecclesiastical business with continued exercises in literature, receiving visits from his friends, and happy in what he considered "the inestimable advantage of the social intercourse of such a family as that of Bowood" (Lord Lansdowne's). Subsequent ecclesiastical preferments, which did not interfere with the quiet tenor of his life as rector of

Bremhill, were, his appointment in 1818 to be chaplain to the prince regent, and his appointment in 1828 to be canon of Salisbury cathedral.

Till 1804, Bowles was contented with issuing fresh editions of his 'Sonnets' and early poems (an eighth edition of the 'Sonnets' appeared in 1802), and with adding a few occasional pieces to the collection. In 1804 he published his longest poem, entitled 'The Spirit of Discovery,' in six books of blank verse; which was followed by his edition of Pope's works in 10 vols. in 1807. These two publications, together with his general fame as a writer of sonnets, were the ground for the well-known attack upon him in Byron's 'English Bards and Scotch Reviewers.' Notwithstanding Byron's onslaught, Bowles, like Coleridge and Wordsworth, retained his reputation, and went on republishing old and producing new poems. He and Byron met in a friendly way at Rogers's in 1812; and Byron in later life made amend's for his satire by speaking of him with respect. Omitting minor productions, the following is a list of Bowles's poetical publications subsequent to the 'Spirit of Discovery':—'The Missionary of the Andes,' in six books of heroic verse, published in 1815; 'The Grave of the Last Saxon, a Legend of the Battle of Hastings,' in six books, published in 1822; 'Days Departed, or Banwell Hill,' a descriptive didactic poem in blank verse, published in 1829; 'St. John in Patmos,' a blank verse poem of considerable length, first published anonymously in 1833; 'Scenes and Shadows of Days Departed,' a series of poems with a prose autobiographic introduction, published in 1837, in the author's seventy-sixth year; and the 'Village Verse-Book,' published in the same year, and consisting of simple hymns composed by him for the use of the children of his parish. After 1837 Bowles did not publish much. Nor had any of his poems since 'The Missionary,' which is considered on the whole the best of his large works, greatly added to his reputation. In all of them were discerned the same free taste, the same sensibility to the gentler beauties of nature, the same pathos, the same poetic fancy, and the same power of cultured expression which had distinguished his first sonnets; but it was felt on the whole that he was a kind of feeble Wordsworth, whose poetry, so long as he chose to write any, was rather to be received with respect and dipped into at leisure than eagerly read and appreciated.

But the whole virtue of Bowles's life did not lie in his poems. He was also a very busy prose-writer. If the list of his prose-writings is classified, it will be found to prove considerable versatility on the part of the author.

The 'Pope and Bowles Controversy,' which lasted from 1819 to 1828, if indeed it may not date from 1807, when Bowles's edition of Pope was published, has a permanent interest in our literary history. It was the battle, fought in prose, between the old or eighteenth century school of English poetry and the so-called new or nineteenth century school. Bowles, while doing justice as he thought to Pope's true excellences, had made some reflections on his moral character, tending to depreciate it; and had also, in an appended essay 'On the Poetical Character of Pope,' laid down this proposition, as determining the comparatively inferior rank of certain portions of Pope's poetry—"All images drawn from what is beautiful or sublime in nature are more beautiful and sublime than images drawn from art, and are therefore more poetical; and in like manner the passions of the human heart, which belong to nature in general, are *per se* more adapted to the higher species of poetry than those which are derived from incidental and transient manners." Byron in his 'English Bards and Scotch Reviewers' had pilloried Bowles for what he had said of the moral character of Pope; but it was reserved for Campbell, when preparing his 'Specimens of the English Poets' in 1819, to offer the first distinct contradiction to Bowles's critical theory of poetry. Campbell vigorously defended the right of the world of the artificial to furnish images to poetry, and instanced 'ships' and the like to prove how beautiful and poetical such images might be. Bowles replied in his 'Letter on the Invariable Principles,' &c. Byron, then in Italy, wrote home to Murray that he was going "to plunge into the contest, and lay about him like a dragon, till he had made manure of Bowles for the top of Parnassus." He accordingly sent over two spirited letters for Pope and Campbell against Gilchrist, to which also Bowles replied. Other critics, including Octavius Gilchrist and the 'Quarterly Review,' took up the question on Campbell's side. Bowles manfully met them one after another, restating his real views in opposition to what he considered misrepresentations of them, and supporting these views by reasonings and examinations of the reasonings and examples of his antagonists. For some time he stood alone; but at last Hazlitt and the 'Blackwood' critics came to his assistance, and maintained that on the whole he had had the best of the argument. This view is now pretty generally acquiesced in. Bowles never said anything so absurd as that Pope was no poet—an opinion which has been ignorantly palmed on him by some who have engaged in the controversy; he only laid down some critical canons determining the *kind* of much of Pope's poetry, as compared with higher kinds, of which fine examples were found, he said, in other poems of Pope himself; and what he advanced on these points was founded on a right instinct, and was argued with much logical acumen, though not with any of that philosophical depth which distinguishes the similar reasonings of Coleridge and De Quincey.

Enjoying repose in his old age after this battle, and looking round

on such men as Rogers and Wordsworth as his junior coevals, and on younger poets rising in the room of the departed Coleridges and Southey's, and Scott's and Byrons, whose births and deaths lay within his own protracted span of life, Bowles survived to find himself almost forgotten in the midst of new persons and themes and interests. He had a presentiment of this as early as 1837, when he wrote these words: "Many years after my gray head shall have been laid at rest in Breamhill churchyard, or in the cloisters of Salisbury cathedral, the reader of the memorable controversy with Lord Byron, in which I believe all dispassionate judges will admit that his lordship was foiled and the polished lance of his sophistical rhetoric broken at his feet, or perhaps some who may have seen those poems of which Coleridge spoke in the days of his earliest song so enthusiastically, may perhaps inquire 'Who was W. L. Bowles?'" The event thus anticipated came to pass on the 7th of April 1850, when Bowles died at Salisbury at the age of 88, only a few days before the death of Wordsworth. His wife had died in 1844; and they left no family.

In his personal habits and manners Bowles was simple, genial, and kindly. He was also "famous," it is said, "for his Parson Adams-like forgetfulness." A life of him, the joint work of a relative and Mr. Alario Watts, has been advertised as forthcoming; meanwhile we have gathered the above particulars from various notices, and from the autobiographical parts of his own writings. As we said at the outset, he will be remembered with interest on account of some of his poems, particularly his 'Sonnets,' and his 'Missionary' and his 'Village Verse-Book,' but with greater interest as a man occupying a position in our literary history entitling him in the opinion of some to be called the 'Father of modern English Poetry.' If the designation is accepted, it must be allowed that he has had some very rebellious sons.

*BOWRING, SIR JOHN, was born Oct. 17, 1792, in the city of Exeter. He began at an early age to make known those acquirements in modern languages, especially of the Slavonic class, for which he was chiefly distinguished during many years of the earliest part of his life. He studied particularly the lyrical or rather the song poetry of the different European nations. In 1821-23 he published 'Specimens of the Russian Poets,' 2 vols.; in 1824, 'Batavian Anthology,' and 'Ancient Poetry and Romances of Spain'; in 1827, 'Specimens of the Polish Poets,' and 'Servian Popular Poetry'; in 1830, 'Poetry of the Magyars'; and in 1832, 'Czechian Anthology.' Mr. Bowring lived much in habits of intimacy with Jeremy Bentham, whose principles he mostly adopted, and who appointed him one of his executors. In 1825 he became the editor of the 'Westminster Review,' and wrote many articles for that periodical in support of the principles of radical reform and free trade. In 1828 he travelled in Holland, and received the diploma of LL.D. from the University of Groningen. In 1829 he collected at Copenhagen the materials for a collection of Scandinavian poetry. From the time of his connection with the 'Westminster Review' he had directed much of his attention to subjects of political economy, especially with respect to the commercial relations between Great Britain and the continental governments. In 1834-5 he was sent to France as the leading member of a commission for inquiring into the actual state of the commerce between the two countries, and laid a Report before parliament. He also presented a Report on the Commerce, Manufactures, and Trade of Switzerland. He travelled in Italy, and made particular investigations into the commerce and manufactures of Tuscany. He went to Syria for a similar purpose, and afterwards visited the different States of the German Customs' Union. The results of his various journeys and inquiries were made known by several communications and reports, which were laid before parliament, and most of which were published by order of the House of Commons. He was a member of parliament from 1835 to 1837, and again from 1841 to 1849. In 1838-39 'The Works of Jeremy Bentham, now first collected under the Superintendence of his Executor, John Bowring,' were published in 11 vols. 8vo at Edinburgh. In 1843 he published a translation of the 'Manuscript of the Queen's Court, a Collection of old Bohemian Lyrics, Epic Songs, with other ancient Bohemian Poems,' 12mo.

In 1849 Dr. Bowring was appointed British Consul at Hong Kong, and Superintendent of Trade in China, where he was subsequently a plenipotentiary. He returned in 1853 to London, where, in 1854, he published 'The Decimal System in Numbers, Coins, and Accounts, especially with Reference to the Decimalisation of the Currency and Accountancy of the United Kingdom,' 8vo. In 1854 he received the honour of knighthood, and was appointed governor of Hong Kong, where he now performs the duties of that important office. Sir John Bowring has published some original poetry, but it is not of high merit.

BOWYER, WILLIAM, the son of a printer of considerable eminence, who published many of the most distinguished theological, antiquarian, and scholastic works which appeared during the reigns of William and Mary, Anne, and George I. William, the son, was born in Whitefriars, London, December 19, 1699. He was educated at Headley in Surrey, in a private academy conducted by a respectable scholar, Ambrose Bonwicke, B.D. of Oxford, a nonjuring Jacobite clergyman, ejected on account of his nonconformity from the head-mastership of Merchant Taylors' School. Bowyer was entered in June 1716 a sizar of St. John's College, Cambridge, where he formed an intimate friendship with several eminent individuals whose services at a later period con-

tributed to his reputation and prosperity, more particularly with Jeremiah Markland and the learned numismatic scholar, the Rev. W. Clarke: with these two fellow-students a congenial mind and similarity of studies occasioned an intimacy which continued throughout the rest of their lives. When he left college he was employed in his father's business. At the close of the year 1721, during which he had been closely employed in the correction of proofs, he became a partner with his father, who in future superintended the mercantile and mechanical portion of the business, while the literary and critical department was assigned to the son. In his first year of office as corrector of the press he received from Maittaire a most flattering compliment, contained in the preface to his 'Miscellanea Græcorum Carmina,' 4to. His predilection for archæological and philological subjects was evinced in the peculiar attention which he bestowed upon the correction of every work of this kind. Of the costly and classical works which throughout a period of fifty-five years possessed the advantage of bearing the signature 'Typis Bowyer,' we can notice only a very few. For a complete chronological list of them, as well as for a great variety of information concerning the authors and the printer, we refer to the well-known voluminous work of his partner and successor, entitled 'Literary Anecdotes of the 18th Century, comprising Memoirs of William Bowyer, Printer, F.S.A., and many of his learned Friends, by John Nichols, F.S.A.,' in 9 vols. 8vo, of which the seventh volume forms an elaborate index, and six supplemental volumes complete the work. As the press of Bowyer was corrected by himself with a critical ability possessed by no other printer of his time, it was chiefly preferred for works of learning. But typographical accuracy was far from being the sole object of Bowyer: he exercised a searching criticism upon the subject-matter and language of the most learned works which he printed; supplied numerous notes, suggested emendations, wrote prefaces, made indexes, and in various ways increased their value. As specimens the following will suffice:—'Sædenti Opera Omnia,' collected by Wilkins, 3 vols. fol., 1726; of the learned dissertation 'De Synedriis et Præfecturis Juridicis Veterum Ebræorum,' which occupies all the second volume, a very judicious epitome was made by Bowyer while he rapidly examined the last proofs. It exhibits in 28 pages of English the substance of 1180 folio pages of rugged Latin, profusely garnished with Hebrew, Greek, and Arabic. In a review of 'Reliquiæ Baxterianæ,' a work replete with curious grammatical erudition, containing 'Glossarium Antiquitatum Brit. temporibus Romanorum,' Bowyer displayed an intimate acquaintance with the subject; the same with the 'Leges Wallicæ Ecclesiæ Hywel Dda,' by Dr. Wotton, 1730; and Chishull's 'Antiquitates Asiaticæ,' fol., 1732. On this learned work he made 28 quarto pages of 'additions and corrections.' To the sixth edition of Lyttleton's 'Latin Dictionary,' 1735, he made a large addition of words collected in the course of his reading. The 'Greek Lexicon' of Schrevelius received the same improvement in passing through his press in 1774. That of Hederic, the Hebrew Lexicon of Buxtorf, the Latin one by Faber, and Bailey's 'English Dictionary,' he similarly enlarged and corrected. In publishing in 1750 Bladen's English version of 'Cæsar's Commentaries,' he added numerous learned notes, in which alone consists all the worth of the book. He printed at the same time, on his own account, 'Küster de veris verb. med.,' to which he affixed some critical remarks and a preface in Latin. He supplied also an elaborate preface, with numerous notes and corrections, to a translation in 1759 of 'Montesquieu's Grandeur of the Romans.' On the 'Life of Cicero' by Dr. Middleton he wrote a masterly commentary, in which, without any assumption of superior learning, he rectifies many mistakes. As a supplement to the work of his friend, William Clarke, 'The Connexion of Roman, Saxon, and English Coins,' 4to, he wrote 'Remarks on Greek and Roman Money,' which with 'Notes on Kennett's Roman Antiquities' and 'Remarks on Roman History,' exhibit for that time an accurate and extensive knowledge of classical archæology. The whole of these commentaries, with many more, including 'Papers on Stephens's Thesaurus,' and a learned disquisition on 'The Feast of the Saxon Yule,' are separately printed in a large and now extremely scarce volume in 4to, published in 1785 by Mr. Nichols, entitled 'Miscellaneous Tracts by the late Wm. Bowyer.' There yet remain in manuscript, inserted in margins and interleaved copies of his favourite works, notes in great numbers, especially in Leigh's 'Critica Sacra,' Du Gard's 'Lexicon Græci Test.' and many of the Greek and Latin classics. Among the multitude of sumptuous folios and illustrated works which he printed, the following as specimens of typographical beauty may be selected:—'Matthæi Parker Cant. Arch. de Antiq. Brit. Eccles.,' fol., 1729; Vertot's 'Knights of Malta,' 2 vols. fol., 1728; Maittaire's 'Marmorum Arund. Inscript.,' fol., 1732; Churchill's 'Voyages and Travels,' 6 vols. fol., 1732; Pococke's 'Description of the East,' 8 vols. fol., 1743; the 'Coptic Pentateuch,' by Dr. Wilkins, 1731; 'Lysis Orationes,' by Dr. Taylor, 2 vols. 4to, 1739. Bowyer published in 1766 'The Origin of Printing, consisting of—1st, Dr. Middleton's Dissertation on its origin in England; 2nd, Meerman's account of its invention at Haarlem, with numerous notes and corrections,' which is valuable on account of Bowyer's learned illustrations, although the legend about Laurentius Coster at Haarlem is now discredited. But the reputation of Bowyer has been most extended by his 'Critical Conjectures on the New Testament,' which in part were published in the second volume of his edition of the Greek text. The 'Conjectures' have received the

highest commendations from Harwood, Le Long, Ernesti, Michaelis, and other eminent Greek scholars.

An enlarged and improved edition of the 'Conjectures' was published in 1772. It was translated into German by the Professor of Theology and Oriental Literature at Leipzig, Dr. Schulz. A third edition appeared in 1782, and the fourth and best edition in 1812 in 4to. As it furnishes the greatest evidence of Bowyer's erudition and critical sagacity, we subjoin at length its title:—'Critical Conjectures and Observations on the New Testament, collected from various authors, as well in regard to words as to pointing, with the reasons on which both are founded: by William Bowyer, Bishop Barrington, Mr. Markland, Professor Schulz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston.' It contains a large and excellent engraving of Bowyer. In 1729 he was appointed by the Speaker of the House of Commons to the lucrative office of printer of the votes. He obtained in 1736 the appointment of printer to the Society of Antiquaries, and printer to the Society for the Encouragement of Learning; in 1760, printer to the Royal Society; and in 1767 printer of the Rolls of the House of Lords and the Journals of the House of Commons. In 1737, on the death of his father, he became sole proprietor of the Bowyer press; and in 1767 he moved from Whitefriars, where he had spent sixty-seven years, to more capacious premises in Red Lion Passage, Fleet-street, where he displayed a bust of the Roman orator, with the inscription, 'M. T. Cicero, à quo primordia preli,' in allusion to the early impression of the 'Liber de Officiis' by Fust in 1465. He also assumed the professional title of *Architectus Verborum* (see 'Cic. de Clar. Orat.,' c. 31); and continued until he arrived on the verge of eighty to correct all the Greek works which he printed. His long career of incessant application to study and business was terminated by the publication in 1777 of his edition of Bentley's 'Dissertation on the Epistle of Phalaris.' He had always manifested a great veneration for 'the mighty scholiast,' and augmented his 'Dissertation' with numerous remarks collected by himself from the works of Markland, Upton, Lowth, Owen, Clarke, Warburton, and Dr. Salter, Master of the Charter-House School, who is responsible for its whimsical system of spelling, as sought, retain, disdain, reproch, &c. In the same year, on the 18th of November, at the age of seventy-eight, Bowyer died, and was interred at Low Leighton in Essex. In his will he left considerable sums to indigent printers. His epitaph, by the Rev. Edward Clarke, describes him truly as '*Typographorum post Stephanos et Commelinos longè doctissimus; linguarum Latine, Græcæ, et Hebræicæ peritissimus.*' There were indeed at this time several celebrated printers, as Baskerville of Birmingham, Foulis of Glasgow, and Crapelet of Paris; but Bowyer, as to erudition and critical accuracy, was unrivalled by any of his profession in England or on the continent during more than half a century. Among the numerous individuals of literary eminence with whom he maintained a learned correspondence or an intimate personal friendship were Archbishop Secker; Bishops Lowth, Hurd, Warburton, Pearce, Sherlock, Clayton, Pococke, Atterbury; Drs. Wotton, Chandler, Whiston, Taylor, Prideaux, Jortin, Conyers Middleton; Pope and Thompson; Garrick, Lord Lyttleton; Dr. Mead, Gough, Chishull, Clarke, Ainsworth, De Missy, Markland, Maittaire, and Palairat, who in his Latin letters salutes him as '*vir doctissime et carissime.*' Bowyer was estimable not only for his learning, but for rigid probity and active unostentatious benevolence. In general moral rectitude and amiable simplicity of manners, few have exceeded 'the last of learned printers.' His bust in marble, with a portrait of his father, is in Stationers' Hall.

BOYCE, WILLIAM, Doctor in Music, who as an English composer is entitled to contend with Arne for the honour of ranking next to Purcell, was born in the city of London in 1710. He commenced his musical education as a chorister of St. Paul's, under Charles King, Mus. Bac., and completed it under Dr. Greene, then organist of the cathedral. Anxious to become acquainted with the philosophical principles of his art, he attended the learned lectures of Dr. Pepusch, from whom he also acquired a knowledge of the works of the early Flemish and Italian composers. In 1736 he succeeded Weldon as one of the composers to the Chapels-Royal, and in performing the duties of the office produced the two Services and many anthems, which reflect so much honour on the English school of church music. Some years after, he set Edward Moore's 'Solomon,' a serenata, to music, in which are the duet 'Together let us range the fields,' the airs 'Softly blow, O southern breeze,' 'Tell me, gentle shepherd,' and other highly-esteemed compositions. In 1749 he was selected to set an ode for the installation of the Duke of Newcastle, as chancellor of the University of Cambridge, when the degree of Doctor in Music was, unsolicited, conferred on him.

On the death of Dr. Greene in 1755, Dr. Boyce was appointed to the lucrative office of Master of his Majesty's band of Musicians. In that year he also produced his finest work, the grand anthem, 'Lord, thou hast been our refuge,' which he wrote for the Feast of the Sons of the Clergy; and at the annual meeting of that corporation in St. Paul's Cathedral, it has ever since been performed. In 1758, on the death of Travers, he became organist to the Chapels-Royal, which office he held in conjunction with that of composer. In 1760 he published in score, in three large folio volumes, the 'Cathedral Music of the English Masters of the last two hundred years;' a splendid and useful work, in which the disinterestedness of the editor is not less remarkable than his deep research and acute discrimination; for not

desiring any pecuniary recompense for his labours, he fixed a price on the publication—the sale of which was necessarily limited—which only indemnified him for the expense he had incurred in preparing and bringing it out.

Dr. Boyce during many years suffered much from the gout, the attacks of which became more frequent and severe as he advanced in age, and terminated his life in 1779. He was interred in St. Paul's Cathedral, and his funeral was attended by many persons of distinction, together with almost every musician of standing in London.

The published works of this excellent composer are—'Fifteen Anthems, together with a Te Deum and Jubilate, in score,' &c., 1780; a grand anthem, 'Lord, thou hast been our refuge,' for a full band; a second, 'Blessed is he that considereth the poor and needy,' for the same, 1802; a 'Te Deum, Jubilate, and six Anthems,' printed in Dr. Arnold's 'Collection of Cathedral Music;' the Serenata of 'Solomon;' the opera of 'The Chaplet;' and numerous detached pieces, which appeared in 'Lyra Britannica,' 'The British Orpheus,' 'The Vocal Musical Mask,' &c.

BOYDELL, JOHN, was born in 1719, but the place of his birth has been variously stated to be in Staffordshire; at Stanton in Shropshire; and in Derbyshire. In his youth he was designed for the profession of his father, that of a land surveyor, to which for some time he attended; but having, it is said, accidentally seen a volume of views of country seats by Baddeley, his taste was developed, and he resolved to become an engraver. He accordingly proceeded to London, where, though at the age of twenty-one, he bound himself for seven years to Mr. Tomms for the purpose of learning the art. At the expiration of his apprenticeship he published by subscription, in 1746, a volume of his own engravings, consisting of 152 views in England and Wales. They are now interesting chiefly as an indication of the imperfect state of the art in England at that period as compared with the improvement effected afterwards by his own exertions. These humble specimens served however to commence a very long and continuous course of prosperity; for with the profits of this publication he entered into business for himself as a printseller; and by the adoption of a very liberal policy in employing and amply remunerating the best artists of the time, he gradually extended his speculations, and acquired a large income, and a great reputation as an enterprising and generous patron of genius. He engaged Woollett to engrave the celebrated pictures of Niobe and Phaeton; paying for the former 100 guineas, and for the latter 120: they were sold by Boydell at 5s. each; but have since, at auctions, produced 10 and 11 guineas. He contrived in fact to employ almost every aspirant to distinction whose energies wanted encouragement. When Boydell began business there were no very eminent English engravers, and they were generally inferior to those of the continent. Our foreign commerce in this department consisted wholly in importations, and the cabinets of collectors were principally furnished by the artists of France. But when, after many years of persevering exertions, Boydell succeeded in forming an English school of engraving, the circumstances were reversed; for the importation of prints was almost entirely discontinued, and a large exportation ensued. Holland, Flanders, and Germany were the principal markets in which the engravings of Boydell were in demand. The complete success of his enterprise in the province of engraving, and his indignation at the opprobrium which foreigners cast upon his countrymen for the deficiency of their taste in other departments of the fine arts, led him to attempt a similar improvement in the art of painting. For the accomplishment of this design he secured the services of the first artists in the kingdom; and selected for illustration the works of Shakspeare, as supplying the most appropriate subjects for eliciting and displaying the abilities of each individual. West, Opie, Reynolds, Northcote, and others were employed. Spacious premises were purchased in Pall Mall, where was exhibited for several years the famous 'Shakspeare Gallery.' The beautiful plates which, under the liberal patronage of Boydell, were engraved from these numerous paintings, form a magnificent volume in royal elephant folio, of which the dimensions are three feet by two; the title, 'A Collection of Prints from Pictures painted for the purpose of Illustrating the Dramatical Works of Shakspeare, by the Artists of Great Britain,' Boydell, 1803. A superb edition of Shakspeare's dramatic works was at the same time undertaken by Boydell, and printed at the press of Bulmer, 1792-1801, in 9 vols. folio.

In 1804, when he had reached the age of eighty-five, and had, in consequence of the commercial obstacles occasioned by the wars of the French Revolution, become involved in unavoidable difficulties, he obtained an act of parliament enabling him to dispose of the paintings of his Shakspeare Gallery by a lottery. In the memorial of his situation he states that his enthusiasm for the promotion of the arts induced him to lay nothing by, but to employ continually the whole of his gains in further engagements with unemployed artists; that the sums he had laid out with his brethren in the advancement of this object amounted to 350,000*l.*, and that he had accumulated a stock of copper-plates which all the printsellers in Europe would together be unable to purchase. He lived only until the last ticket of his lottery was sold. The affair was finally decided subsequent to his death, which occurred on the 12th of December 1804. He had been elected alderman in 1782, sheriff in 1785, and mayor in 1790. He held also the office of master of the Stationers' Company. As the most generous

promoter of those arts which refine and elevate the moral sentiments of man, he was honoured with a public funeral.

Among the collections published by Boydell was that of 120 engravings from the Houghton Gallery, which was purchased by the Empress Catherine of Russia. In 1777 he published in folio the 'Liber Veritatis,' containing copies of 200 of Claude Lorraine's first sketches, in the cabinet of the Duke of Devonshire; in 1794, the 'History of the River Thames,' 2 vols. fol.; and in 1803, in 4to, 'An Alphabetic Catalogue of Plates engraved by the first Artists, from the finest Pictures of the Italian, Flemish, German, French, and English Schools.'

BOYLE, CHARLES, second son of Roger, the second earl of Orrery in Ireland, was born at Chelsea, August, 1676. He was entered, in his fifteenth year, at Christ Church, Oxford, as a nobleman. The directors of his studies were Dr. Atterbury, afterwards bishop of Rochester, and Dr. Friend, the eminent physician, or, as others say, his brother, the master of Westminster school. The elevated rank and accomplishments of their pupil appear to have given the highest satisfaction to the master of the college, Dr. Aldrich, for, in the dedication to him of his 'Manual of Logic,' since adopted as the Oxford University textbook, he declares him to be "magnum ædis nostræ ornamentum." It is requisite here to say a word or two in explanation of the circumstances which gave rise to the famous controversy ostensibly sustained by the Hon. Charles Boyle against the great Aristarchus of Cambridge, Dr. Bentley, but which in reality was an affair with which Boyle himself had almost nothing to do. In addition to the particulars in the article on BENTLEY, col. 653, concerning the origin of this fierce contention of wit and learning, it may be observed that Dr. Aldrich, in order to promote the reputation of his college, encouraged the students in the practice of editing, every year, some ancient classic author; and as Sir Wm. Temple, in his 'Essay on Ancient and Modern Learning,' had just then asserted ('Works,' vol. i. p. 168) that "The oldest books we have are still in their kind the best; the two most ancient in prose are 'Æsop's Fables' and 'The Epistles of Phalaris:' the latter exhibit every excellence of a statesman, soldier, wit and scholar; I think they have a greater force of wit and genius than any others I have ever seen either ancient or modern"—these two Greek relics of antiquity, which Temple imagined to be of the age of Cyrus and Pythagoras, were chosen as subjects for the stripling Christ Church editors. Æsop was published by Alsop, and Phalaris by Boyle, who was then at the age of 19. The title of his edition is 'Phalaridis Agrigentorum Tyranni Epistolæ ex MS. recensuit, versiones, annotationibus et vita insuper authoris donavit Car. Boyle; ex Æde Christi, Oxon., 1695.' In the preface it is stated that the text was collated only partially with the manuscript in the King's Library, because the librarian (Bentley) had the 'singular kindness' to refuse the use of it for the requisite time; the words are "pro singulari sua humanitate negavit." This petulant passage is said to have been occasioned by Bentley's remarking, at the time of lending the manuscript, that it was a spurious work, the subsequent forgery of a sophist, and not worthy of a new edition. In the 'Dissertation on the Epistles of Phalaris,' which Bentley annexed to the 2nd edition of Dr. Wotton's 'Reflections,' in 1697, their spurious character, as well as that of the present Æsopian Fables, is clearly exhibited; the King's manuscript is declared to have been "lent in violation of rules, and not reclaimed for six days, though for collating it four hours would suffice." "To show all the silliness and impertinence of these epistles," says Bentley, "would be endless; they are a fardle of common-places without life or spirit: the dead and empty cogitations of a dreaming pedant with his elbow on his desk." That Boyle, in his editorial office, received the aid of his tutor, Dr. Friend, is acknowledged by himself; indeed to those who can justly appreciate the labour of revising the text of an ancient Greek author, the great improbability needs not be suggested, that a young fashionable nobleman in his teens should, unassisted, accomplish a task so dull and difficult. Of the real circumstances of the case Bentley appears to have been aware when, in his 'Dissertation,' he shrewdly designates Boyle as "the young gentleman of great hopes whose name is set to the edition," and asserts that the editor no more than Phalaris wrote what is ascribed to him.

This declaration of Bentley's critical judgment elicited the witty and malignant attack upon him, entitled 'An Examination of the Dissertation, &c., by the Honourable Charles Boyle,' 1698, a work which in reality was the joint production of the leading men of Christ Church, instigated by Dr. Aldrich, while Boyle himself was absent from the country. This is the meaning of Swift in his 'Battle of the Books,' when he represents Boyle as being "clad in a suit of armour given him by all the gods:" that is, Dr. Friend, Dr. King, Dr. Smallridge, Dr. Atterbury, &c. A letter of the last, in his 'Epistolary Correspondence,' vol. ii. pp. 1-22, upbraids Boyle with ungratefully requiting his services in planning, writing half, and correcting the whole of the 'Examination.' See also Warburton's 'Letters,' 8vo, p. 11, for a confirmation of the fact that all the wit and erudition displayed under the name of Charles Boyle was the produce of his fellow-collegians. But the united efforts of the Oxford scholars resulted in total failure. "In many parts of the 'Examination,'" says Bishop Monk, "the critics seem to have parted too soon with their grammars and lexicons." It occasioned however at the time a very great excitement in the two rival universities; for though it left unimpaired the main arguments of the 'Dissertation,' yet, abounding in ready wit and satirical viva-

city, it procured for the young nobleman of Oxford a temporary triumph. Bentley put forth in 1699 his 'Dissertation' enlarged and separately printed; it effected the most complete demolition of the Oxford wits, who threatened but never attempted an answer. Boyle, in 1700, was elected a member of parliament for Huntingdon; and, in consequence of a quarrel with his opponent, Mr. Wortley, he fought a duel with him in a gravel-pit near Grosvenor Gate in Hyde Park—an affair which, from his extreme loss of blood, was nearly fatal to him. In 1703 he succeeded to the title of Earl of Orrery. He entered the service of Queen Anne, received the command of a regiment, and was made a Knight Companion of the Order of the Thistle. In 1709, as major-general, he fought at the famous battle of the Wood, under the Duke of Marlborough and Prince Eugene, at Malplaquet, near Mons in Belgium. On his return to England he was sworn a member of the privy council, and sent, at the time of the treaty of Utrecht in 1713, as envoy extraordinary to the states of Brabant and Flanders. For his services on this occasion he was raised to the English peerage with the title of Lord Boyle, baron of Marston in Somerset. On the accession of George I. he was made a lord of the bedchamber, and became a confidential favourite at court. In September 1722 he was abruptly committed to the Tower on a charge of high treason, as an accomplice in the sedition called Layer's Plot. After six months imprisonment he was bailed by Dr. Mead and others, and was ultimately acquitted. He amused himself in the latter part of his life with philosophical subjects; and patronised George Graham, an ingenious watchmaker, who constructed the mechanical instrument representing the planetary revolutions, and in gratitude to his benefactor gave it the name of an Orrery. "The whole merit of inventing it belongs," says Dr. Johnson, "to Rowley, a mathematician of Lichfield." (Index, vol. ii. Suppl. Swift's Works.) In the second volume of the works of Roger, earl of Orrery, are several literary compositions of Charles Boyle; among other trifles, a comedy called 'As you find it.' He published also a volume of 'Occasional Poems and Songs.' But none of his writings display any portion of the wit of the 'Examination,' and his name would scarcely find a place in a biography except for his connection with the controversy waged in his name. He died at the age of fifty-six, on the 23th of August 1731.

BOYLE, JOHN, only son of Charles, fourth earl of Orrery, was born February 2, 1706. On the death of his father in 1731, he took his seat in the House of Lords, and was a constant opposer of the administration of Sir Robert Walpole. He resided in Ireland a good deal, and formed an acquaintance with Swift; and in 1752 published 'Remarks on the Life and Writings of Dr. Swift.' In 1739 he published, in 2 vols. 8vo, an edition of the dramatic works of his great-grandfather. In 1741 he wrote 'Imitations of two of the Odes of Horace.' In 1742 he edited his great-grandfather's 'State Papers,' which were published in one vol. folio. In 1752 he published, in 2 vols. 4to, 'Pliny's Letters, with Observations on each, and an Essay on the Life of Pliny.' In 1759 appeared his 'Life of Robert Cary, earl of Monmouth.' He wrote several essays for 'The World,' 'The Connoisseur,' and the 'Gentleman's Magazine.' He was fond of retirement, and much attached to literary pursuits. The Earl of Orrery died at his seat at Marston, Somersetshire, November 16th 1762, in his fifty-sixth year. In 1774 appeared a volume entitled 'Letters from Italy,' which he had written while residing in that country in 1754-55.

BOYLE, RICHARD, was born at Canterbury on the 3rd of October, 1566. His family was respectable, and under the name of Biuville had been settled in Herefordshire for many generations; but it was first rendered illustrious by the subject of the present notice, who from having been employed in the service of the chief baron of the Exchequer as a clerk, rose to the highest honours of the state; and as if they were insufficient to mark the sense which was generally entertained of his abilities, it has been usual to style him "the great Earl of Cork."

From Bene't College, Cambridge, Mr. Boyle passed to the Middle Temple, but having lost both his father and mother, his resources were probably not sufficient for his maintenance during the usual course of study, and he was thus led to offer his services to Sir R. Manwood, at that time chief baron of the Exchequer. The circumstances in which he was now placed afforded him little opportunity for the exercise of his talents, and in his twenty-second year he went to Dublin in quest of a situation more suitable to the activity of his disposition. His first employment was to draw up memorials and other documents for individuals connected with the government, by which means he acquired considerable insight into public affairs. In 1595 he married one of the co-heiresses of a gentleman of Limerick, who in admiration of his talents overlooked the inadequacy of his fortune. His wife died in giving birth to her first child, and left him in possession of 500*l.* a-year arising from landed estates, and a sum in cash besides. He lived with strict economy without being parsimonious, and as land sold at a very cheap rate in Ireland, he increased his property by considerable purchases in Ulster. The envy of several influential persons was excited by his prosperity, and they respectively addressed letters to Queen Elizabeth, stating that Mr. Boyle, who only came into the country a few years before, made so many purchases of landed property as to occasion suspicion of his being aided by some

foreign prince; a circumstance which was the more evident, they alleged, owing to some of his newly-acquired possessions being on the coast, and possessed of advantages for facilitating an invasion, an event which at the time was generally anticipated. Mr. Boyle, who had been informed of these machinations, had resolved upon repairing to the English court in order to defend his interests and character, but the rebellion of Munster broke out before he could quit Ireland. His estate was ravaged by the rebels, and as he himself states, "I could not say that I had one penny of certain revenue left me."

He now returned with forlorn prospects to the Temple; but when the Earl of Essex was sent to Ireland, he was received in the suite of that nobleman. On again reaching the country his former enemies made another attempt to crush his reviving hopes. They were so far successful as to occasion his being put under confinement, but on his case coming before the English Privy Council he was fortunate to secure the presence of the queen, who listened with interest to his able and successful defence. Before he concluded he exhibited the principal instigator of the proceedings (Sir Henry Wallop, treasurer of Ireland) in the character of a public peculator, and clearly proved that he passed his accounts in an irregular and dishonest manner. When he had done speaking, the queen said, "By God's death, all these are but inventions against this young man, and all his sufferings are for his being able to do us service, and those complaints urged to forestall him therein; but we find him a man fit to be employed by ourselves, and will employ him in our services. Wallop and his adherents shall know that it shall not be in the power of any of them to wrong him, neither shall Wallop be our treasurer any longer." A new treasurer was immediately appointed, and Boyle was made clerk of the council of Munster; "and this," he says, "was the second rise that God gave to my fortunes."

He returned to Ireland to discharge the duties of his office, and shortly afterwards, on the Spaniards and Tyrone being defeated with great loss, was sent to announce the victory to the English court. He performed this duty with extraordinary celerity, having, as he says in his memoirs, left the lord president at Shannon Castle, near Cork, "on the Monday morning about two of the clock, and the next day, being Tuesday, I delivered my packet and supped with Sir Robert Cecil, being then principal secretary, at his house in the Strand, who after supper held me in discourse till two of the clock in the morning; and by seven that morning called upon me to attend him to the court, where he presented me to her Majesty in her bedchamber." The queen again received him in a gracious manner.

His fortunes now took a more prosperous turn. He bought at a low price the Irish estates of Sir Walter Raleigh, which contained 12,000 acres, and by judicious management greatly increased their value. In July 1603 Mr. Boyle married a daughter of Sir Geoffrey Fenton, principal secretary of state; on which occasion his friend Sir George Carew, the lord-deputy of Ireland, knighted him on his wedding-day. In 1606 he was sworn a privy councillor to King James for the province of Munster; in 1612 a privy councillor for the kingdom of Ireland; in 1616 he was created Lord Boyle, baron of Youghall; and in 1620 Viscount Dungarvan and Earl of Cork. In 1629 he was constituted one of the lords justices of Ireland; in 1631 lord high treasurer, an office which was made hereditary in his family.

Charles I., out of regard to the Earl of Cork's character and talents, and as an acknowledgment of his services, created the earl's second son then living, Lewis, a child of eight years old, Viscount Kynelmeaky. Lewis was killed in the battle of Liscarroll in 1642, and his widow was created Countess of Guildford in her own right by Charles II. The Earl of Cork was a witness against Lord Strafford, with whom he had not been on cordial terms in consequence partly of the jealousy with which Lord Strafford during his residence in Ireland as lord-lieutenant had regarded the influence of the Earl of Cork.

The Earl of Cork died September 15th, 1644, in the seventy-eighth year of his age. His wife, by whom he had fifteen children, died in 1630.

(*Budgell, Memoirs of the Family of the Boyles, 1732; Life of the Hon. Robert Boyle, by Birch; Memoirs written by the Earl of Cork in 1632, called True Remembrances.*)

BOYLE, ROBERT, was the seventh son of Richard Boyle, earl of Cork, and his wife Catherine, only daughter of Sir Geoffrey Fenton, secretary of state for Ireland. There were fifteen children of this marriage, and the subject of this memoir (the fourteenth) was born on the 25th of January 1626 at Lismore in the province of Munster.

The autobiography and correspondence of Robert Boyle have been almost entirely forgotten in the superior fame which he has attained in chemistry and medicine. If we consider the position in which he stands among our philosophers, it will not appear superfluous, having his own words to quote, if we give the account of his earlier years at some length. The narration in question (in which he calls himself Philaretus, and writes in the third person) is prefixed to Dr. Birch's edition of his works in 5 vols. fol., which we here cite once for all—'The Works of the Hon. Robert Boyle, in five volumes, to which is prefixed a Life of the Author,' London, 1744. Of his birth and station he says, "that it so suited his inclinations and designs, that, had he been permitted an election, his choice would scarce have altered God's assignment." He lost his mother at an early age, this

being one 'great disaster;' the other was the acquisition of a habit of stuttering, which came upon him from mocking other children. He was taught early to speak both French and Latin, and his studiousness and veracity endeared him to his father. At eight years old he was sent to Eton with his elder brother, the provost being Sir Henry Wotton, "a person that was not only a fine gentleman himself, but very well skilled in the art of making others so." Here he was placed under the immediate care of Mr. Harrison, one of the masters, and became immoderately fond of study from "the accidental perusal of Quintus Curtius, which first made him in love with other than pedantic books." He always declared that he was more obliged to this author than was Alexander. Two years afterwards the 'Romance of Amadis de Gaule' was put into his hands "to divert his melancholy," and by this and other such works his habit of persevering study was weakened. He was obliged afterwards systematically to conquer the ill-effects of this mental regimen, and "the most effectual way he found to be the extraction of the square and cube roots, and especially those more laborious operations of algebra which so entirely exact the whole man, that the smallest distraction or heedlessness constrains us to renew our trouble, and re-begin the operation." His father had now come to England, and settled at Stalbridge in Dorsetshire; on which account Robert Boyle was soon removed from Eton to his father's house, and placed under the tuition of the rector of the parish. In the autumn of 1638 he was sent to travel with an elder brother, under the care of M. Marcombes, a Frenchman, to whom he acknowledges himself in various ways greatly indebted. It had been intended that he should have served in a troop of horse which his eldest brother had raised, but the illness of another brother prevented this. He travelled through France, and settled with his governor at Geneva, for the prosecution of his studies. A thunderstorm which happened there in the night was the cause of those religious impressions which he retained throughout his life. He carried his theological studies to considerable depth. He cultivated both Hebrew and Greek, that he might read the originals of the Scriptures.

In September 1641 he left Geneva, and travelled in Italy, where he employed himself in learning the language, and "in the new paradoxes of the great star-gazer, Galileo, whose ingenious books, perhaps because they could not be so otherwise, were confuted by a decree from Rome." Having seen Florence, Rome, and Genoa, he proceeded to Marseille, and there his own narrative ends. At Marseille he was detained for want of money, owing to the troubles in England; having however procured funds from his governor, he returned to London, where he found (in 1644) his father dead, and himself in possession of the manor of Stalbridge, with other property. At that place he resided till 1650, not taking any part in politics, and being in communication with men of influence in both parties, whereby his property received protection from both. The epistolary correspondence of Boyle is amusing, and furnishes one of the earliest specimens of the lighter style.

From this time to the end of his life he appears to have been engaged in study. His chemical experiments date from 1646. He was one of the first members of the Invisible College, as he calls it, which has since become the Royal Society. The rest of his public life is little more than the history of his printed works, which are voluminous, and will presently be further specified. He must have written with singular rapidity, for an argumentative and elaborate letter, written as appears on the face of it in the morning, previously to making his preparations for a journey in the afternoon, is of a length equal to nearly four columns of this work. After various journeys to his Irish estates, he settled at Oxford in 1654, where he remained till 1668. Here his life ('Works,' vol. i.) states him to have invented the air-pump, which is not correct, though he made considerable improvements in it. On the accession of Charles II. in 1660 he was much pressed to enter the Church, but refused, both as feeling the want of a sufficient vocation towards that profession, and as desirous to add to his writings in favour of Christianity all the force which could be derived from his fortune not being interested in its defence. When he left Oxford he took up his abode with his elder sister, Lady Ranelagh, in London, and in 1663 was one of the first council of the newly-incorporated Royal Society. In the year 1666 his name appears as attesting the miraculous cures (as they were called by many) of Valentine Greatraks, an Irishman, who by a sort of animal magnetism made his own hands the medium of giving many patients almost instantaneous relief. At the same time, in illustration of what we shall presently have to say on the distinction between Boyle as an eye-witness and Boyle as a judge of evidence, we find him in 1669 not indisposed to receive, and that upon the hypothesis implied in the words, the "true relation of the things which an unclean spirit did and said at Mascon in Burgundy," &c. That he should have been inclined to prosecute inquiries about the transmutation of metals needs no excuse, considering the state of chemical knowledge in his day; and we find even Newton inclined to fear the consequences which might follow from the further prosecution of some experiments of Boyle, the results of which only had been stated.

It appears that both Boyle and Newton were startled with the result of Boyle's experiments; and the treatment which old believers in alchemy have experienced from the present age will render it no less than just to say that faith in alchemy now, and the same in the middle

of the 17th century, are two things so different in kind, that to laugh at both in one shows nothing but the ignorance of the laugher.

Boyle had been for years a director of the East India Company, and we find a letter of his in 1676 pressing upon that body the duty of promoting Christianity in the East. He caused the Gospels and the Acts of the Apostles to be translated into Malay, at his own cost, by Dr. Thomas Hyde; and he promoted an Irish version. He also gave a large reward to the translator of Grotius 'De Veritate,' &c., into Arabic; and would have been at the whole expense of a Turkish Testament, had not the East India Company relieved him of a part. In the year 1680 he was elected President of the Royal Society, a post which he declined, as appears by a letter to Hooke ('Works,' i. p. 74), from scruples of conscience about the religious tests and oaths required. In 1688 he advertised the public that some of his manuscripts had been lost or stolen, and others mutilated by accident; and in 1689, finding his health declining, he refused most visits, and set himself to repair the loss. In that year, being still in a sort of expectation that the alchemical project might succeed, he procured the repeal of the statute 5 Hen. IV. "against the multiplying of gold or silver;" and what was still more useful, the same statute contains a provision that "no mine of copper, &c., shall be adjudged a royal mine, although gold or silver may be extracted out of the same." In 1691 his complaints began to assume a more serious character. Lady Ranelagh died on the 23rd of December, and he followed her on the 30th of the same month. He was buried at St. Martin's-in-the-Fields, January 7, 1692, and a funeral sermon was preached on the occasion by Dr. Burnet, who had long been his friend, and to the expenses of whose 'History of the Reformation' he had largely contributed.

Boyle was never married. He was tall, slender, and emaciated; excessively abstemious in food, and somewhat oppressed by low spirits; but at the same time of a copiousness of conversation and wit which made Cowley and Davenant rank him in that respect among the first men of his age. His benevolence both in action and sentiment distinguished him from others as much as his acquirements and experiments, and that in an age when toleration was unknown. He constantly refused a peerage, though the personal friend of three successive kings. He was always a moderate adherent of the Church of England; nor is it recorded that he ever attended any other place of worship, except once when he went to hear Sir Henry Vane discourse at his own house, on which occasion he entered into a discussion with the preacher. Finally, he was a man of whom all spoke well. With such a character, it is not to be wondered at if his private virtues were made to reflect a lustre upon his scientific exploits which the latter could not have gained alone; the more especially when it is considered that his contemporaries, who viewed him as he was and from their own position, had a right to regard his genius as one which produced results of the first order, which could be but another way of saying that it was of the first order itself. So indeed it has been understood: and we are accustomed to talk of Bacon and Newton and Boyle together. The merits of Boyle are indeed singular and almost unprecedented; his discoveries are in several cases of the highest utility; but we do not think the inference that they were the result of a reasoning power or a distinctive sagacity of the highest kind, would be correct. Coming after Bacon, feeling all the beauty of his methods, disgusted with the spirit of system, and strong beyond his contemporaries in common sense, the same view of life which made him indifferent to the political and religious disputes of his time, and content himself with the knowledge and practice of the things which they all agreed in, also regulated his views of philosophy; so that he began to investigate for himself, on the simple principle of examining closely, and strictly relating what he saw. In this respect his writings remind us strongly of those of Roger Bacon: they are full of sensible views and experiments of his own, and of absurdities derived from the relation of others. He leans too much, for one of our day, to the attempt to discover the fundamental relations which touch close upon the primary qualities of matter, instead of endeavouring to connect and classify what he had actually observed. His discoveries do not show him to have that talent for suggestion and power of perceiving points of comparison, which is the distinguishing attribute of the greatest discoverers. To take an instance: in his experiments "showing how to make flame stable and ponderable," he finds that various substances gain weight by being heated. He states it then as proved that "either flame, or the analogous effluxions of the fire, will be, what chemists would call, corporified with metals or minerals exposed naked to its action;" but it never suggests itself to him that the additional substance added to the metal or mineral may be air, or a part of air.

When a character has been overrated in any respect, the discovery of it is usually attended by what the present age calls a 'reaction': the pendulum of opinion swings to the side opposite to that on which it has been unduly brought out of its position of equilibrium. And this has been the case with recent estimates of the character of Boyle as a man of science. Perhaps it will be a fair method to take a foreign history of physics (where national partiality is out of the question) and try the following point:—What are those discoveries of the Briton of the 17th century which would be thought worthy of record by a Frenchman of the 19th? In the 'Hist. Phil. du Progrès de la Physique,' Paris, 1810, by M. Libes, we find a chapter devoted to the Progrès de la Physique entre les mains de Boyle; and we are told

that the air-pump in his hands became a new machine—that such means in the hands of a man of genius multiply science, and that it is impossible to follow Boyle through his labours without being astonished at the immensity of his resources for tearing out the secrets of nature. The discovery of the propagation of sound by the air (the more creditable to Boyle that Otto von Guericke had been led astray as to the cause), of the absorbing power of the atmosphere, of the elastic force and combusive power of steam, the approximation to the weight of the air, the discovery of the 'reciprocal' attraction of the electrified and non-electrified body, are mentioned as additions to the science. There is a peculiar advantage consequent upon such a labourer as Boyle in the infancy of such a science as chemistry. Here are no observed facts of such common occurrence, and the phenomena of which are so distinctly understood, that any theory receives something like assent or dissent as soon as it is proposed. The science of mechanics must have originally stood to chemistry much in the same relation as the objects of botany to those of mineralogy: the first presenting themselves, the second to be sought for. The mine was to be found as well as worked; and every one who sunk a shaft diminished the labour of his successors by showing at least one place where it was not. In this point of view it is impossible to say to what degree of obligation chemistry is to limit its acknowledgments to Boyle. Searching every inlet which phenomena presented, trying the whole material world in detail, and with a disposition to prize an error prevented, as much as a truth discovered, it cannot be told how many were led to that which does exist, by the previous warning of Boyle as to that which does not. Perhaps had his genius been of a higher order he would have made fewer experiments and better deductions; but as it was, he was admirably fitted for the task he undertook, and no one can say that his works, the eldest progeny of the 'Novam Organum,' were anything but a credit to the source whence they sprung, or that their author is unworthy to occupy a high place in our Pantheon, though not precisely on the grounds taken in many biographies or popular treatises.

The characteristics of Boyle as a theological writer are much the same as those which appertain to him as a philosopher. He does not enter at all into disputed articles of faith, and preserves a quiet and argumentative tone throughout: but the very great prolixity which he falls into renders him almost unreadable. He was, as he informs us in his youth, a writer of verses, and one fancy-piece in prose, 'The Martyrdom of Theodora,' has been preserved, wherein his hero and heroine make set speeches to each other, of a kind somewhat like those in Cicero de Oratore, with a little dash of Amadis de Gaule, until the executioner relieves the reader. His 'Occasional Reflections' have fallen under the lash of the two greatest satirists in our language, Swift and Butler, in the 'Pious Meditation upon a Broomstick' of the former, and an 'Occasional Reflection on Dr. Charlton's feeling a dog's pulse at Gresham College,' published with the posthumous writings of the latter. The treatises 'On Seraphic Love,' 'Considerations on the Style of the Scriptures,' and 'On the great Veneration that Man's Intellect owes to God,' have a place in the 'Index librorum prohibitorum' of the Roman Church.

The 'Boylean Lectures' were instituted by him in his last will, and endowed with the proceeds of certain property, as a salary for a "divine or preaching minister," on condition of preaching eight sermons in the year for proving the Christian religion against notorious infidels, namely, atheists, theists, pagans, Jews, and Mohammedans, not descending lower to any controversies that are among Christians themselves. The minister is also required to promote the propagation of Christianity, and answer the scruples of all who apply to him. The stipend was made perpetual by Archbishop Tension. Dr. Bentley was appointed the first Boyle lecturer. We shall not give a detailed list of all the titles of Boyle's works, which would occupy much room to little purpose, as a complete set of the original editions is very rarely met with, and the two collected editions have their own indexes. During his lifetime, in 1677, a very imperfect and incorrect edition was published at Geneva. The first complete edition was published in 1744 by Dr. Birch, as already noticed. It is in five volumes folio, and contains the life which has furnished all succeeding writers with authorities, besides a very copious index. The collection of letters in the fifth volume is highly interesting. The second complete edition was published in 1772. But previously to either of these, Dr. Shaw, the editor of Bacon, deserved well of the scientific world by publishing an edition of Boyle in three volumes quarto, "abridged, methodised, and disposed under general heads." As far as may be, the various and scattered experiments are brought together, and a good index added, but we cannot find any references to the originals. There is a list of Boyle's works in Hutton's mathematical dictionary, and another in Moreri.

BOYLE, ROGER, fifth son and eleventh child of the first earl of Cork, born April 26, 1621, was created Baron Broghill, almost while in his infancy, by Charles I. He married a sister of the Earl of Suffolk, and landed with his wife in Ireland the day after the breaking out of the rebellion, which he displayed great activity in quelling.

The death of Charles I., and the state of his possessions in Ireland, which he almost gave up as lost, induced Boyle to seek retirement in England, where he occupied himself with projects for the restoration of royalty. He had gone so far as to obtain a passport, and was on

the point of leaving the kingdom for the purpose of having an interview with Charles II., when his proceedings, and the future course of his life, were turned in another direction by the dexterous management of Cromwell, who, with the members of the Committee of Public Safety, had become acquainted with Lord Broghill's intentions. Cromwell had been struck with the possibility of securing the services of Lord Broghill in the cause of the Commonwealth, and having the sanction of the members of the committee, he sent a message to his lordship informing him of his desire to wait upon him, and followed his own messenger so quickly, that he entered his lordship's apartments before he had time to deliberate upon the meaning of the communication. Cromwell informed Lord Broghill that the Committee of Safety were acquainted with his intended movements, which he detailed. Lord Broghill attempted to deny the facts, on which Cromwell produced copies of papers which his lordship had confidentially addressed to friends of the royalist cause. The frank and candid manner of Cromwell, the just compliments which he paid to Lord Broghill's merits, and the real service which he was doing him by protecting him from the consequences of his conduct, completely succeeded in gaining him to Cromwell's proposals. Cromwell, who was about to proceed with an army to Ireland, offered Broghill the command of a general officer, with a condition that his services should be limited to the immediate object of the expedition. Broghill, after some hesitation, accepted Cromwell's proposition. His services in Ireland proved that his abilities had not been overrated. On one or two occasions his boldness and activity were of signal value, especially during the siege of Clonmel, when his vigilance prevented the rebels from forming in the rear of the army during the siege. While engaged upon this service he received an urgent message from Cromwell recalling him to Clonmel, the siege of which he feared he should be compelled to raise, as there was much disease in the army, and it had been twice repulsed by the Irish. At the end of three days Lord Broghill appeared at the head of his division before Clonmel, when Cromwell caused the whole army to salute him by the cry of 'A Broghill! a Broghill!' Cromwell himself embraced him, and shortly afterwards, though it was in the depth of winter, Clonmel was taken.

Under the Protectorate Lord Broghill was one of the privy council, and at the special request of Cromwell he went to reside in Scotland. Richard Cromwell selected him as one of the cabinet council, along with Dr. Williams and Colonel Philips, and more than once his lordship's political talents were most dexterously employed in sustaining the Protector's interests. But the impossibility of Richard Cromwell any longer retaining the protectorate becoming soon evident, Lord Broghill, conceiving that the country might otherwise fall into the hands of a cabal, used every exertion to bring about the Restoration. He repaired to Ireland, and by his influence secured the co-operation of some of the most important individuals in the army, and soon after sent Lord Shannon, his younger brother, with a letter encouraging Charles II. to land in Ireland.

After the Restoration Lord Broghill was created earl of Orrery, and took his seat in the cabinet council. He also acted as one of the lords justices for the government of Ireland, and was appointed lord president of the province of Munster. In the leisure which succeeded the active part of his life, the Earl of Orrery, at the king's request, wrote several plays. He wrote also some verses on the death of Cowley, and other poetical pieces; a thin folio, on the art of war; and 'Parthenissa,' a large romance in folio, part of which he wrote by desire of Henrietta Maria, daughter of Charles I. These productions have no great merit, and were chiefly written during severe attacks of the gout.

He opposed a petition presented to the king by the Irish Catholics, praying for the restoration of their estates: the prayer of the petitioners was rejected. The Act of Settlement, which was drawn up by the Earl of Orrery, contains stipulations by which those Roman Catholics who had conducted themselves loyally were restored to their possessions. In a local court, in which he presided in virtue of his office of Lord President of Munster, he is stated to have acted with great wisdom and equity. The Earl of Orrery died Oct. 16th, 1679, in his 59th year.

BOYLSTON, ZABDIEL, an American physician, was born in the state of Massachusetts in 1684. He was the first to introduce inoculation into New England, where the practice became general before it was common in Great Britain. In 1721 the small-pox broke out at Boston in an alarming manner, when Dr. Cotton Mather pointed out to the profession an account of inoculation as practised in the East, which was contained in a volume of the 'Transactions of the Royal Society.' Notwithstanding the ridicule with which his medical brethren treated this mode of counteracting a virulent disease, Boylston had the courage to inoculate his own son. In the years 1721 and 1722, the practice of inoculation spread, and, with one or two exceptions, it was attended with the most successful results. But such were the obstinate prejudices of the profession and the public generally, that clamours were raised against Boylston, and his life was in danger in consequence of the excited state of popular feeling; even the 'select men' of Boston passed a by-law prohibitory of inoculation. It was alleged that the practice increased the probabilities of contagion, and also that the disease being a judgment from Heaven on men's sins, it was impious to adopt such means to avert its wrath. Boylston outlived these prejudices, and acquired a considerable fortune

by the successful practice of his profession. During a visit which he paid to England, he met with great attention, and was elected a Fellow of the Royal Society. He corresponded with this body on his return to America, and some of his papers are printed in the Society's 'Transactions.' He was the author of two works relating to the small-pox (one a pamphlet published at Boston), both of which are in the library of the British Museum. The other work was printed in London during the visit which he paid to this country.

BOYSE, SAMUEL, a writer of considerable poetical talent, but remarkable chiefly for the singular contrast of his elevated imagination and rectitude of moral sentiment, as displayed in his writings, and his dissolute propensities. He was the son of Joseph Boyse, an eminent dissenting minister, and was born in Dublin in 1708. Being destined for the pulpit, he was sent by his father to the University of Glasgow, where, after spending a few months in idleness, he married while yet in his teens; and with his wife and her sister, who in dissipation and indolence were similar to himself, he returned to Dublin, and occasioned by his dissolute conduct the ruin and death of his father. Boyse then went to Edinburgh, and published in 1731 a volume of poems, with a flattering dedication to the Countess of Eglinton, who, with Lord Stormont (on the death of whose lady Boyse had published a laudatory elegy), patronised him, and kindly recommended him to Lord Mansfield and the Duchess of Gordon, by whom, and also by Lords Stair and Tweedale, he was furnished with introductory letters to the lord chancellor, Sir Peter King, Pope, and other important personages in England, whither he removed to escape from the importunity of his creditors in Scotland. But his indolence and aversion to refined society defeated the friendly intentions of his patrons; so that, resorting to a squalid garret in London, he relied upon the sale of his verses and the charitable donations of literary individuals, whose compassion he excited by the most servile and pathetic protestations of his miserable condition. In 1740 he published his principal work, a poem entitled 'Deity'—one of the numerous attempts at poetical sublimity in which the most ridiculous faults are tolerated solely on account of the subject. The devotional reflections, though incoherent, and made often apparently to furnish a rhyme, display an occasional energy of poetical conception which even Pope declared he would not disown. But we can feel only disgust at the pious pretensions of a man who, often with a guinea obtained by employing his wife to write mendicant letters, could gratify his sensuality at a tavern while she and her child were suffering with cold and hunger. Boyse was a very copious contributor of verses to the 'Gentleman's Magazine': these verses have the signatures 'Y' and 'Alcaeus,' and if collected would form about six 8vo volumes. Among his separate publications are, 'Albion's Triumph,' a poem on the battle of Dettingen; 'An Historical Review of the Transactions in Europe during 1739-45'; 'Chaucer's Tales in Modern English,' &c. He was not deficient in ability as a classical scholar, and a translator of German, Dutch, and French; but his inveterate habit of drinking hot beer in the lowest pot-houses at length stupified his mind, and reduced him to the necessity of pledging even his clothes. In this predicament he sometimes, for several weeks, sat up in bed composing odes and elegies for the 'Gentleman's Magazine.' All the mourning he could afford on the death of his wife was a pennyworth of black ribbon, which he tied round the neck of his little dog. His wretchedness, like that of Savage, was commiserated by Dr. Johnson, who instituted for him, among his friends, a subscription of sixpences. His benefactors, wearied out with his applications, at length abandoned him, and in May 1749 he died in his garret in Shoe-lane, with his pen in his hand, as he sat in his blanket translating the treatise of Fenelon on the existence of God. He left a second wife in extreme poverty, and was buried at the expense of the parish.

BOZZARIS, MARCOS, a native of Souli in the mountains of Epirus, born about the end of the 18th century, was yet a boy at the time of the war of extermination waged by Ali Pasha of Jannina against the Souliotes. [ALI PASHA.] At the close of that war in 1808 Bozzaris and his father were among the remnant of the Souliote population who succeeded in reaching Parga, whence they went over to the Ionian Islands, then under the protection of Russia. In 1820, when the war broke out between the sultan and Ali, about 800 Souliotes, who were still in the Ionian Islands, offered their services to the Ottoman admiral against their old enemy, and were accordingly landed on the coast of Epirus. Soon after, however, having reason to complain of the Turks, and at the same time receiving favourable proposals with a bribe of money from Ali, they went over to the pasha, by whom they were replaced in possession of their native mountains. This enabled Ali to carry on the contest against the sultan for two years longer. The Souliotes now fought for him with their accustomed bravery under the command of Bozzaris, and their ranks were swelled by other Epirotes to about 3000 fighting men. With this force Bozzaris gained several advantages over the Turkish army, which was acting in Epirus against Ali. In the spring of 1821 the sultan sent Khourshid Pasha with a fresh army, who laid siege to Jannina. Bozzaris and his Souliotes annoyed the Turks by bold diversions in their rear, while the Greek revolution breaking out at the same time added to the difficulties of the sultan. On the taking of Jannina and the death of Ali in February 1822, the Souliotes continued the war on their own account, and being attacked by Khourshid in their mountains, they

defeated him with great loss in May and June of that year. Khourshid at last quitted Epirus, leaving Omer Vrioni in command there, while at the same time Prince Mavrocordato landed at Mesolonghi with a body of regular troops in the Greek service, and being joined by Bozzaris advanced towards Arta. This movement led to the battle of Petta, on the 16th of July 1822, which the Greeks and Philhellenes lost through the treachery of Gogos, an old Kleftis and captain of *Armatoles*. Bozzaris, after fighting bravely, was obliged to retire with Mavrocordato to Mesolonghi. Soon after the Souliotes, who had remained in their mountains, signed a capitulation with the Turks, by which they gave up Souli and the fortress of Khiafa, and on receiving a sum of money, retired with their families to Cefalonia, in September 1822. Bozzaris with a handful of Souliotes remained with Mavrocordato, determined to defend Mesolonghi to the last. He kept the Turks at bay by various sorties, and also amused them by promises of surrender, until a Hydriote flotilla coming to relieve the place, the Turks raised the siege and retired into Epirus, March 1823. The pasha of Soodra advanced next with a numerous force of Albanians, determined upon taking Mesolonghi. Bozzaris feeling the importance of that town to the Greek cause, and knowing the weakness of the fortifications, which were unfit to resist a regular siege, determined to meet the enemy. He left Mesolonghi with a body of only 1200 men, 800 of whom were his own Souliotes, and arrived on the 20th of August 1823, near Kerpenia, where the van of the Albanians, consisting of about 4000 Mirdites under Jeladeen Bey, was encamped. Having held a council with his officers, it was determined to attack the enemy's camp the following night. The Souliotes marched silently to the attack and surprised the Albanians, of whom they made a great slaughter. Bozzaris while leading on his men received a shot in the loins, and soon after another in the face, when he fell and expired. The Souliotes then withdrew, carrying away Bozzaris' body, which was interred at Mesolonghi with every honour. The executive government of Greece being informed of the event issued a decree in which they styled Bozzaris the Leonidas of modern Greece. His brother, Constantine Bozzaris, succeeded him in the command of the Souliote battalion. The self-devotedness of Bozzaris was the means of protracting the defence of Mesolonghi for two years more.

BRACCIO FORTEBRACCI, called also BRACCIO DA MONTONE, from the name of his patrimonial estate, was born at Perugia in 1368, of an old patrician family. Braccio, before he was twenty, served as a Condottiere, or leader of a mercenary troop, in the service of the Count of Montefeltro against the Malatesti, lords of Rimini. In 1393, when a general insurrection of the popular party took place at Perugia, in which a number of the nobles were killed and the remainder driven away, the castle of Montone became a rallying-point for the exiles, and Braccio one of their stoutest champions. After a desultory warfare between the two factions for several years, the popular party applied for protection to Gian Galeazzo Visconti, the powerful duke of Milan, and paid allegiance to him in January 1400; and after the death of Visconti, the party transferred its allegiance to Pope Boniface IX., under the plea of "the welfare of the Republic," on condition that the emigrant nobles should remain in banishment. Braccio now resumed his life of a Condottiere, and served in Lombardy under the great leader Alberico da Barbiano. He afterwards carried on a partisan warfare on his own account, in the Marches of Ancona, against the Marquis Ludovico Migliorati, the nephew of Pope Innocent VII., when he levied contributions, plundered towns, and got ransoms from the officers whom he made prisoners.

In 1406 the great Western schism began, which was only extinguished twelve years after by the Council of Constance, during which period several popes or antipopes distracted the church by their conflicting claims. Ladislaus, king of Naples, thought of availing himself of this confusion to occupy the Papal States and all central Italy, and he sent messengers to Braccio in 1408, to induce him to enter his service, promising to forward his views towards the subjection of his native town, Perugia. Braccio accepted the proposal, received a sum of money for his condotta, and crossing the Apennines at the head of a considerable body of horse and foot, he scoured the valley of the Tiber and took several towns in the name of the king. The people of Perugia, in alarm, sent ambassadors to Ladislaus, who was then at Rome, and offered him the dominion of their city, provided he would not let the emigrants return. "Rather than make peace with the nobles," said the leaders of the people in the council, "we will submit to a foreign king." Ladislaus accepted, in June 1408, the dominion of Perugia. He agreed that the emigrant nobles should not be allowed to remain within thirty miles of the gates of Perugia. He also sent a large body of Neapolitan cavalry to attack Braccio, who, having received timely information, retired to the Marches, from whence in 1409 he marched again towards the south, and joined the other great Condottiere, Sforza Attendolo, in driving away the troops of Ladislaus from the Roman State in the name of the new pope, John XXIII. Braccio again attacked Perugia, when Ladislaus, having made peace with Pope John, sent Sforza to check his movements, and Braccio moved towards Bologna in obedience to the orders of the pope. In 1414 Ladislaus died, and was succeeded by his sister Joanna II., a weak princess. In the following year the Council of Constance deposed John XXIII. Braccio, ever intent upon his object of re-entering his native town by force, having exacted a sum of eighty thousand ducats

from the people of Bologna, marched with his bands in the spring of 1416, and encamped in front of Perugia, before the citizens had time to prepare for defence. After some resistance, the citizens in despair sent him a deputation, offering to make him Lord of Perugia, provided he granted a general amnesty for the past. On the 19th of July 1416, Braccio at the head of his bands, and of all the emigrant nobles, after twenty-four years of exile, re-entered Perugia in triumph amidst acclamations, and received the oath of allegiance from the magistrates and the principal citizens. His conduct was temperate, but firm; he enjoined strict discipline on his soldiers; he divided, at first, the civil offices among the two parties, but by degrees he gave to his friends the larger share; he checked the importunities of the emigrants to recover possession of their confiscated property; he paid the debts of the republic with his own treasures, accumulated during his wars; and he encouraged the university of Perugia. The people began to like him, and the learned gave him their praises; but he was cruel towards those who offered him any resistance.

In 1417 Braccio marched towards Rome, which in the absence of a legitimate pope was occupied by the Neapolitans, and entered it by capitulation, but he was shortly after obliged to evacuate it at the approach of his rival Sforza. The Council of Constance had now elected Pope Martin V., a man of determination, who expressed his intention of recovering full possession of the Papal States, and ridding them of all lords and usurpers. A deputation was sent to him from the council and magistrates of Perugia, requesting him to confirm Braccio, count of Montone, as lord of Perugia. Martin gave an evasive answer, upon which Braccio prepared for the threatened danger by raising money from the neighbouring chieftains of the Marches and of Umbria, who paid his demands through fear. About this time Braccio issued a decree restoring to the emigrant nobility of Perugia their property, of which they had been deprived since 1393.

Pope Martin allied himself with Queen Joanna of Naples, who gave him her general, Sforza Attendolo, to reduce the Papal territories into subjection. Braccio made preparation to oppose him, but before the two rivals could meet in the field the pope quarrelled with Joanna, upon which both he and Sforza supported the claims of the Anjou dynasty to the crown of Naples. One consequence of this change was that Martin agreed to make terms with Braccio, whom he invited to meet him at Florence in February 1420. Braccio went to the conference with the retinue of a great potentate, and accompanied by the lords of Foligno, Camerino, Fabriano, and others, and by the principal nobles of Perugia, Assisi, Todi, Orvieto, Narni, and Rieti. On arriving at the gates of Florence, he took off his armour and put on a vest of purple and gold, and entered the city on foot, escorted by the magistrates and first citizens of the republic, who accompanied him to the palace of the pontiff. It was agreed that Perugia and its territory, and several towns in the Marches, should be administered by Braccio and his heirs. Braccio was to serve with his troops at the expense of the pope against Bologna, which had revolted under one of the Bentivogli.

On his return Braccio contributed to embellish Perugia, and he ordered the construction of the emissary to carry off the superabundant waters of the Thrasymene Lake. Bologna in the course of two months was obliged to capitulate to the troops of Braccio, and submit to the pope in July 1420. At the close of that year he married, with great pomp, the sister of Varani, lord of Camerino. Meantime a civil war broke out in the kingdom of Naples. Louis of Anjou, count of Provence, encouraged by Pope Martin, and supported by Sforza, who had quarrelled with Queen Joanna, invaded the kingdom, where he found numerous adherents among the nobles. Joanna sent Antonio Caraffa, nicknamed Malizia on account of his cunning, as her ambassador to Alfonso of Aragon and Sicily, who was then in Sardinia. Alfonso went to Sicily to collect his fleet for the assistance of Joanna, who at the same time offered to Braccio the command of her land forces, with the rank of high-constable of the kingdom, and paid him down 200,000 ducats in advance. In the spring of 1421 Braccio entered the Abruzzo with a large force, surprising by the rapidity of his march the partisans of the Angevins, who submitted, except Count Caldora, who took refuge in the mountains. Sulmona capitulated. Braccio, issuing out of the defiles of Abruzzo, surprised Capua, and suddenly appeared before Naples, which was then besieged by Sforza and by the fleet of Louis of Anjou. King Alfonso meantime arrived with his fleet at the entrance of the bay; Sforza was obliged to raise the siege, the Angevins retired to Castellamare, and Braccio entered Naples in triumph with King Alfonso, who, together with Queen Joanna, solemnly bestowed upon Braccio the golden staff of high-constable of the kingdom, with supreme command over both the Neapolitan and Aragonese forces, and caused the troops to swear obedience to him. The queen at the same time created him Count of Foggia and Prince of Capua, the last of which towns she gave him in fief. A desultory predatory warfare was carried on for some time by the troops of Braccio against those of Sforza, in which however the poor inhabitants of the fine plains of Campania were the greatest sufferers. Pope Martin now interfered as mediator, and Louis of Anjou, giving up his attempt for the present, withdrew to Rome. Sforza remained under arms, but Braccio undertook to win him over to the queen's party; in which he succeeded at an interview near

Monte Casino, when the two rival chiefs, who had both served in their youth under Alberico da Barbiano, renewed their former acquaintance. The war being now over, Braccio in the spring of 1422 returned to Perugia, after having taken on his way Città di Castello, which he added to his other territories.

In the following year, fresh disturbances having broken out at Naples, Alfonso sent again for Braccio, and Queen Joanna gave the messengers a crown to be placed on his head as Prince of Aquila and Capua, with full power to subdue and govern the important province of Abruzzo, which had again revolted. On the 13th of February 1423, the Lord of Perugia, seated on a seat of ivory in the great hall of the townhouse, and attended by the lords of Foligno and Camerino, received the Neapolitan envoys, from whom Corrado Trinci, lord of Foligno, having received the crown, placed it on the brow of Braccio and a golden chain round his neck, amidst loud acclamations of "Long live the Prince of Capua and Lord of Perugia." As the dominion of Braccio extended over great part of Umbria and the Marches, and on the south over the principality of Capua, the acquisition of Aquila and the Abruzzo would have joined these two portions so as to form the whole into a compact principality. Braccio's ambition is said to have soared still higher, and to have aspired to the crown of Naples. In May 1423 he gathered his bands near Todi, to the number of 3200 horsemen and some thousand foot, with which he entered the kingdom of Naples; he overran Campania and Apulia, defeated the partisans of the Angevins, took Bari, and advanced into Calabria; then retracing his steps towards the Abruzzo, he laid siege to the strong town of Aquila in the summer of 1423. He blockaded the town and devastated the surrounding country. Joanna, who had now revoked her adoption of Alfonso and made common cause with Louis of Anjou, ordered Sforza to march to the relief of Aquila. Braccio, being joined by other bands of the Aragonese party, was in possession of the whole Abruzzo. In December 1423 Sforza began his march from Apulia along the coast of the Adriatic, took Ortona, and crossed the river Pescara near its mouth, his advanced guard making their horses swim through the stream. As the body of Sforza's army remained on the opposite bank, Sforza plunged again into the river to encourage them to cross. One of his men, being carried away by the current, was in the act of drowning, when Sforza pushed his horse forwards to save him, seized him by the arm, and both sank into the water and disappeared. Thus died Sforza Attendolo, the great Condottiere, on the 4th of January 1424. His army, disheartened, retired from the Abruzzo. Braccio, who was at Chieti, upon hearing the news, extolled the fame of his rival, remarking that this unexpected catastrophe boded no good to himself. He however pushed on the siege of Aquila with renewed vigour. The town began to suffer through famine. The archbishop encouraged the besieged by telling them that the queen and the pope would soon relieve them, and he excommunicated Braccio in the name of the pontiff. At last, in the spring of 1424, the Angevin army, led by Count Caldora and other chiefs, marched into the Abruzzo, and encamped on the hills above Aquila. Braccio permitted them to enter the plain. The battle was fought on the 2nd of June. Caldora's army was greatly superior in numbers, and in the midst of the fight a sortie from the people of Aquila, falling on the rear of Braccio's line, decided the victory. Braccio, while fighting desperately, received a blow on the head and fell senseless. He was taken prisoner to the camp of Caldora, and treated with humanity. He survived for three days, refusing to take food, though urged to do so, and would not utter a word. It was said that his wound was not mortal. He died on the 5th of June 1424, in the fifty-sixth year of his age. Rome rejoiced at his fall; Ludovico Colonna took his body to Pope Martin, who ordered it to be buried in unconsecrated ground outside of the walls. Eight years after, Niccolò Fortebracci recovered from Pope Eugenius IV. the remains of his relative, and deposited them in the church of the Franciscan convent of Perugia. Oddo Fortebracci, son of Braccio, resigned the government of Perugia into the hands of the pope, in July 1424, retaining the various fiefs of his father, with the title of Count of Montone. The history of Braccio's life forms an important part of the history of Italy during the fifteenth century, which was the last age of its tumultuous independence.

(Febretti, *Biografie dei Capitani venturieri dell' Umbria*; Campanus, *De Vita et Gestis Brachii*; Lomasono, *Vite dei famosi Capitani d' Italia*; Compagnoni, *Storia della Marca*; and the contemporary local chroniclers, among whom must be noticed Lorenzo Spirito, who wrote a poem of one hundred and one chapters in terza rima, entitled *L'Altro Marte*, in which he narrates in chronological order the deeds of Braccio and of his contemporary Piccinino. This curious poem was printed at Vicenza in 1489: it is now extremely rare.)

BRACCIOLINI, POGGIO, son of Guccio Bracciolini, a notary, was born in 1380, at Terranuova, in the Florentine territory. He studied Latin at Florence under Giovanni da Ravenna, a disciple of Petrarch; and afterwards Greek under Chrysoloras, a learned Byzantine emigrant. About 1402 Poggio went to Rome, where Boniface IX. employed him in the pontifical chancellery, as apostolic secretary or writer of the papal letters. Boniface having died in October 1404, his successor, Innocent VII., continued Poggio in his office, which he held for about half a century, under eight successive popes. Poggio availed himself of the favour of Innocent to obtain an appointment in the apostolic chancellery for his friend and schoolfellow Leonardo

Bruni of Arezzo. The friendship between these two distinguished scholars continued till death. Innocent having died in 1406, was succeeded by Gregory XII., who was soon after deposed by the Council of Pisa, and replaced by Alexander V. This was the period of the great western schism. [BENEDICT, ANTIPOPE.] In the midst of these distractions Poggio withdrew to Florence, where he pursued his literary studies, and found a patron in Niccolò Nicoli, a wealthy Florentine, noted for his love of learning and his encouragement of the learned. When John XXIII. was elected pope, Poggio returned to his duties of pontifical secretary, and as such he accompanied the pope to the Council of Constance in 1414. At Constance he applied himself to the study of Hebrew; and in his excursions into the adjoining countries he visited the abbey of St. Gall, and other monasteries, where he had the good fortune to discover the manuscripts of several classical works which were considered as lost, or of which only imperfect copies existed. He complains, as Boccaccio had done before him, of the monks taking no care of the literary treasures which they possessed, and allowing the valuable manuscripts to rot "in cellars and dungeons unfit even for condemned criminals." Poggio found, among other manuscripts, copies of Quintilian's 'Institutions,' of Vegetius, Silius Italicus, Ammianus Marcellinus, Columella, Asconius Pedianus's commentaries upon some of Cicero's orations, the 'Argonautics' of Valerius Flaccus, several comedies of Plautus, &c. Continuing his researches after his return to Italy, either by himself or through his friends, he found at Monte Casino a copy of 'Frontinus de Aqueductibus,' he procured from Cologne the fifteenth book of 'Petronius Arbitr,' and from a monastery at Langres several of Cicero's orations, which had been regarded as lost. Poggio either purchased the manuscripts, or transcribed them, or pointed them out to persons wealthier than himself. His friends, Bartolomeo da Montepulciano and Cinzio, of Rome, assisted him by their own exertions, and Nicoli by his liberality.

While Poggio was staying at Constance, he witnessed the trial and execution, by the sentence of that council, of Jerome of Prague, on the charge of heresy. He gives a most vivid account of that deplorable transaction in a letter to his friend Leonardo Bruni, which has been often quoted by subsequent historians. Poggio was evidently moved by the constancy and the eloquence of the defence of the Bohemian reformer; and his own knowledge of the corruptions of the Roman Church at that time made him, if not openly advocate Jerome's cause, at least commiserate his fate in terms so strong that his more prudent friend Leonardo wrote to warn him against giving way to his feelings. Poggio was still, nominally at least, papal secretary at the time. After Martin V. was solemnly acknowledged as legitimate pope, and the council was dissolved in 1417, Poggio followed the pontiff on his return to Italy as far as Mantua, where he suddenly left the papal retinue and repaired to England. Whether he left in disgust, or through fear for having expressed his sentiments too freely on church matters, is not clearly ascertained. While in Constance he had received an invitation from Cardinal Beaufort, bishop of Winchester. His expectations from Beaufort's liberality were disappointed; and at length, having received through some friends in Italy an offer to resume his office at Rome, he left England about 1421. Of his remarks during his residence in England there are scattered fragments in his published letters, and still more in the unedited ones. His picture of the habits and manners of the English is not flattering. He says that they were more addicted to the pleasures of the table than to those of learning; and that the few who cultivated literature were more expert in sophisms and controversial quibbles than in real science.

Poggio continued in his office during Martin's pontificate, pursuing at the same time his researches after manuscripts and antiquities, for which latter object he made excavations at Ostia and other parts of the Campagna. He also made Latin translations of the first six books of Diodorus Siculus, and of Xenophon's 'Cyropædia.' Eugenius IV., having in 1431 succeeded Martin V., was soon after obliged by a popular rebellion to remove his court to Florence. Then came the controversies between the Pope and the Council of Basel, which lasted during the rest of Eugenius's pontificate, till his death in 1447. The greater part of this time was spent by Poggio at Florence, or at a country-house he had purchased in the Val d'Arno, some say with the produce of some classical manuscripts which he sold. He gives in his letters a description of this residence, which he had adorned with statues and other remains of antiquity that he had collected in various places. He wrote there several works, among others his 'Discourse on the Unhappiness of Princes,' which he dedicated to Thomas of Sarzana, afterwards Pope Nicholas V.; and his virulent invectives against Filelfo, who had attacked the character of Poggio's friend Nicoli. When the two fierce disputants became reconciled, Poggio wrote a sort of disavowal of his former accusations, which is found at the end of the invectives. In 1435 Poggio married Selvaggia, of the family of Buondelmonte of Florence, a young and handsome lady, with whom he lived happily. While making up his mind to his marriage, he wrote a dialogue on the question, 'An seni sit uxor ducenda?' From that time Poggio reformed his life, which had been before rather licentious. In 1437 he published a selection of his letters, written in Latin, like all the rest of his works, according to the fashion of that age. His friend Leonardo Bruni dying in 1444, Poggio composed a

funeral oration to his memory. He wrote also other funeral orations—for Cardinal Zabarella, who died at the Council of Constance; for the Cardinal Santa Croce, a patron of letters; for Lorenzo de Medici, brother of the great Cosimo; for Cardinal Sant Angelo, who fell in the battle of Varna against the Turks, &c. His friend Nicholas V. being raised to the pontifical throne in 1447, Poggio, who had returned to Rome and resumed the duties of his office, addressed to the new pontiff an eloquent oration, of mixed eulogy and advice on the duties and dangers of his exalted station, 'Oratio ad summum Pontificem Nicolaum V.' To this time belongs Poggio's treatise 'De Varietate Fortunae,' one of his best works, which presents a good view of Italian politics at the beginning of the 15th century, an interesting sketch of the remains of ancient Rome in Poggio's time, and a curious account of the travels of the Venetian, Niccolò Conti, in the east. He also wrote 'Dialogus adversus Hypocritas,' in which, as well as in his disquisition 'De Avaritia et Luxuria,' he inveighs against the vices of the clergy, and especially of the monks, which were certainly very flagrant in that age, and were the main cause that led to the great Reformation in the following century. Notwithstanding his satirical freedom he preserved the good graces of Nicholas, in support of whose right to the papacy he wrote a bitter invective against his rival the antipope Felix, in which, as usual with Poggio, his accusations outstripped truth. A violent quarrel with George of Trebizond about some literary matters brought the two scholars to blows, and the Greek was in consequence obliged to quit Rome. In 1450, the plague being in Rome, Poggio withdrew to Florence, where he wrote his 'Facetiae,' a collection of humorous anecdotes and repartees, some of which are very indecent. He also wrote 'Historia Disceptativa Convivialis,' or discussions upon various philological, historical, and moral subjects; 'Disputatio de Infelicitate Principum,' in which he speaks of princes in a strain of democratic contempt, rather odd in a man who had lived almost all his life at courts; 'De Nobilitate Dialogus,' in which the various meanings of nobility are examined; 'De Miseria Conditionis Humanae.' In 1453, on the death of Carlo Aretino, chancellor of Florence, Poggio, through the influence of the Medici, was appointed his successor. He finally quitted the Roman court after being fifty years in its service, and it was not without regret that he parted from his kind patron, Pope Nicholas.

Having now access to the archives of Florence, he undertook a history of that republic,—'Historiae Florentinae,' lib. viii., which embraces the period from 1350 to 1455. It was translated into Italian by his son Jacopo, and printed in 1476, and afterwards republished in a more correct and improved form by Serdonati, Florence, 1598. The Latin text was not published till 1715, by Reanati, who prefixed to it a biography of the author. Poggio has been charged with marked partiality for his countrymen in his history. Another deficiency is noted by a grave authority, Machiavelli, who, in the preface to his own history, observes that both "Poggio and Leonardo Bruni, two excellent historians, had diligently described the wars between Florence and the other states and princes, but with regard to the civil contentions of the republic, its internal factions and their results, they had been either silent or extremely laconic in their account, either because they fancied them beneath the dignity of history, or perhaps because they were afraid of offending the relatives and descendants of persons who had figured in those transactions."

Poggio died at Florence in 1459, and was buried with great honours in the church of Santa Croce, near his friend Leonardo Bruni. A statue of him by the sculptor Donatello is in the duomo or cathedral.

Poggio was one of the most distinguished scholars of the epoch of the revival of literature, and one of those who contributed most to the spreading of that revival. His long life, the offices of trust which he filled, his travels, his extensive correspondence, his multifarious learning, all contribute to render him one of the most remarkable writers of the 15th century. His works, especially his 'Orations' and his 'Epistles,' are remarkable for their eloquence and fluency of style, though their language does not equal in classic purity that of Poliziano and some other latinists of the following age. His sentiments are noted for their independence and frankness; even in his addresses to the great, his language, though courtly, is free from flattery.

Poggio's son Jacopo was a man of learning, but after being in his youth the friend of the Medici, he conspired with the Passi against Lorenzo, and being seized after the murder of Giuliano, was publicly hanged in 1478.

BRACTON, one of the writers who are meant when the phrase is used 'our ancient law-writers,' or 'the ancient text-writers of our law.' These writers lived from the close of the 12th to the middle of the 15th century. The oldest is Glanville, whose era is referred to the reign of Henry II. and Richard I. Bracton lived in the reign of Henry III. He appears to have been born about the beginning of the 13th century. The others are Britton, Littleton, and the unknown authors of 'Fleta,' 'The Mirror of Justice,' 'The Doctor and Student,' and the 'Old Book of Tenures.' These books all relate to the nature, principles, and operation of the ancient laws and constitution of the realm, and together with a few minor treatises, the collections of Welsh, Saxon, and Norman laws, the charters and statutes, the year-books which contain notes of causes and decisions, the records of writs, inquests, surveys, and of the receipts and issues by and from the king's revenue, and the incidental information to be found in the

chronicles, form the study of those persons who wish to become acquainted with the history of English judicature, of the courts for the administration of justice, and generally of the various operations of the English law.

Bracton's work is entitled 'De Consuetudinibus et Legibus Angliæ.' It is divided into five books, and the following is a slight sketch of the nature and object of the work.

In the first book he treats of distinctions existing in respect both of persons and things; in the second of the modes in which property may be acquired in things; in the third of actions or remedies at law. The fourth book is divided into several sections, which treat on the assize of 'novel disseisin,' the assize of 'ultima presentatio,' the assize of 'mort d'ancestor,' the writ of consanguinity, the grants in 'libera eleemosyna,' and on dower. The fifth and last book is also divided into sections, in which the author treats of the writ of right, escheat, default, warranty, and exceptions. A larger abstract of the contents of this work may be found in Reeve's 'History of the English Law,' vol. ii. p. 86, &c. A treatise so methodical in its arrangements, so precise in its statements, and so abundant in its information, must have been the work of some very able person. Little however is now known of this author. The writers to whom we are indebted for collecting what could be recovered of the English authors of the middle ages, are Leland, Bale, and Pits, of whom the two former lived in the reign of Henry VIII. and supplied Pits, who was a Catholic writer in the reign of Elizabeth and James I., with most of the information which his work, valuable as it is, contains. Their statements that Bracton was a judge of the Common Pleas, and that he was Chief Justice of England, are now regarded as questionable. There is better reason to believe that he was a Henry de Bracton who delivered law lectures in the University of Oxford towards the middle of the 13th century, and that he sat, once at least, as a justice itinerant in the reign of Henry III. The value of the work, and the high esteem in which it was held, is manifest by the numerous copies which were made of it before the invention of printing opened so much easier and cheaper a way of multiplying copies of valuable writings. The pains which it must have required to transcribe the work, and consequently the expense of it, may be collected from the extent of the work, which fills in its printed form not less than 883 folio pages. Many of these manuscript copies exist. It is said that there are no less than eight in the various libraries which compose the book-department of the British Museum. In 1569 it was printed in a folio volume, and again in quarto in 1640, the text of the old edition being collated, very imperfectly, with that of some of the manuscripts.

BRADDOCK, EDWARD, lost his life in Virginia, by the French and Indians, in the war in which General Wolfe afterwards fell on the heights at Quebec in Canada. The French having determined to connect their Canadian colony with their other possessions in Louisiana by a chain of fortified military stations which interfered with the British territories, General Braddock, with an army of 2000 English, was despatched to Virginia, where he arrived in February 1755, at Richmond. With 390 waggons of provisions, ammunition, and baggage, he reached in July the Monongahela, a branch of the river Ohio. Washington, who was then at the age of twenty-three, joined him as a volunteer, in the capacity of aide-de-camp; and from his accurate knowledge of his native country, and of the Indian mode of warfare, would have furnished the English commander with the information requisite for the success of his expedition, but Braddock's self-sufficiency contemptuously disregarded the advice of American officers. Having advanced on the 9th of July within six miles of Fort du Quesne, now Pittsburg, where he supposed the enemy awaited his approach, his columns, in passing silently through a deep forest ravine, were suddenly struck with terror by the frightful war-whoop of the Indians from the dense thickets on both sides, and the murderous fire of invisible rifles. Rushing forward they were surprised and attacked in front by the French forces, while the Indian warriors, leaping by hundreds from their ambush, fell upon them with fury in the rear. Their strange and hideous appearance, and the echo of their piercing dog-like yelp, in such a gloomy wilderness of trees, so startled the English soldiers, who for the first time heard it, that the panic which seized them continued until half the army was destroyed. With the single exception of Washington, who received several rifle balls through his dress, and had two horses shot under him, no officer escaped alive. Braddock himself, after mounting in succession five horses, was shot, and carried off on a tumbrel by the remnant of his troops, who fled precipitously forty miles to the place in which the baggage had been left, where he died.

BRADLEY, JAMES, the third Astronomer Royal, and the first, perhaps, of all astronomers in the union of theoretical sagacity with practical excellence, was born at Sherbourn in Gloucestershire (probably in March, 1692-93). For all authorities, &c., we must refer the reader to the excellent and minute account of him in the Oxford edition of his 'Miscellaneous Works and Correspondence,' Oxford, 1832, by Professor Rigaud.

His father, William Bradley, married Jane, the sister of the Rev. James Pound, known by the observations of the comet of 1680 which he supplied to Newton, together with other observations referred to in the 'Principia.' With this uncle James Bradley passed much of his time, and found in his house the means of applying himself to

astronomical observation. As early as 1716 there is a letter of Halley to Pound mentioning Bradley as an observer; and in 1718 and 1719, we find some observations of double stars (Castor and γ Virginis), which have since been used by Sir J. Herschel in his determination of the orbits which each of the pairs just mentioned describes round the other ('Mem. R. Astron. Soc.,' vol. v., pp. 195, 202). At the same time he turned his attention to the motions of Jupiter's satellites, and detected, by observation, the greater part of the inequalities afterwards discussed by Bailli. Tables of the satellites, from Bradley's observations, were published in Halley's collection, London, 1749, and in 'Phil. Trans.' vol. xxx.

Bradley was entered of Balliol College, Oxford, in 1710, and took the degrees of B.A. and M.A. in 1714 and 1717. In 1718 he became a fellow of the Royal Society. In 1719 he was ordained to the rectory of Bridstow, in Monmouthshire. In 1720 he obtained another living, but in 1721 resigned his preferments on obtaining the Savilian Professorship of Astronomy at Oxford, with the holding of which they are incompatible. He also resigned the office of chaplain to Bishop Hoadly. We find him now engaged in miscellaneous observation, particularly with the long telescope introduced by HUYGHENS. With one of these of 212 feet focal length, he measured the diameter of Venus in 1722. Pound died in 1724, and in the next year Bradley began the observations which led to his great discovery.

The circumstances connected with the discovery of ABERRATION are described under that title in the ARTS AND SCIENCES DIVISION of the ENGLISH CYCLOPEDIA. The scene of the first observations was at the house of Mr. Molyneux at Kew, which afterwards became the palace of that name, but was some years back pulled down. The associated observations of Bradley and Molyneux detected the motion of γ Draconis, and other stars, and established approximately the law of the motion of the first. That the motion in declination depended in some way or other on the latitude of the star was evident, and in this state the matter stood, when Bradley in 1727 erected a zenith sector for himself at Wanstead. The original entry of the first night's observation at Kew, which confirmed the fact of an unexplained motion in γ Draconis (Dec. 21, 1725), is preserved in Bradley's own handwriting. The following, written on a torn bit of paper, is the earliest of the observed phenomena which led to the greatest discovery of a man who has, more than any other, contributed to render a single observation of a star correct enough for the purposes of astronomy:—

"Dec 21st Tuesday 5^h 40' sider. time
Adjusted y^e mark to y^e Plumb Line
& then y^e Index stood at 8
5^h 48' 22" y^e star entred
49 52½ Star at y^e Cross
51 24 Star went out
s
could
At soon as I let go y^e course
screw I perceived y^e Star too
much to y^e right hand &
so it continued till it passed
y^e Cross thread and within a quarter
was
of a minute after it had passed
graduat
I turned y^e fine screw till I saw
y^e light of y^e star perfectly
bissected, and after y^e obser
vation I found y^e index
at 11½. so that by this
observation y^e
mark is about 3" ½
too much south.
but adjusting
y^e mark and plumbline
I found y^e Index at 8½."

Bradley began his observations at Wanstead with a better instrument than that at Kew, and capable of taking in a larger range of the heavens. He soon confirmed the general fact which he had observed, and it only remained to assign the cause. There is traditional evidence to the following anecdote, first given by Dr. Thomson in his 'History of the Royal Society,' and adopted by Professor Rigaud; but for which the real authority is Dr. Robison, who was old enough to have possibly heard it from one of Bradley's contemporaries. Dr. Robison has given the anecdote himself in a part of his 'Mechanical Philosophy,' where we should certainly not have gone to look for it, nor, we imagine, would Professor Rigaud: namely, in the chapter on 'Seamanship,' vol. iv. p. 629:—"When he despaired of being able to account for the phenomena which he had observed, a satisfactory explanation of it occurred to him all at once when he was not in search of it. He accompanied a pleasure party in a sail upon the river Thames. The boat in which they were was provided with a mast which had a vane upon the top of it. It blew a moderate wind, and the party sailed up and down the river for a considerable time. Dr. Bradley remarked, that every time the boat put about, the vane at the top of the boat's mast shifted a little, as if there had been a slight change in the direction of the wind. He observed this three or four times without speak-

ing: at last he mentioned it to the sailors, and expressed his surprise that the wind should shift so regularly every time they put about. The sailors told him that the wind had not shifted, but that the apparent change was owing to the change in the direction of the boat, and assured him that the same thing invariably happened in all cases." By tracing this phenomenon to its cause, namely, the combined motion of the boat and the wind, he was enabled to give the solution of the star's motion, namely, a small change of place arising from the spectator giving to the ray of light the effects of his own motion, as explained in the article Aberration, referred to above.

Upon this discovery, several observations must be made, relative to its importance in astronomy. It is the first positively direct and unanswerable proof of the earth's motion. In the next place, the explanation given was not purely an hypothetical one, or one which would allow of any velocity being attributed to light which would bear answer to observed phenomena, but required that the velocity already measured by Römer's observations of the retardation of the eclipses of Jupiter's satellites should be the sufficient reason for the annual oscillations of the fixed stars. A very simple geometrical analysis of the problem shows that when the angle of aberration is greatest, its sine must be the quotient of the earth's velocity divided by the velocity of light. Taking the first at 18 miles per second, depending upon the correctness of the measurement of the earth's orbit and of the length of the year, and the second at 200,000 miles per second, which depends upon a third and distinct phenomenon, namely, the observations of the time of eclipses of Jupiter's satellites at different periods of the year, we find à priori, that the sine of the greatest angle of aberration, if aberration there be, must be .00009, which is the sine of 19 seconds nearly, and has been made in round numbers. The greatest aberration from the mean place observed by Bradley was 20 seconds and two-tenths, in which the most correct modern observations, in masses of thousands at a time, have not shown an error of more than three-tenths of a second. This is one of the reasons why we have said that, in the union of theoretical sagacity with practical excellence, Bradley stands unrivalled. Newton, Laplace, &c. were not observers. Flamsteed, Cassini, &c. were not great theorists. Halley, who of all the men of Bradley's time, united the largest knowledge of both, was so far from being the equal of Bradley in minuteness of observation, that he constantly declared his suspicion of the impossibility of detecting a part of a second. Kepler was skilful in the detection of the laws which phenomena follow, but not in that of physical causes. In our opinion, Hipparchus is (difference of circumstances considered) the prototype of Bradley. The time of the discovery of the cause of aberration was probably about September 1728; it was communicated immediately to the Royal Society ('Phil. Trans.,' No. 406, vol. xxxv., p. 637).

In 1728 Bradley began lectures at Oxford, and in 1732 removed his residence to that university. We pass over the various labours by which he sustained the character of the "best astronomer in Europe," given to him by Newton, and proceed to the year 1742, when he was appointed astronomer royal. This was almost the last act of Sir Robert Walpole's administration, who, as Professor Rigaud has well observed, "appears to have determined that one of the first points he would secure before his retirement was the nomination in question: he declared his intention of resigning in the House of Commons on the 2nd of February, and Bradley's appointment was dated the 3rd." From this time to 1747 he was engaged (among other things) in the career of observation which led to his second great discovery of nutation communicated in that year ('Phil. Trans.' No. 485, vol. xlv., p. 1.) The phenomenon in its most simple state may be thus represented: the earth's axis, instead of describing a cone, describes a fluted cone; or, the pole of the equator, instead of moving uniformly round the pole of the ecliptic in a small circle, describes a wavy or undulating curve with a milled edge, if we may so speak, with about 1400 undulations in a complete revolution. The merit of Bradley consists, firstly, in his determination of so small a quantity, since the greatest effect of nutation is only half that of aberration, and distributed through nineteen years instead of one; secondly, in his discovery of the circumstance on which it depends, namely, the position of the moon's orbit with respect to the equator. This orbit shifts the position of its nodes gradually, making them complete a revolution in about eighteen years and a half. This was also found to be the period in which the pole of the equator describes one of the waves above mentioned, and subsequent investigation has confirmed the dependence of the greater part of the nutation on the motion of the moon's node, by showing the former to be a consequence of the non-sphericity of the earth, and of the moon's attraction on the protuberant parts. [PRECESSION AND NUTATION, in ARTS AND SCIENCES DIV.]

There is a third investigation of Bradley which stands out from the rest, and displays considerable mathematical sagacity: we refer to his empirical formula for the law of refraction. He was assisted in the necessary computations by Maskelyne, who first appeared before the world as the pupil of Bradley. In this very delicate research, Bradley had again gone beyond his contemporaries in the evaluation of minute quantities. His table is even yet very good for the first forty-five degrees of zenith distance; and his determination of the latitude of Greenwich (an investigation depending for its accuracy upon that of

the tables of refraction) does not differ more than half a second from that deduced by Mr. Pound from 720 observations with both the mural circles.

In 1751 the alteration of the style took place, and Bradley appears to have had some share in drawing up the necessary tables, as well as in aiding Lord Macclesfield, his early friend and the seconder of the measure in the House of Lords, and Mr. Pelham, then minister, with his advice on the subject. But this procured him some unpopularity, for the common people of all ranks imagined that the alteration was equivalent to robbing them of eleven days of their natural lives, and called Bradley's subsequent illness and decline a judgment of heaven. This was, as far as we know, the last expiring manifestation of a belief in the wickedness of altering the time of religious anniversaries, which had disturbed the world more or less, and at different periods, for 1400 years. In the same year Bradley obtained a pension of 250*l.* from the crown. From that time he continued his observations, of which we shall presently speak, till the 1st of September 1761, in the observations of which date his handwriting occurs for the last time in the Greenwich registers. He then retired among his wife's relations at Chalford in Gloucestershire, where he died July 13, 1762, and was buried at Minchinhampton. His health had been failing for some years, though he was originally of a strong constitution, and always of temperate habits. His wife died before him in 1757, and he left one daughter, but his line is now extinct.

Thus far we have obtained our materials for facts from the life by Professor Rigaud, above cited. This account does not mention the subsequent history of the manuscript observations made at the observatory of Greenwich. The following is Dr. Maskelyne's account (Answer to Mudge's 'Narrative,' &c., London, 1792):—"Dr. Bradley's valuable observations were made in the course of twenty years, from 1742 to 1762, and consist of thirteen volumes in folio. They were removed from the Royal Observatory before I was appointed to the care of it, by the doctor's executors, who thought proper to consider them as private property; and during a suit instituted on the part of the crown, in the Exchequer, to recover them, they were presented in 1776 to Lord North, now Earl of Guildford, chancellor of the University of Oxford, and by him presented to the university on condition of their printing and publishing them. The university put them immediately for that purpose into the hands of Dr. Hornsby, Savilian professor, &c., whose bad state of health has been alleged as the cause of the delay of the publication." The account of Dr. Hornsby, in the preface of the publication in question, differs from the preceding in an important particular. The above would allow us to infer that the University of Oxford accepted a donation the right to make which was under litigation, with a strong *prima facie* case against it. Now, Dr. Hornsby mentions—1, what is very well known, that both the predecessors of Bradley, Flamsteed, and Halley, were allowed to consider their own observations as their own property; that the former printed, and his executors published, his observations as private property, and that the daughter of the latter received compensation for relinquishing her right to her father's papers; 2, that a salaried office of only 100*l.* a year, with the duty of improving as much as possible the planetary tables and the method of finding the longitude, by no means implied an obligation to consider the actual observations made as the property of the government; and 3, that the Royal Society having first made and abandoned a claim, the government instituted its suit in 1767, and abandoned it in 1776, before the observations were presented, not to Lord North personally, but in trust for the university of which he was chancellor. Dr. Maskelyne wrote under feelings of pique at being refused the sheets of the observations as fast as they were printed; this, though it would have been under ordinary circumstances a churlish proceeding, might perhaps have been advisable in regard to the officer of a government that had pretended a claim to the property of the work, which, though dormant at the time, the university could not know to have been formally abandoned. And it has been suggested to us, that there is no method of abandoning a suit in the Exchequer, as a practical relinquishment of proceedings is no bar in that court to their revival at any future time. The observations in question were published at Oxford in two volumes: the first in 1798, under the superintendence of Dr. Hornsby; the second in 1805, under that of Dr. Abraham Robertson. They go from 1750 to 1762, and are about 60,000 in number.

But these observations might have remained a useless mass, except for occasional reference, to this day, had it not been for the energy of a distinguished German astronomer, Frederick William Bessel [BESSEL], who at Lilienthal and Königsberg successively, and from 1807 to 1818, added to other laborious occupations the enormous task of reducing and drawing conclusions from all Bradley's observations, published in the latter place and year under the title of 'Fundamenta Astronomiæ pro anno 1755, deducta ex observationibus viri incomparabilis James Bradley.' "This work has always been considered one of the most valuable contributions to our astronomy. It exhibits the result of all Bradley's observations of stars, reduced on a uniform system, and is always referred to by succeeding astronomers as the representative of Bradley's observations." (Professor Airy, 'Rep. Brit. Ass.' vol. i. p. 137.)

It may be said that Bradley changed the face of astronomy. The

discoveries of aberration and nutation, and the improvement of the tables of refraction, the attention to minute observation, and the tact with which every instrument was applied to the purposes for which it was best adapted, were so many great steps both in the art and science. Before his time every instrumental improvement was a new cause of confusion, by pointing out irregularities which seemed to baffle all attempts both at finding laws and causes. Nevertheless, the name of Bradley hardly appears in popular works, nor will do so until the state of astronomy is better understood. Let any man set up for the founder of a sect, and begin by asserting that he has found out the cause of attraction, or the structure of the moon; let him exalt himself in the daily papers, and he must be unfortunate indeed if in three years he is not more widely known in this country than its own Bradley, one of the first astronomers of any.

BRADSHAW, JOHN, president of the court which tried Charles I., was born in 1586. Bradshaw was of a good family in Cheshire. His mother was a daughter and coheir of Ralf Winnington of Offerton. He was a student of law in Gray's Inn. He had considerable chamber practice, especially among the partisans of the Parliament, and he is admitted by his enemies to have been not without ability and legal knowledge.

In October 1644 Bradshaw was employed by the Parliament, in conjunction with Prynne and Nudigate, to prosecute lords Macquire and Macmahon, the Irish rebels. In October 1646, by a vote of the House of Commons, in which the peers were desired to acquiesce, he was appointed one of the three commissioners of the Great Seal for six months; and in February following, by a vote of both houses, Chief Justice of Chester. In June 1647 he was named by the Parliament one of the counsel to prosecute the royalist Judge Jenkins. On October 12, 1648, by order of the Parliament, he received the degree of serjeant.

On January 1, 1648-49, it was adjudged by the Commons that by the fundamental laws of the land, it is treason in the King of England for the time being to levy war against the Parliament and kingdom. On the 4th an ordinance was passed for erecting a high court of justice for the trial of the king. The commissioners for the trial of the king elected Serjeant Bradshaw their president. Lord Clarendon says that at first he seemed much surprised and very resolute to refuse it. The offer and the acceptance of it are strong evidence of the staunchness of Bradshaw's republicanism. Of the manner in which he performed the office very different opinions have been expressed. He has been praised for having acted with dignity, firmness, and moderation; he has been censured for acting with rudeness, insolence, and haughtiness. The truth is, he was a great lawyer, but he was nothing more; and he acted as a rigid lawyer and a stern republican, impressed with a lofty notion of the dignity of the office he held, might be expected to act on such an occasion.

The court ordered, "that John Bradshaw, Serjeant-at-Law, who is appointed president of this court, should be called by the name, and have the title of Lord President, and that as well within as without the said court, during the commission and sitting of the said court." The deanery house in Westminster was given him as a residence for himself and his posterity; and the sum of 5000*l.* allowed him to procure an equipage suitable to the dignity of his office. The parliament further settled 4000*l.* a-year upon him and his heirs, in landed property. He was also made Chancellor of the Duchy of Lancaster. He had previously been appointed Chief Justice of Wales and of Chester, besides being Lord President of the Council of State. The accumulation of so many offices in one man looks something like pluralism in the Commonwealth: and unless very great allowance be made on account of the dignity of the work done, the remuneration must appear somewhat disproportioned to the quantity of it.

When Cromwell seized the government, Bradshaw was one of those who offered all the opposition in their power, and never went over to him. Bradshaw's conduct, in courage and firmness, almost equalled Ludlow's. His bold answer to Cromwell, when he came to dissolve the council, is well known. When Cromwell insisted upon every one taking out a commission from himself, if they chose to retain their places under his government, Bradshaw absolutely refused, alleging that he had received his commission as Chief Justice of Chester, to continue "quamdiu se bene gesserit," and he should retain it without any other, unless he could be proved to have justly forfeited it by want of integrity. He soon after set out on the circuit, without waiting further orders; nor did Oliver think it prudent to prevent or recal him, as he had said nothing but force should make him desist from his duty.

It was not to be expected that such conduct would find much favour in the eyes of Cromwell. He attempted to oppose his election for Cheshire; and though Bradshaw was returned by the sheriff, as others in the Cromwellian interest returned another, neither sat, it having been so decided in the case of double returns. Bradshaw was engaged in several designs against the power of Cromwell, one of which was connected with the Fifth Monarchy-men, who were to destroy and pull down Babylon, and bind kings in chains and nobles in fetters of iron; but Cromwell, though fully conscious of his enmity, merely continued, with his characteristic policy, to watch and defeat his designs. Bradshaw however was deprived of his office of Chief Justice of Chester.

On the death of Oliver, and the abdication of his son Richard,

Bradshaw obtained a seat in the Council of State, was elected Lord President, and appointed a Commissioner of the Great Seal; but his health, which had been some time declining, became so precarious that he was unable to perform the duties of that office.

The last act of Bradshaw's life was consistent with the spirit which he had always shown. The army had again put a force upon the House of Commons, by seizing the Speaker, Lenthall, on his way thither, and thereby suspending all further proceedings of the existing government. The almost expiring but unsubdued spirit of Bradshaw felt the insult. He repaired to the Council of State, which sat that day; and when Colonel Sydenham, one of the members of the council, endeavoured to justify the army in what they had done, and concluded his speech by saying, according to the cant of the day, that they were necessitated to make use of this last remedy by "particular call of the Divine Providence;" "weak and extenuated as he was," says Ludlow, "yet animated by his ardent zeal, and constant affection to the common cause, he stood up, and interrupting him, declared his abhorrence of that detestable action; and telling the council, that being now going to his God, he had not patience to sit there to hear his great name so openly blasphemed." He then abruptly left the council, and withdrew from public employment. He survived this but a few days, dying November 22nd 1659 of a quartan ague, which had lasted a year. He was buried with great pomp in Westminster Abbey, whence his body was dragged at the restoration, to be exposed upon a gibbet, with those of Cromwell and Ireton.

BRADY, NICOLAS, a divine whose name is known chiefly in connection with that of Nathan Tate, his verifying collaborator in producing the new version of the Psalms of David, which has since become generally used in the Church of England, in the place of the obsolete version made in the reign of Edward VI. by Sternhold and Hopkins. Brady was the son of an officer in the royalist army during the civil war, and was born October the 28th, 1659, at Bandon, a town in the county of Cork, Ireland. At the age of twelve he was sent to Westminster school, whence he proceeded to the college of Christ-Church, Oxford. He subsequently graduated at Trinity College, Dublin; which, in testimony of his zeal and assiduity in the Protestant cause, conferred upon him gratuitously, during his absence in England, the degree of D.D. He was appointed chaplain to Bishop Wettenhall, by whose patronage he obtained a prebend in the cathedral of Cork. At the time of the Revolution he made himself conspicuous among the most active partisans of the Prince of Orange, and on three occasions prevented the execution of King James's orders to destroy with fire and sword the town of Bandon, his native place. On the establishment of the new dynasty of William and Mary, he was deputed by his fellow-townsmen to present to the English parliament a petition for redress of the grievances which they had suffered under James; and remaining in London, he became minister of the church of St. Catherine Cree, and lecturer of St. Michael's in Wood-street. He was afterwards appointed chaplain, first to the Duke of Ormond, then to King William and Queen Mary. He held also the office of minister at Richmond in Surrey, and at Stratford-on-Avon in Warwickshire. From his several appointments alone he derived at least 600*l.* a year; but being a bad economist, he was obliged, for the purpose of increasing his income, to undertake the keeping of a school at Richmond. He died at the age of sixty-six, on the 20th of May 1726: the same year in which he published by subscription his "Translation of the Æneid of Virgil," in 4 vols. 8vo, which is now almost entirely unknown. Among several of his smaller productions is a tragedy, entitled "The Rape, or the Innocent Impostors." He published at different times three volumes of his sermons, of which three additional volumes were published after his death by his son; but the reputation of Dr. Brady rests solely upon his share in the new metrical version of the Psalms; of the merits or demerits of which every one who possesses a Prayer Book may judge for himself.

BRAGANÇA, HOUSE OF, is the original title of the reigning dynasty of the kingdom of Portugal. The origin of the Bragança family dates from the beginning of the 15th century, when Affonso, a natural son of King João, or John I., was created by his father Duke of Bragança and Lord of Guimaraens. Affonso married Beatrix, the daughter and heiress of Nuño Alvarez Pereira, count of Barcellos and Ourem. From this marriage the line of the dukes of Bragança, marquises of Villaviçosa, &c., has sprung. By the fundamental laws of the Portuguese monarchy, passed in the Cortes of Lamego in 1139, all foreign princes are excluded from the succession, and the consequence has been that, in default of legitimate heirs, the illegitimate issue of the royal blood has been repeatedly called to the throne. When the line of the Portuguese kings became extinct by the death of King Sebastian in Africa, 1578, and by that of his successor Cardinal Henrique, 1580, both dying without issue, Antonio Prior of Crato, and natural son of the Infante Dom Luiz, Henrique's brother, claimed the succession, but Philip II. of Spain, whose mother was a Portuguese princess, urged his own pretensions to the crown of Portugal in despite of the laws of Lamego, and he enforced his claim by means of an army commanded by the Duke of Alba. [ANTONIO; ALBA.] The Portuguese submitted, Antonio died an exile, and Philip and his successors on the throne of Spain continued to hold the crown of Portugal also till 1640, when the Portuguese, weary of the Spanish

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yoke, revolted and proclaimed Dom João, the then duke of Bragança, their king, he being the next remaining heir to the crown. He assumed the title of João IV., and was styled 'the fortunate.' The crown of Portugal has continued in his line ever since. John IV. was succeeded by his son Affonso Henrique, who, being dethroned in 1668 for his misconduct, his brother Pedro assumed the crown. Pedro was succeeded in 1706 by his son João V., who, dying in 1750, the crown devolved upon his son Joseph I. Joseph was succeeded in 1777 by his daughter Donna Maria I., who afterwards becoming insane, her son Dom João was made prince regent in 1792, and at the death of his mother in 1816 he assumed the title of King João VI. He married a Spanish princess, by whom he had two sons, Pedro and Miguel, and several daughters. In 1822 his eldest son Pedro was proclaimed Constitutional Emperor of Brazil, which became thereby independent of Portugal. In 1826 King John VI. died at Lisbon, and his son Dom Pedro being considered as a foreign sovereign, Dom Pedro's infant daughter, Donna Maria II., was proclaimed Queen of Portugal. Dom Pedro died in September 1834 at Lisbon. His son Pedro II. is now (1856) emperor of Brazil. On the death of Donna Maria II., November 15, 1853, her son Dom Pedro V. succeeded to the throne of Portugal.

BRAHÉ, TYCHO. The influence which the labours of this great reviver of correct astronomy exercised upon the science of his own and succeeding ages, would justify a more minute detail of his life than we can here give. It will be convenient to place all references at the beginning of this article, which we shall accordingly do. [See also general references in ASTRONOMY, in ARTS AND SC. DIV.]

The life of Tycho Brahé was written by Gassendi; first edition, Parisis, 1654, with copperplate crown in the title-page; second edition with two title-pages, both 'Hagæ Comitum,' the first, 1665, marked 'Editio secunda auctior et correctior,' the second, 1664, without any mark of second edition, and with an empty space for the crown. The two editions do not appear different in matter. Both contain the 'Oratio Funebris,' &c., of John Jessenius. See also Teissier, 'Eloges des Hommes savans,' iv. 383; Blount, 'Censura,' &c.; 'Epistolæ ad Johannem Keplerum,' &c., 1718; Riccioli, 'Chronicon in Almagesto Novo,' v. i. p. 46. For modern accounts of his astronomy see Delaube 'Ast. Mod.,' and in English the chapter on Tycho Brahé and Kepler in Narrien's 'Account of the Progress of Astronomy,' 1833; and Grant, 'History of Physical Astronomy.' The life in the 'Biog. Univ.' is by Malte-Brun. The writings of Tycho Brahé are as follows. The capitals serve to separate different works:—

(A) 'De Novâ Stellâ,' anno 1572, &c.; 'Hafniæ' (Copenhagen), 1573. Extremely scarce, afterwards inserted in the 'Progymnasmata:' English translation, 1582 (copy in the Bodleian, Hyde, cited by Lalande). (B) 'De Mundi Ætherei recentioribus Phenomenis liber secundus, qui est de Illustri Stellâ Caudatâ, anno 1577, conspecta 1588' (?). Is Lalande correct, 'Bibl.,' 119? We have a copy answering in all respects to his description, but with title marked Prague, 1603; we cannot find 1588 at the end, as he says. The statement in the preface is not the same as he gives, but the point is of little importance. (C) 'Apologetica Responso,' &c., Uraniburg, 1591, an answer to an unknown opponent on the parallax of comets. (D) 'Epistolarum astronomicarum libri,' Uraniburg, 1596; some have on the title-page Frankfort, 1610 others Nuremberg, 1601. (E) 'Astronomiæ Instauratæ Mechanica,' Waudesburg, 1598, reprint, Nuremberg, 1602; plates only reprinted in 'Mem. Acad. Sci.,' 1763. (F) 'Astronomiæ Instauratæ Progymnasmata,' begun at Uraniburg, finished at Prague, 1601 (in the title-page) published posthumously: the executor's preface is dated 1602. It contains the great mass of Tycho Brahé's results of observation, though headed from beginning to end 'De Novâ Stellâ, anni 1572.' The treatise (B) with title-page, Prague, 1603, is always called and sold as the second volume of these 'Progymnasmata,' and though it treats of various other matters is headed throughout as 'De Cometâ anni 1577.' And (D) is very often made a third volume. The same works (all three) with alteration of title-page only, Frankfort, 1610. (G) In the 'Coeli et Siderum, &c. Observationes,' &c., Leyden, 1618, are two years' Bohemian observations of Tycho Brahé. (H) 'De Disciplinis mathematicis Oratio in qua Astrologia defenditur,' an academical lecture of 1574, printed, not by Tycho, but by Curtius, Hamburg, 1621. (I) 'Geistreiche Weissagung,' &c., 1632; translation of (A) with the astrological part, omitted in (F), date 1632, no place mentioned by Lalande. (K) 'Opera Omnia,' Frankfort, 1648, reprint of the two first in (F). (L) Lucii Barretti 'Sylloge Ferdinanda,' Vienna, 1657, contains Tycho's observations, 1582-1601. (M) 'Historia Cœlestis,' Augsburg, 1666, by this same Barretus, contains all Tycho's observations. Other title-pages 'Ang. Vind.,' 1668, Ratisb., 1672, Diling., 1675. Errors pointed out in Bartholinus 'Specimen recognitionis,' &c., Copenh., 1668. (N) Kepler, 'Tabulæ Rudolphinæ,' Ulm, 1627. These are the final tables deduced from all Tycho's observations. There is either an original life of Tycho, or a translation of Gassendi, in Danish, translated into German by Weistrias, Leipzig, 1756. Tycho Brahé printed his works at his own press of Uraniburg, so long as he remained there, and probably distributed them principally in presents. When they became dispersed, the booksellers varied the title-pages, and hence all the confusion of the preceding list. We suppose those marked (F) were put together after the Frankfort reprint (K), to look like them, if indeed that be a reprint.

The family of Brahé was originally Swedish, but Tycho, the grandfather of the astronomer, and Otto his father, belonged to a branch which had settled in Denmark. Tycho Brahé himself was the eldest son and second child of his father, and was born at Knudthorp, near the Baltic ($56^{\circ} 46' N.$ lat., according to Gassendi), on the 14th of December 1546. His father had ten children, of whom the last, Sophia Brahé, was known in her day as a Latin poetess, and also as a mathematician and astrologer. This family was as noble and as ignorant as sixteen undisputed quarterings could make them; but Steno, the maternal uncle of Tycho, volunteered to take charge of him. Perceiving that he had talent, his uncle employed masters to teach him Latin, much against the will of his father, who intended him to do nothing but bear arms. In 1559 Tycho was sent to the University of Copenhagen, where his attention was called to astronomy by the pretensions of the astrologers, and by the total eclipse of the sun, August 21, 1560. He began to study the doctrine of the sphere, and the ephemerides of Stadius. In 1562 his uncle, who intended him for the law, sent him to Leipzig with a tutor. But he disliked the study, and would attend no more to that science than just enough to save appearances. In the meanwhile he spent his time and money on astronomical instruments; and, while his tutor slept, used to watch the constellations by aid of a small globe not bigger than his fist. With these slender means he was able to see that both the Alphonsine and Prutenic tables gave the places of the planets visibly wrong, and particularly so in the case of a predicted conjunction of Saturn and Jupiter in 1563. He took strongly into his head the correction of these tables, and his first instrument was a pair of common compasses, which he used as an instrument for observing the angles between stars. By drawing a circle with the same radius as the leg of the compasses, and laying down angles upon it he was able to find the Alphonsine tables more than a month in error, and the Prutenic several days. He procured a better instrument, and corrected the deficiencies of its graduation by a table. This instrument was a parallactic rule, or radius, in the manner of Gemma Frisius.

He was recalled in 1565 by the death of an uncle, and soon became disgusted by the contempt with which his equals and associates spoke of all liberal knowledge. His uncle Steno however recommended him to follow his favourite pursuit, and he left his country once more and took up his residence at Wittenberg in 1566, from whence he was driven to Rostock in the autumn by the plague. While in this place a quarrel arose between him and one Pa-berg, a Dane of family like himself, at a public festival. The affair was decided by single combat, and Tycho lost all the front part of his nose. A contemporary, cited by Gassendi, hints that they took this method of settling which was the better mathematician of the two. Tycho always afterwards wore an artificial nose made of gold, but so well formed and coloured as to be hardly distinguishable from the one with which he began life; and he always carried a small box of ointment, with which to anoint this artificial member.

In 1569 he went to Augsburg, where, being pleased with the place, and finding astronomers there, he determined to remain. He here caused to be constructed a large quadrant, such as twenty strong men could hardly lift, with which he made observations while he remained there. He left Augsburg and returned home in 1571, when his uncle Steno offered him a part of his house, with the means of erecting an observatory and a laboratory; for Tycho had become much attached to chemistry, and declares himself that from his twenty-third year he attended as much to that science as to astronomy. He constructed only a large sextant, for he always intended to return and pursue his studies in Germany, finding the public life of a Danish noble to be a hindrance. An event however happened in 1572, which, if our memory serves us, has been sometimes stated in popular works as the first excitement he received to study astronomy—with what correctness we have seen. Returning from his laboratory on the evening of November 11, 1572, he cast his eyes upon the constellation Cassiopea, and was astounded by there perceiving not only a new star but one of greater splendour than any in that constellation. The country people also saw it, and he immediately set himself to determine its place and motion, if any. Happening to visit Copenhagen early in the year 1573, he carried with him his journal, and found that the 'savans' of the university had not yet taken notice of the phenomenon. He excited great derision at a convivial party by mentioning his discovery, which however was changed to astonishment on his actually showing them the star. They thereupon became urgent that he should publish his notes, which he refused, being, as he afterwards confessed, under the prejudice that it was unbecoming for a nobleman to publish anything; but afterwards, seeing how many and worthless were the writings on the same subject, and being pressed by his friends at Copenhagen, he sent his account, with additions, to one of them for publication. The star itself continued visible, though gradually diminishing in brightness, till March 1574. It was at one time as bright as Venus.

As soon as Tycho had conquered his aristocratic aversion to being useful, he committed a much more serious offence against his order by marrying in 1573 a peasant, or at least a plebeian girl of Knudthorp, named Christiana: some say she was the daughter of a clergyman. By the interposition of the king the fury of his family at this step was cooled. Never were man's prejudices subjected to a more salutary course of discipline than those of Tycho Brahé. In two short

years the proud noble became an author, a lecturer, and the husband of a woman of inferior rank. The students of the university desired to profit by his knowledge, and on his positive refusal, the king, to whom he felt his obligations, made it his own earnest request. No choice was therefore left to the unfortunate recusant; and he accordingly delivered the public lecture marked (H) in our preceding list, which, putting aside the astrology, is a sensible discourse; and, excepting a hint at the beginning, that nothing but the request of the king and of the audience (for politeness' sake) had made him undertake an office for which he was so unfit by station and mediocrity of talent (for modesty's sake), does not contain any allusion to the supposed derogation. He informs his audience at the end that he intends to lecture on the Prutenic tables, and he did so accordingly. This lecture was first published in 1610 by Conrad Aalacus (we cannot unlatinize Gassendi's name), who got it from Tycho himself.

Tycho Brahé had all this time intended to travel again. He set out in 1575, leaving his wife and infant daughter at home, and proceeded to the court of the Landgrave William of Hesse-Cassel, who was himself a persevering observer; so much so that when, during an observation of the new star of 1572, servants ran to tell him the house was on fire, he would not stir till he had finished. On leaving his court, Tycho wandered through Switzerland and Germany, apparently seeking where he might best set up his observatory, and he had fixed his thoughts upon Basel. But in the meanwhile ambassadors had been sent from Denmark to the Landgrave of Hesse-Cassel, and that prince took occasion warmly to recommend Tycho Brahé and his studies to the notice of his own sovereign. The latter (Frederic II.) accordingly sent for Tycho after his return to Knudthorp in 1576, and offered him possession for life of the island of Hven, or Høene, taking upon himself all the expenses of his settlement. The offer was gladly accepted, and the first stone of the astronomical castle, called Uraniberg, or Oranienberg (the City of the Heavens) was laid on August 13, 1576. There is a full description of it in Gassendi, as also in (D) and (E). The drawing in the following page is extracted from the former: it is scarcely necessary to warn our readers that the clumsiness of the old wood-cut is purposely imitated.

Besides this there was an observatory sunk in the ground, and named Stellberg (City of the Stars). These two buildings contained 28 instruments, all extra-meridional, but distinguished, as appears in (E), by many new contrivances for avoiding error, and by a size and solidity which rendered graduation to a single minute attainable; though it may be doubted whether the instruments themselves were calculated to give so small a quantity (for that time) with certainty. Tycho's instruments are vaguely said to have cost 200,000 crowns: the king allowed 2000 dollars a year, besides a fief in Norway and a canonry in the church of Roskilde.

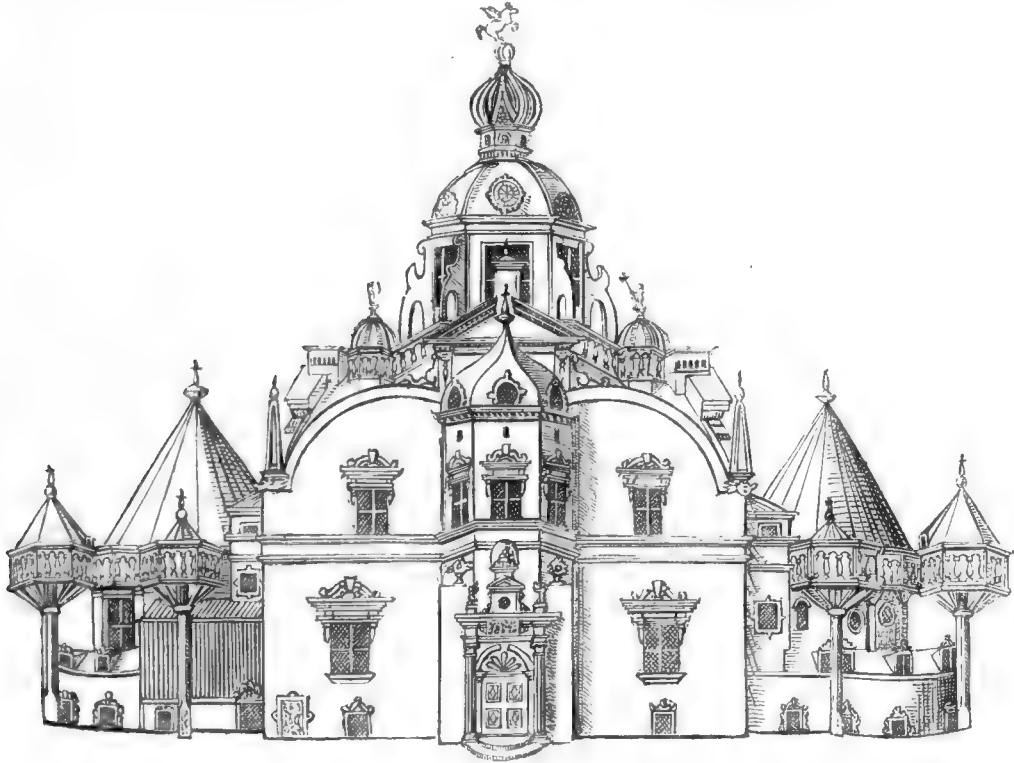
In 1577 he began his observations, and on November 13th 1577 saw the comet which is the subject of (B). This luminary and others of the same kind, gave occasion to his discovery that the spheres of the planets [PRIMUM MOBILE; PTOLEMAIC SYSTEM, in ARTS AND SC. DIV.] could not be solid, since they were cut in all directions by the orbits of comets, which must be called the first decisive blow against the received notions. And Tycho was the first who proved comets to have such a parallax as was incompatible with their being atmospheric or even sublunary bodies. He observed altogether seven comets, the last in 1596.

It is not our intention to follow Tycho Brahé at length through his splendid career at Uraniberg. No space here allowable would suffice to detail his results sufficiently for astronomical reference. We must therefore content ourselves with a few words on the state in which he found and left astronomy. The reader may fill up various points from the article ASTRONOMY, in ARTS AND SC. DIV.

From the time of Ptolemy it may be said that astronomy had made some advances, but these did not certainly compensate the defects which time must introduce into tables of pure observation, unaided by any such knowledge of the system as will make accurate prediction possible. If the Arabs did some good by their observations, they did nearly as much mischief by their theories; and the Alphonsine tables are a proof that the astronomers of that day did not know their heavens so well as Ptolemy did his. It was impossible for any one to make a considerable advance with such instruments as Tycho Brahé actually found in use, or without rejecting all theories of the heavenly bodies then in vogue, and relying entirely upon observation. The test of a theory is its accordance with nature; those of the time in question were so defective that their falsehood might be perceived by merely a little globe large enough to be held in one hand. Those who were engaged in observation ought to have seen this: it is the merit of Tycho Brahé that he was the first who did see it. But he did more than this: he saw also the means of remedying the evil by his mechanical knowledge in the construction of instruments, his perception of the way in which those instruments were to be used, and the results of observation to be compared. He showed himself a sound mathematician in his methods for determining refraction, in his deduction of the variation and annual equation of the moon, and in many other ways. He proved himself to be at the same time an inventor of the means of observation and of the way of using them, such as had not appeared since Hipparchus; and it is to his observation that we owe, firstly, the deduction of the real laws of a planet's motion by Kepler,

and of their proximate cause by Newton. There are many instances in which good fortune seems to have made a result of more importance than the discoverer had any right to presume, either from the skill or labour employed in obtaining it; but in the case of Tycho Brahé we believe we are joined by a very large majority in thinking that fortune deputed her office, *pro hac vice*, to justice, and that the eminence of the success to which he has led the way is no more than is due to the excellence of the means which he employed, and the sagacity he displayed in combining his materials. Where Hipparchus and Ptolemy have left half a degree of uncertainty, Tycho Brahé left two minutes, if not one only. This Bradley afterwards reduced to as many seconds, in the case of the stars; and the ages of these three are the great epochs of astronomy, as a science of pure observation.

quarter of a minute of space, or less, to as much as two minutes. The telescope was not then invented which shows that this is an optical delusion, and that they are points of immeasurably small diameter. It was certain to Tycho Brahé that if the earth did move, the whole motion of the earth in its orbit did not alter the place of the stars by two minutes; and that consequently they must be so distant, that to have two minutes of apparent diameter, they must be spheres of as great a radius at least as the distance from the sun to the earth. This latter distance Tycho Brahé supposed to be 1150 times the semi-diameter of the earth, and the sun about 180 times as great as the earth. Both suppositions are grossly incorrect; but they were common ground, being nearly those of Ptolemy and Copernicus. It followed then, for anything a real Copernican could show to the contrary, that



We must now devote some space to the system which he promulgated against that of Copernicus, and which is considered as the great defect in his astronomy. And first, we must observe that it has been customary to keep the name of Copernicus under every improvement which his system has undergone in later times. His notions were received at his hands loaded with real difficulties, supported by arguments as trivial as those of his opponents; Galileo has answered the mechanical objections, Bradley has produced positive proofs, Newton has so altered the system that Copernicus would neither know it nor admit it, by overthrowing the idea that the sun was fixed in the centre of the universe (which is the real Copernican system); and thus mended in one part, augmented in another, overthrown in a third, and positively proved in a fourth, all that is known of the relative motions of the system in modern times is removed back two hundred years, called Copernican, and confronted with Tycho Brahé. Now the real state of the case is this: that Tycho Brahé did compound out of the systems of Ptolemy and Copernicus a system of his own, which, while it seized by far the greater portion of the advantages of the latter, was not open to the most material objection. (See a paper entitled 'Old Arguments against the Motion of the Earth,' 'Companion to the Almanac,' 1838.) And we assert moreover, that of all the inconclusive arguments of that day, which concern the subject in question, the reply of the Copernicans to Tycho Brahé is the most inconclusive. The system of Tycho Brahé consists in supposing, 1, that the stars all move round the earth as in the Ptolemaic system; 2, that all the planets, except the earth, move round the sun as in the Copernican system; 3, that the sun, and the imaginary orbits in which the planets are moving, are carried round the earth. Imagine a planetarium on the system of Copernicus placed over a table, above which is a light. As the earth moves, let the whole machine be always so moved that the shadow of the earth shall fall upon one and the same part of the table; then the motions of the shadows of the other planets and of the sun will be according to the system of Tycho Brahé. Mathematically speaking, it does not differ from that of Copernicus: we shall now consider it physically.

The stars, to the naked eye, present diameters varying from a

some of the fixed stars must be 1520 millions of times as great as the earth, or 9 millions of times as great as they supposed the sun to be. Now, one of the strong arguments against Ptolemy (and the one which has generally found its way into modern works) was the enormous motion which he supposed the stars to have. The Copernican of that day might have been compelled to choose between an incomprehensibly great magnitude and a similar motion. Delambre, who comments with brief contempt upon the several arguments of Tycho Brahé, has here only to say, "We should now answer that no star has an apparent diameter of a second." Undoubtedly, but what would you have answered then, is the reply. The stars were spheres of visible magnitude, and are so still; nobody can deny it who looks at the heavens without a telescope: did Tycho reason wrong because he did not know a fact which could only be known by an instrument invented after his death?

Again, the mechanical difficulties attending the earth's motion were without any answer which deserved attention even in that day. That a stone dropped from a height fell directly under the point it was dropped from, Copernicus accounts for by supposing that the air carries it: he, as well as his opponents, believing that but for the air the spot at first directly beneath the stone would move from under it. We are of opinion that the system of Tycho Brahé was the only one of that day not open to serious physical objections, taking as a basis the notions of mechanics admitted by all parties. To us the system of Copernicus appears a premature birth: the infant long remained sickly, and would certainly have died if it had not fallen under better management than that of its own parents.

Frederick II. died in 1588, and Tycho remained unmolested under his son Christian IV. till 1596. Gasendi relates that the nobles were envious when they saw foreigners of importance come to Denmark solely to converse with Tycho; that the medical men were displeased at his dispensing medicines gratis to the poor; and that the minister had a quarrel with Tycho about a dog. Malte-Brun relates this more distinctly, apparently from the 'Danske Magazin,' or from Hulberg's 'History of Denmark;' so that it seems most probable that the destruction of the observatory at Hoëne arose from a personal

quabble between this minister, called Walckendorf, and a dog of Tycho, whose name has not reached us. The astronomer was gradually deprived of his different appointments, and in 1596 removed, with all his smaller apparatus, to Copenhagen. A commission appointed by the minister had declared his methods not worth prosecuting, and his instruments worse than useless.

In the summer of 1597 he finally left his country, and removed with his wife, two sons, and four daughters, to Rostock, whence he shortly removed to Wandsbeck, near Hamburg, at the invitation of Count Rantzau. At the end of 1598 he received a pressing invitation from the Emperor Rudolph II., promising him every assistance if he would remove with all his apparatus to the imperial dominions. Thither Tycho arrived in the spring of 1599, having been detained during the winter at Wittenberg by the circumstance of a contagious disorder raging in Prague. The emperor settled upon him a pension of 3000 ducats, and offered him the choice of three different residences. He chose that of Benateck (Benachia, or Benatica, Gassendi), five miles from Prague, and called the Venice of Bohemia. He sent for the remainder of his instruments from Denmark, and remained at Benateck till February 1601, when he settled in Prague.

The celebrated Kepler joined him in February 1600. Tycho had repeatedly written to invite him, having first entered into communication with him in 1598, when he sent Tycho a copy of his 'Mysterium Cosmographicum.' It is to following the advice of Tycho, to lay aside speculations, and apply himself to the deduction of causes from phenomena, that Kepler owes all his fame; so that Tycho not only furnished him with the observations necessary, but was his adviser (and never was adviser more wanted) in the way of using them. In the year 1601 they were employed together in the composition of tables from the Uraniberg observations, which tables they agreed should be called Rudolphine. But on the 13th of October 1601, the effects of a convivial party, combined with inattention to himself, produced a mortification of the bladder. He continued for many days in pain, and died on the 24th of the month. During his delirium he several times repeated "ne frustra vixisse videar," which must be interpreted as something between a hope and a declaration that he had not lived in vain. Nor will he be thought to have done so by any one who ever found his longitude at sea, or slept in quiet while a comet was in the heavens, without fear of the once supposed minister of God's anger. For if the list of illustrious men be formed, to whom we owe such benefit, it will be found that his observations form the first great step of the moderns in astronomy. There was a report set abroad in Denmark, that he had been poisoned by the emperor, probably the imagination of those who had driven him from his country. He was buried at Prague, and his monument still exists there. (Malte-Brun.) He was of moderate stature, and latterly rather corpulent, of florid complexion, and light hair. Gassendi refers to the portrait in his own work in testimony of the skill with which the wound already mentioned was repaired; and certainly, with the exception of a very great fulness and cylindricality of figure about the lower part of the nostrils, there is nothing there to excite remark. In his younger days he cultivated astrology, but latterly renounced it altogether. He has left no record of his chemical and medical studies. He was a copious writer of Latin verses. Some of his earlier observations are preserved at Copenhagen.

It is our belief that the merits of Tycho have been underrated, both as an inventor of instruments and as a philosopher. As an observer, his works have spoken for themselves, in language which cannot be mistaken.

BRAIDWOOD, THOMAS, is known as one of the earliest teachers of the deaf and dumb in this island. He began this useful career at Edinburgh in 1760. No authentic record of the methods which he pursued has been made known, unless a work published by the late Dr. Watson, formerly the head master of the London Institution for the Deaf and Dumb, may be so considered. Dr. Watson, as an assistant to Mr. Braidwood, acquired his mode of tuition, and says, speaking of Braidwood, "His method was founded upon the same principles; and his indefatigable industry and great success would claim from me respectful notice, even if I could forget the ties of blood and of friendship." ('Instruction of the Deaf and Dumb,' Introduction, p. xxiii., London, 1809.) A work entitled 'Vox Oculis Subjecta,' published in London in 1783, the production of an American gentleman, whose son was educated by Braidwood, professes to give "a particular account of the academy of Messrs. Braidwood of Edinburgh," but it throws no light upon the system of instruction pursued by those gentlemen. It is chiefly valuable for its copious extracts from the writings of Bulwer, Holter, Amman, Wallis, and Lord Monboddo, who had all considered the subject of speech with philosophical attention, and in relation to those persons who are born deaf, or who become so at an early age, and who consequently labour under the deprivation of speech. There was doubtless much merit in the mechanical methods used by Braidwood and his son to produce in their pupils an artificial articulation, and in the persevering application of principles which had been previously ascertained. Braidwood succeeded in attracting the notice of many eminent persons. After having resided some years at Edinburgh, he removed his establishment to Hackney, near London, where he continued to instruct the deaf and dumb, and to relieve impediments in speech, till his death in 1806.

BRAMAH, JOSEPH, was born on the 18th of April 1749, at Stainborough in Yorkshire, where his father followed the occupation of a farmer. He was the eldest of five children, and was intended for his father's avocation; but he very early exhibited proofs of mechanical talent, and being, at the age of sixteen, incapacitated for agricultural labour by lameness, he was apprenticed to a carpenter and joiner. He subsequently removed to London, where he worked for some time as a journeyman cabinet-maker, and afterwards set up in the same business for himself. His adoption of the profession of engineer or machinist appears to have arisen from his invention of some important improvements in water-closets, in consequence of which he became a manufacturer of such articles. His next important mechanical invention was the ingenious lock still known by his name, and which, after a lapse of seventy years, during which time many new kinds of locks have been introduced, maintains its character as one of the most inviolable locks ever contrived. This invention was patented in 1784. Among the numerous other inventions of Bramah were improvements in water-cocks, pumps, and fire-engines, and the hydraulic press, a machine of immense power, acting on the principle of the philosophical toy called the hydrostatic paradox. This invaluable machine was patented in 1796. The boundless power which it enables one man to exert renders it an important agent in many manufacturing processes. In the following year Bramah patented the convenient beer-machine which is now so universally adopted in taverns for drawing liquors in the bar from barrels deposited in the cellar, by means of a force-pump. He was also the author of improvements in steam-engines, especially in boilers; in machinery for producing smooth and accurate surfaces on wood or metal; in paper-making machinery; in making pens by a mechanical process, by which several nibs resembling steel pens were cut out of one quill and fixed in a holder for use; and in the construction of carriages. In 1806 he contrived an exceedingly ingenious mode of printing, which was shortly afterwards applied to the consecutive numbering of bank-notes, and by the introduction of which, during the issue of one-pound notes by the Bank of England, the labour of 100 clerks out of 120 was dispensed with. In 1812 he patented a scheme for laying mains or large water-pipes through the principal streets of London, of sufficient strength to withstand great pressure, to be applied by force-pumps; his object being to provide the means of extinguishing fires by throwing water without the aid of a fire-engine, and also to supply a lifting power applicable to the raising of great weights, by forcing water or air into an apparatus consisting of a series of tubes, sliding into one another like the tubes of a telescope, and capable of being projected when necessary. He asserted his ability to make a series of 500 such tubes, each five feet long, capable of sliding within each other, and of being extended in a few seconds, by the pressure of air, to the length of 2500 feet; and with such an apparatus he proposed to raise wrecks and regulate the descent of weights. The last patent obtained by Bramah was for a mode of preventing dry-rot in timber, by covering it with a thin coat of Parker's Roman cement.

He died, in consequence of cold contracted while superintending the uprooting of trees in Holt Forest by his hydraulic press, on the 9th of December 1814, in his sixty-sixth year. In the construction of some water-works at Norwich, Bramah acted with success in the department of the civil engineer. He also appeared as an author in a 'Dissertation on the Construction of Locks,' and a 'Letter to the Right Honourable Sir James Eyre, Lord Chief Justice of the Common Pleas, on the subject of the cause Boulton and Watt versus Hornblower and Maberley,' which was published in 1797, and is referred to under WATT. A memoir, which gives a very pleasing account of his amiable private character, and of his energy and probity in business, was published in the 'New Monthly Magazine' for April 1814, from the pen of William Cullen Brown, M.D.

BRAMANTE, D'URBINO, or BRAMANTE LAZZORI, was one of the most eminent men in his profession at the time of the so-called revival of the arts in the 15th century, when he distinguished himself by a more accurate investigation of antique buildings than had before been adopted, thereby contributing in no small degree towards establishing that system of architecture which, founded upon the application of the Roman orders, arrogated to itself the title of 'classical,' and within a short time entirely superseded every other mode of building that had previously obtained in Italy. Seconded by the circumstances of the times, almost as much as by his genius, his diligence earned for him a reputation which appears quite adequate to his intrinsic merits. His name also derives some reflected lustre from being associated with the names of Raphael (his relative) and Michel Angelo, not only as that of their immediate predecessor, but for the encouragement he gave to the talents of the one, and the degree of rivalry which existed between himself and the other.

According to some, Bramante was born at Castel Durante, in the duchy of Urbino; according to others, at Fermignano in the same state, in 1444, the same year in which Filippo Brunelleschi (the architect of the then unrivalled cupola of the cathedral at Florence) died. Although in very humble circumstances, his family appears to have been respectable; and as he very early evinced a natural aptitude for drawing, his father placed him under the celebrated artist Fra Bartolomeo of Urbino. The proficiency he attained in this part of

his career is evinced by many pictures which he executed, and which are still to be seen at Milan; but his predilection for architecture prevailed over all other considerations, and he abandoned for that art the one where he had already a fair prospect of success before him.

At first he travelled through Lombardy, and passed some time at Milan, studying the works and construction of the celebrated duomo in that city, which was the most extraordinary work of architecture then in progress. He next proceeded to Rome, where after painting some frescoes (now destroyed) in the church of St. John Lateran, he determined to apply himself exclusively to investigating and measuring the principal ancient edifices in that metropolis and its environs. He soon became completely engrossed by his new pursuits, being incessantly occupied in making drawings, studies, and measurements of various works of antiquity. Among other edifices which he explored were the ruins of that prodigious pile, or rather collection of buildings, the Villa Adriana, which, not having been then despoiled of the columns, marbles, and other ornaments since carried off, must have been far more instructive to the architect than at present, when its scanty remains are interesting only to the antiquary. Unfortunately, Bramante's zeal and admiration do not appear to have been regulated by that discriminating taste which shows that it appreciates real beauties by rejecting all spurious alloy. Amplitude of masses and vastness of plan seems to have struck the imagination of the future projector of St. Peter's quite as forcibly as that architectural dignity which is independent of extraordinary dimensions, arising rather from nobleness and greatness of manner consistently kept up throughout.

After extending his researches as far as Naples, upon his return to Rome he was commissioned by Cardinal Oliviero Caraffa to erect the cloister of the convent Della Pace: which, although not a work of any particular merit for its design, gave such satisfaction as to bring him at once into notice, and obtain for him the patronage of Alexander VI. Under that pope however he did not execute any public works of importance, with the exception of the Cancelleria or palace of the chancery; a pile of imposing magnitude, and remarkable for its spacious 'cortile,' surrounded by open galleries formed by ranges of arches resting upon granite columns. Although such a combination of the column and arch constitutes in itself a mixed style, as it was here managed by Bramante it is at least free from absurdity. In the façade of the same building, which has two orders of pilasters above a lofty rusticated basement, he was not so happy; and he either did not aim at the character of the antique, or else failed in his attempt. In proportion to the building the orders are too minute to assist the idea of magnitude otherwise than at the expense of their own importance. There is magnitude in the general mass, but not in the constituent features. The arrangement of the pilasters again is more unusual than agreeable, for they cannot be said to be coupled, but distributed so as to form wider and narrower intercolumns alternately: in the former are placed the windows, while the others are left blank—a mode which, without possessing the richness of coupled columns or pilasters, is equally if not still more objectionable. Another circumstance which does not contribute greatly to beauty is, that the windows of the principal floor as well as those of the basement are arched, although crowned by a horizontal cornice, owing to which they have a heavy look in themselves, and also appear squat and depressed in comparison with the range above them. Nearly the same peculiarities, which may be taken as in some degree characteristic of Bramante's style in buildings of this class, prevail also in the façade of a palace begun, although not finished by him, in the street called Via Borgo Nuovo. This mansion, now called the Palazzo Giraud, has like the Cancelleria two orders of pilasters, forming narrow and wide intercolumns alternately, and arched windows to the first order, crowned by a horizontal frieze and cornice, but with these differences, that the lesser intercolumns are narrower than in the other instance, although still of too great width to allow the pilasters to be termed 'coupled;' and the arched windows are there wider and loftier than the others.

The elevation of Julius II. to the pontificate was a fortunate circumstance for Bramante; for that pope, who was no less enterprising and resolute in civil than he was in military undertakings, was ambitious of signalising his reign by some noble monuments of architecture and the other arts. By him Bramante was commissioned to project plans for uniting the Belvedere with the buildings of the old Vatican palace, so as to render the whole an imposing mass. The architect accordingly proposed to connect the two edifices by means of long wings or galleries, between which should be a court. On account of the inequality of the ground, this latter was formed on two levels, with flights of steps leading up to the large niche or tribune of the Belvedere. The design of this tribune, within which were five lesser niches containing the group of the Laocoon and other masterpieces of sculpture, may be seen (very rudely expressed) in Serlio's work on architecture. This grand composition, which however was not completed by Bramante himself, has since his time undergone so many extensive changes, that it is impossible now to judge from the place what it originally was; for the court has been divided into two by a range of buildings across it, at the junction of its two levels, which was erected by Sixtus V. for the Vatican library.

Complying with both the pope's impatience and his own, Bramante carried on the works at the Vatican with all possible despatch, by

night as well as day, in consequence of which precipitation many fissures afterwards discovered themselves. To reward the zeal and assiduity of his favourite architect, Julius conferred on him the office called 'del Piombo,' took him along with him in his military expeditions as his chief engineer, and otherwise manifested the confidence he placed in him. The credit he was in with the pope enabled him in time to patronise others, and he enjoys the honour of having been the first to recommend Raphael at the papal court; yet he has also been accused of availing himself of his interest with Julius for the purpose of thwarting the views of Michel Angelo. Certain it is that he persuaded the pope to abandon the idea of the vast mausoleum which was to have been ornamented with forty statues by that artist, some of them of colossal size.

But he could have had no very particular reason to be dissatisfied with the scheme of the mausoleum, because it was in order to provide a suitable situation for it that Julius determined upon taking down the old basilica of St. Peter, and erecting a new edifice, as had been intended by Nicholas V., who had actually commenced the end tribune or semicircle, which was chosen by Michel Angelo as the most fitting place for the mausoleum. Such was the origin of the present structure, called by Vasari 'la stupenda e terribilissima fabrica di San Pietro.' Giuliano di Sangallo was employed to make designs as well as Bramante, but those of the latter obtained the preference, and Sangallo felt so indignant that he retired to Florence. Bramante commenced his work in 1513, and such was the expedition with which he proceeded, that the four great piers and their arches were completed before his death in the following year. On this occasion he had recourse to a new mode of executing the ornaments of the soffits of the arches, by means of moulds fixed into the centerings of the arches, which were filled up with stucco and brickwork before the arches themselves were turned,—a mode supposed to have been practised by the ancients, although quite gone out of use until again applied by Bramante. As his labours extended no further, and as the subsequent mutations introduced by Michel Angelo and his successors were such that the original design was entirely lost sight of, the present edifice can in nowise be considered the work of Bramante. On the contrary, there is reason to imagine that it would have been a much nobler piece of architecture had his ideas been adhered to; and perhaps one of even still greater magnitude. As the model was not completed, we can only judge of his general intentions from the plan composed according to them by Raphael, which is given by Serlio in his work, and certainly, as far as plan alone goes, this appears far better conceived than the one actually executed, and superior in perspective effect, inasmuch as there would have been a greater number of arcades along the nave, and an uninterrupted vista in each of the side aisles to the very extremity of the building; besides which there would have been a spacious prostyle portico in front, the entire width of the church, formed by three ranks of insulated columns. Further it has been observed, that instead of appearing less than its actual dimensions, as is notoriously the case with the present St. Peter's, which even excites astonishment on that very account, it would have looked more spacious and extensive than it really was. The form of the Dome too, as proposed by Bramante, would have been more simple and more after the character of the antique, it being much less than a hemisphere externally, with a series of gradini similar to those of the Pantheon at its base, above the peristyle of its tambour;—and it may here be observed, that it was Bramante, not Michel Angelo, who first projected the idea of surmounting St. Peter's by a rotunda and dome equal to the Pantheon. Another celebrated work of Bramante, although upon an exceedingly small scale, is the little Temple or Oratory in the cloister of San Pietro Montorio at Rome. It is circular in plan, and surrounded externally by a peristyle of sixteen Doric columns, above which rise the walls of the cella, forming a disproportionably lofty attic, with windows and niches placed alternately; this circumstance, together with the number of doors, windows, and niches, gives the whole a heavy and confused appearance, quite unlike the finished simplicity observable in the best antique models. Besides all which there is a particularly uncouth balustrade above the entablature of the peristyle, whose balusters are continued the whole circumference, without any intervening pedestals. At the best it is a more showy than beautiful architectural object; yet would have produced a good general effect, had the circular court with a surrounding colonnade, for the centre of which it was intended, been completed according to the architect's design.

Numerous other buildings and projects are attributed to Bramante, but to some of them his claims are rather disputable, and of the edifices known to have been erected by him many no longer exist. He died at Rome in 1514, at the age of seventy, and his remains were interred with unusual solemnity.

BRAMHALL, JOHN, Archbishop of Armagh, in the 17th century, was born at Pontefract, in Yorkshire, about the year 1593, and was descended from an ancient family. He received his early education in the place of his birth, and was then sent to Sidney College, Cambridge, where he was admitted February 21st, 1608. In 1623 the Archbishop of York made him his chaplain. He was also prebendary of York and Ripon. In 1630 he took the degree of Doctor in Divinity. Soon after he was invited to Ireland by Viscount Wentworth, deputy of that kingdom, and Sir Christopher Wandesford, master of

the rolls. There he soon obtained the archdeaconry of Meath, the best in that kingdom. In 1634 he was promoted to the bishopric of Londonderry; while he held which, he doubled the yearly revenue by advancing the rents and recovering lands which had been detained from his predecessors.

Bramhall appears to have applied himself with about the same zeal in Ireland that Laud was then exhibiting in England for the increase of the wealth and power of the clergy. In pursuance of several acts passed in the Irish parliament, which met July 14, 1634, he abolished fee farms that were charged on church-lands; he obtained composition for the rent instead of the small reserved rents; by grants from the crown, and by purchase, he obtained impropriations. By these and other means he regained to the church, in the space of four years, thirty or forty thousand pounds a year. He likewise prevailed upon the Church of Ireland to embrace the thirty-nine Articles of Religion of the Church of England, agreed upon in the convocation holden at London in the year 1562. He tried also to get the English Canons established in Ireland, but did not succeed farther than that a few of them should be introduced, and other new ones framed.

On the 4th of March 1640-41, he was impeached, together with several others of Strafford's coadjutors, by the Irish House of Commons. He was in consequence imprisoned, and after some time, through the King's interference, set at liberty, but without any public acquittal. Some time after, not considering himself safe in Ireland, he went over to England, where he remained till the battle of Marston Moor; after which he embarked with several persons of distinction, and landed at Hamburg, July 8, 1644. It was during his exile, in the company of the Marquis of Newcastle, that he had that argument with Hobbes about liberty and necessity, which gave rise to the celebrated controversy, without which the prelate's name might have perhaps been forgotten. At the treaty of Uxbridge, Bramhall had the honour to be classed with Laud in being excepted out of the general pardon.

At the Restoration, Bramhall was made Archbishop of Armagh, Primate and Metropolitan of all Ireland. He now renewed his exertions for the enrichment and aggrandisement of the church. He died in 1663. By his wife he had four children, a son, Sir Thomas Bramhall, bart., and three daughters.

Bramhall, whatever in his day might be his reputation as a bustling and intriguing churchman, will be remembered, if he be remembered at all, by posterity on account of his controversy with Hobbes. As this controversy throws considerable light not only on the character of Bramhall but on that of his age, it is of importance to give some account of it, which will be done much better than we could do it in the following passages, with which Hobbes concludes the work. As the controversy is now very scarce, this extract, even though not viewed as by any means setting the question at rest, will scarcely be considered too long, especially when it is regarded as a specimen of the style of Hobbes, and a fair statement of the views of the two parties. As we have already remarked, the controversy originated in a conversation at Paris in the company of the Marquis of Newcastle, while they were all living there in exile.

"I shall briefly draw up the sum of what we have both said. That which I have maintained is—that no man hath his future will in his own present power;—that it may be changed by others, and by the change of things without him;—and when it is changed, it is not changed nor determined to anything by itself;—and that when it is undetermined, it is no will, because every one that willeth willeth something in particular;—that deliberation is common to men with beasts, as being alternate appetite, and not ratiocination; and the last act or appetite therein, and which is immediately followed by the action, the only will that can be taken notice of by others, and which only maketh an action in public judgment voluntary;—that to be free is no more than to do, if a man will, and if he will, to forbear; and consequently that this freedom is the freedom of the man, and not of the will;—that the will is not free, but subject to change by the operation of external causes;—that all external causes depend necessarily on the first eternal cause, God Almighty, who worketh in us, both to will and to do, by the mediation of second causes;—that seeing neither man nor anything else can work upon itself, it is impossible that any man, in the framing of his own will, should concur with God, either as an actor, or as an instrument; that there is nothing brought to pass by fortune as by a cause, nor anything without a cause or concurrence of causes sufficient to bring it so to pass; and that every such cause, and their concurrence, do proceed from the providence, good pleasure, and working of God; and consequently, though I do, with others, call many events contingent, and say they happen, yet because they had every of them their several sufficient causes, I say they happen necessarily; and though we perceive not what they are, yet there are of the most contingent events as necessary causes as of those events whose causes we perceive, or else they could not possibly be foreknown, as they are by him that foreknoweth all things.

"On the contrary, the bishop maintaineth—that the will is free from necessitation, and in order thereto that the judgment of the understanding is not always *practicè practicum*, nor of such a nature in itself as to oblige and determine the will to one, though it be true that spontaneity and determination to one may consist together;—that the will determineth itself; and that external things, when they

change the will, do work upon it not naturally but morally, not by natural motion but by moral and metaphysical motion;—that when the will is determined naturally it is not by God's general influence, whereon depend all second causes, but by special influence, God concurring and pouring something into the will;—that the will, when it suspends not its act, makes the act necessary; but because it may suspend and not assent, it is not absolutely necessary;—that sinful acts proceed not from God's will, but are willed by him by a permissive will, not an operative will, and he hardeneth the heart of man by a negative obduration;—that man's will is in his own power, but his *motus primo primi* not in his own power, nor necessary, save only by a hypothetical necessity;—that the will to change is not always a change of will;—that not all things which are produced are produced from sufficient but some from deficient causes;—that if the power of the will be present in *actu primo*, then there is nothing wanting to the production of the effect;—that a cause may be sufficient for the production of an effect, though it want something necessary to the production thereof, because the will may be wanting;—that a necessary cause doth not always necessarily produce its effect, but only then when the effect is necessarily produced. He proveth also that the will is free, by that universal notion which the world hath of election; for when of the six electors the votes are divided equally, the King of Bohemia hath a casting voice;—that the prescience of God supposeth no necessity of the future existence of the things foreknown, because God is not eternal but eternity; and eternity is a standing now, without succession of time, and therefore God sees all things intuitively by the presentiality they have in *esse stans*, which comprehendeth in it all time, past, present, and to come, not formally, but eminently and virtually;—that the will is free even then when it acteth, but that is in a compounded not in a divided sense;—that to be made and to be eternal do consist together, because God's decrees are made, and are nevertheless eternal;—that the order, beauty, and perfection of the world doth require that in the universe there should be agents of all sorts, some necessary, some free, some contingent;—that though it be true that to-morrow it shall rain or not rain, yet neither of them is true *determinatè*;—that the doctrine of necessity is a blasphemous, desperate, and destructive doctrine;—that it were better to be an atheist than to hold it, and he that maintaineth it is fitter to be refuted with rods than with arguments." "The Question concerning Liberty, Necessity, and Chance, clearly Stated and Debated" between Dr. Bramhall, Bishop of Derry, and Thomas Hobbes of Malmesbury. London, 1656, sub. fin.

BRANCALEONE D'ANDALO, a Bolognese noble and Count of Casalechio, was chosen by the people of Rome as their senator in 1253, with the summary powers of a dictator. The pope, Innocent IV., was absent at the time, and Rome was distracted by quarrels between its feudal nobles, who had fortified themselves in their respective palaces or in some of the ancient monuments, such as the Colosseum, the tomb of Cæcilia Metella, the mausoleums of Hadrian and Augustus, &c. They had also built a number of lofty towers, from which they defied the attacks of their enemies. Each baron had a band formed of his relatives, clients, or dependents, and of hired swordsmen. These frequently sallied out of their strongholds, either to attack a rival faction, or to plunder the unprotected citizens and country people. Such was at that time the general condition, not only of Rome but of Florence, Milan, and other great Italian cities, which lived in what was called municipal independence, until the citizens, weary of this state of anarchy, resorted to the establishment of the podestà, a temporary magistrate, who was always chosen out of a foreign city or state, and who had summary powers to put down the disturbers of the public peace. The Romans styled theirs 'Senator.' Brancalione was a man of a stern, peremptory temper, and, being a stranger, had no sympathy with any of the conflicting parties. He began a war of destruction against the barons, attacked their strongholds, razed their towers, hanged them and their adherents at the windows of their mansions, and thus succeeded by terror in restoring peace and security to the city. In the numerous conflicts that took place several of the ancient monuments suffered greatly. He summoned the haughty Innocent IV. in the name of the Roman people to leave Assisi, whither he had retired, and to return to Rome, threatening him, in case of non-compliance, with a visit from the armed citizens, with their senator at their head. The pope returned to Rome, where he died soon after, in 1254. The people of Rome however, fickle as they have generally shown themselves in modern history, became tired of Brancalione's severity: they revolted against him, and appointed another senator, Maggi of Brescia, whom however they soon after accused of being too partial towards the nobles; and in 1257 they recalled Brancalione, who resumed his authority, which he exercised with redoubled vigour. In 1258 Brancalione died, much regretted by the citizens, who elected his uncle, Castellano d'Andalo, as his successor, notwithstanding the opposition of the pope. A column was raised in honour of Brancalione, with an urn at the top, in which the head of the senator was inclosed.

BRANDENBURG, ELECTORS OF. The first known inhabitants of the electorate of Brandenburg were the Suevoi, a race recorded by Julius Cæsar as the most numerous and warlike in Germany. The Suevoi inhabited the territory extending from the banks of the Elbe and Saale to the Vistula, and for a time held the whole region which lay

between the Baltic and the Rhine and Danube. In the time of the Emperor Augustus, Drusus, his stepson, compelled the Suevi, who dwelt in what was afterwards called the 'Middle Mark,' and the Langobardi, who peopled the districts subsequently termed the 'Old Mark,' to accept Vannius as their ruler. A few years after the birth of Christ, the Langobardi were subjugated by Maroboduus, king of the Marcomanni, at that time sovereign of Bohemia; and A.D. 17, we find the Semnonæ, a branch of the Suevi, seeking protection against their oppressor from Arminius, leader of the Cherusci. At the period of the great movement of the northern nations to the south, both the Langobardi and Suevi abandoned their native country and broke into Italy, where they established the Lombardic empire. Their deserted home now fell into the hands of the Vandals or Slavonians, one race of whom, the Vilzes, settling in the Middle Mark, founded several towns, of which Brennabor or Brandenburg was one. These new settlers were subsequently subdued by the Franks, from whom descended Prince Sunna, who reigned over the country in the beginning of the 2nd century, and Prince Brando, who founded the new town of Brandenburg in 230. Thirty years afterwards, the Vandals having regained their superiority, repossessed themselves of the country, and maintained themselves in it for the next 500 years; but in 789 they fell under the sway of Charlemagne after a severe contest; and in 808 he appointed a count to act as his vicegerent in Brandenburg. His successor also sent two princes in 823 to fill the same office. He had likewise conquered the Vilzes, but his successors were unable to maintain the conquest or prevent them from making repeated inroads into Saxony and Thuringia. At last, Henry I, king of Germany, brought the Vandals under complete subjection, and in 931 appointed certain counts to watch over the Saxon borders. These were the first markgraves of Lower Saxony, or the Vandal-mark; they were also denominated markgraves of Stade, the mark having passed into the hands of the earls of Stade. The Vandals continued to struggle for their independence in this quarter until the year 1144, when the emperor Lotharius confirmed the North-mark as well as the Salzwedel-mark on Albert the Handsome (also called the Bear), count of Ascania or Anhalt, the line of Stade having become extinct. This prince, who extinguished the dominion of the Vandals in these parts, was the first who assumed the title of Markgrave of Brandenburg; he made himself also master of the Middle-mark, Ucker-mark, and Priegnitz, either founded Berlin or raised it to the rank of a city, and built Stendal and other towns. His son Otho I, received Pomerania as a fief in addition, and was the first arch-chamberlain of the German empire. His wife was interred in a vault of the cathedral church of Brandenburg, and the stone under which her remains are deposited has the words 'Judith, the gem of the Polacks,' still legible upon it. His successors increased their patrimony by the acquisition of the New-mark, Lebus, Sternberg, Lower Lusatia, and other districts; and they were the first who set about reclaiming the wastes and swamps of their dominions and cultivating them. Their line terminated in the person of Markgrave Henry, in 1320, whose death threatening the dismemberment of Brandenburg by conflicting claimants, Lewis of Bavaria, then emperor, declared it a lapsed fief of the empire, and bestowed it upon his son, Lewis the elder. This prince was succeeded by his brother Otho, who obtained from the emperor Charles IV. a recognition of his descendants' right of succession to the electorate of the Mark, a dignity to which Charles raised it in the golden bull, declaring it the seventh electorate of the holy Roman empire. In consequence of Otho's indolence and incompetence, Charles in 1373 bestowed the electoral Mark upon Wenzel, his eldest son, king of Bohemia; and when Wenzel was raised to the dignity of king of the Romans, he made it over to Sigismund, his second son. This prince's non-residence and unconcern involved the country in confusion, and its affairs growing worse after he had ascended the imperial throne of Germany, he made over the electoral Mark to his cousins, Jobst and Procopius, princes of Moravia, and the New Mark to the Teutonic order, in pawn for monies lent. In 1417, on the death of Jobst, Sigismund gave the electorate to Frederic, margrave of Nürnberg, with whom began a race of sovereigns whose talents and wisdom have elevated Brandenburg and its subsequent acquisitions to a distinguished rank among the monarchies of Europe. Having under the name of Frederic I. made himself respected both at home and abroad for 23 years, Frederic was, in 1440, succeeded by Frederic II. 'of the Iron Teeth,' his son, who got back the New Mark from the Teutonic knights for 100,000 gulden, and not only added the towns and dependencies of Kottbus, Pritz, Somersfield, Bobersberg, Storkow, and Borskow, to his dominions, but established his right as lord paramount of Pomerania and as heir to the Mecklenburg domains. In 1471 he was succeeded by his brother Albert Achilles or Ulysses, one of the most distinguished commanders of his day; but in 1486 Albert's ill state of health induced him to transfer the electoral dignity, together with the mark of Brandenburg, to his son, John Cicero; Ansbach to another son, and Baireuth to a third. The last dying without issue, his share fell to his brother Frederic of Ansbach, who was the founder of the elder line of the markgraves of Brandenburg, in Franconia. John Cicero was noted as much for his learning as for his wisdom and economical habits, and no less for the enormous size to which he grew; he died in 1499, and was followed by his son,

Joachim (Nestor) I, a prince equally distinguished for his erudition and prudence, though a fierce persecutor of the Jews, as well as hostile to the Reformation. The earldom of Ruppın devolved to him by inheritance. It was reserved for Joachim (Hector) II, his son, who succeeded him in 1535, to introduce the reformed religion into his states; he was a great patron of learning, founded the university of Frankfurt-on-the-Oder, erected Spandau into a fortress, built a new palace at Berlin, and became joint lord paramount over the duchy of Prussia. He was followed by John George in 1571, who inherited the new mark and principality of Crossen from his uncle, and under whom Brandenburg enjoyed continued tranquillity. To this prince succeeded, in 1598, another equally paternal sovereign, Joachim Frederic, his son, who was bishop of Havelberg, Lebus, and Brandenburg, and incorporated the possessions of his diocese with the electorate. He founded the gymnasium of Joachimsthal, now one of the best public schools in Berlin. His reign lasted from 1598 to 1608. John Sigismund, his son and successor, inherited not only a moiety of the domains of Juliers, Cleves, and Berg, but shortly before his death, the duchy of Prussia, which was at that time a Polish fief. From the year 1618, therefore, this duchy became part of the electorate, and Brandenburg and Prussia thenceforward rank as a single state. John Sigismund embraced the Protestant reformed religion, but not without exciting some serious commotions in Berlin. In 1619 he was succeeded by George William, who inherited a flourishing patrimony, but by his weak conduct during the Thirty years' war and the double dealing of Von Schwarzenberg, his minister, bequeathed it to his son the 'great elector,' Frederic William, in the most deplorable condition, exhausted and devastated by the inroads of the Swedes and their contests with the imperialists. Frederic William, who succeeded his father in 1640, speedily restored his dominions to a state of order and prosperity, and added largely to their extent. [FREDERIC WILLIAM OF PRUSSIA.] At the time of his death, 1688, this illustrious prince left the electorate in a state of renovated prosperity, and greatly augmented power and extent. His son Frederic III., assumed the regal dignity in 1701, under the style and title of Frederic I., king of Prussia. [FREDERIC I. OF PRUSSIA.]

BRANTÔME, the common designation of the French writer Pierre de Bourdailles, who was Lord Abbot of Brantôme in Guienne. Very little is known of the life of Brantôme, beyond the brief and general sketch given by himself in an epitaph which he left to be inscribed on his tomb. He was a younger son of an ancient and distinguished family of Perigord, where he appears to have been born about the year 1540. Having served his apprenticeship in arms under Francis of Guise, he eventually obtained two companies of foot from Charles IX. That king, with whom he was a great favourite, also made him a Chevalier of the Order of St. Michael; that of Habito de Christo was bestowed upon him by Don Sebastian of Portugal. He is supposed to have visited in the early part of his life most of the countries of Europe, either in a military capacity or as a traveller. After the accession of Henry III. he appears to have retired to his estate of Richemont in his native province. It is supposed to have been after this that he wrote his various works. He died at Richemont, on the 15th of July 1614.

By his last will he charged his heirs with the publication of his works, or memoirs, as they are often collectively called, ordering that the necessary funds should be provided from the revenues of his estate; although he has known, he adds, the booksellers pay for liberty to publish books not half so interesting or so likely to be well received by the public. They did not however appear till the year 1666, when they were printed in eight 16mo volumes, according to the title-page, "at Leyden, by John Sambix the younger," but in reality, it is said, at the Hague, by the brothers Steucker. The works were sent to the press by Claude de Bourdailles, comte de Montrésor, grand-nephew of the author. Another edition appeared in 1699, and another in 1722. But the most complete edition of Brantôme is that of 1740, in 15 vols. 16mo, which bears the impress of the Hague on the title-page, but is said to have been actually printed at Rouen. No printer's or bookseller's name appears. A reprint of it in the same number of volumes appeared in 1779 at Maastricht (but with the impress of London); and it was once more reproduced in 8 vols. 8vo in 1787, by Bastien, as a part of the collection entitled 'Mémoires pour servir à l'Histoire de France.'

Of the fifteen volumes, the first contains 'Les Vies des Dames Illustres Françaises et Étrangères'; the second and third, 'Les Vies des Dames Galantes'; the fourth and fifth, 'Les Vies des Hommes Illustres et Grands Capitaines Étrangers'; the sixth, seventh, eighth, ninth, and tenth, 'Les Vies des Hommes Illustres et Grands Capitaines François'; and the eleventh, 'Discours sur les Duels.' The remaining four volumes consist of pieces which had not been previously published. The twelfth contains a collection entitled 'Rhodomontades et Gentilles Rencontres Espagnoles,' which is stated to have been written by Brantôme in Spanish, and translated into French by Marc Phrasendorp; and two dissertations, the first 'Sur les Sermens et Juremens Espagnols,' the other 'Sur les Belles Retraites d'Armées de diverses Nations.' The thirteenth contains the author's 'Opuscules Divers,' seventeen in number, the last being his Testament, a very curious document, extending to about 50 pages. To these is added a piece entitled 'Maxims et Avis du Maniement de la Guerre,' by André

de Bourdeilles, Brantôme's elder brother. The letters of André to Charles IX., Henri III., and their mother Catharine de' Medici, with their answers, form the fourteenth volume of the collection; and the fifteenth is filled with a history of the family of Bourdeilles, principally taken from Dinet's 'Théâtre de la Noblesse Française,' and brought down to the time when the edition was published. In the course of this long genealogical detail there is given a life of Brantôme, which fills about 80 pages. His portrait is prefixed to the volume.

There is no English translation of Brantôme's works. This is no doubt to be accounted for from the comparatively late date at which they appeared; had they been published some fifty or sixty years earlier, it is probable that the extreme freedom of expression in which they abound would not have shut out Brantôme from our literature, any more than the same objection has deprived us of his equally unscrupulous contemporaries, Rabelais and Montaigne. In this respect, as well as in others, his 'Mémoires' afford us undoubtedly the most living picture that has been preserved of the age in which he lived, and of the odd system of manners and morality then prevalent. No mere statement of facts which may be gathered from more formal histories can convey the vivid impression which this writer's whole style and tone of sentiment give us of the entirely different light in which licentiousness in both sexes was then viewed from that in which we now regard it. It seems never to enter Brantôme's head that either man or woman can be considered dishonoured, or to have forfeited a character for virtue, by the most lavish indulgence in what he calls gallantry. The most abandoned of the female worthies whose lives he details are spoken of by him as both illustrious ladies and good Christians. So complete is his abstinence from every expression that might denote a sense of there being any thing to blame in the indulgences which he has recorded, that he has been suspected by some critics of composing his works with a determined purpose of undermining the belief of his readers in the common distinctions between virtue and vice. This however is probably an unfounded hypothesis. It can hardly be said that Brantôme's moral creed on the subject of gallantry, strange as it appears to us, is really different from that which was generally in fashion when he wrote, and had been so for ages before. He is not more lax in his judgments upon matters of this kind, for instance, than his predecessor Froissart, or, as we have already observed, than his contemporary Montaigne. In his praises of beauty and of knightly prowess and courtesy, Brantôme writes with warm and eloquent enthusiasm.

BRASIDAS. The first mention of this eminent Spartan occurs in the first year of the Peloponnesian war, in which he performed a very gallant action in throwing himself at the head of a body of troops into Methone when besieged by the Athenians, "and for this exploit was the first that was praised at Sparta in this war." ('Thucyd.,' ii. 25.) In the third year of the war he was associated with Cnemus in the command of the Peloponnesian fleet, was present in the second battle in which the Lacedæmonians were defeated by Phormion, and took probably a leading part in a well-contrived scheme for surprising the Athenian port of Piræus, which failed, as Thucydides intimates, chiefly from the want of due energy in its execution (ii. 85-94). In the fifth year he was associated with Alcidas in the command of the Peloponnesian fleet. In the seventh year he commanded a ship in the armament which attacked the fort of Pylos, newly erected by Demosthenes on the mainland opposite the island of Sphacteria; distinguished himself by superior bravery, and being severely wounded and fainting, he dropped his shield into the sea, which was picked up and made part of the Athenian trophy. This little incident is worth relating, because the loss of the shield was considered disgraceful. It does not appear that Brasidas suffered in reputation from this accident (iv. 11, 12).

Soon after a request for help was preferred to Sparta from some cities in the Chalcidian peninsula, which had thrown off their alliance, or rather their allegiance, to Athens. Brasidas was already so well known, that the Chalcidians requested that he might be the leader of any force which should be sent to their assistance; and the text of Thucydides (iv. 80) seems to indicate that no one contested with him the command of a distant and uncertain enterprise. The Lacedæmonians gave him 700 heavy-armed foot; the rest of his army, consisting of Peloponnesian mercenaries, he was collecting in the neighbourhood of Sicyon, where he had the opportunity of protecting and preserving to the Peloponnesian alliance the city of Megara, attacked by an Athenian army (iv. 70-74). This was early in the eighth year of the war. In the same summer he led his army of 1700 heavy-armed foot (containing altogether about 4000 soldiers) to Macedonia. A chief difficulty of the undertaking was to reach the scene of action. The Athenians commanded the sea, and the land route lay through Thessaly, a difficult and unfriendly country; but by the assistance of a few principal Thessalians, who acted as his guides, and by the decision, rapidity, and address of his own movements, he so managed as to reach the Macedonian frontier in safety.

We can only give an outline of this expedition, which is but an episode in the Peloponnesian war. Brasidas did not act with the haughtiness and severity usually manifested by Spartan commanders towards their subject allies, and his character for equity and mildness did the Lacedæmonians great service, as it induced many cities to go

over to them; and afterwards, even after the Sicilian war, the wisdom and virtue of Brasidas, to some known by experience, by others believed upon report, was the principal cause which made the Athenian confederates affect the Lacedæmonians; the Athenians probably supposing that his successors would be of similar character. ('Thucyd.,' iv. 81.) The first fruits of his appearance in Chalcidice were the revolt of Acanthus and Stagirus from Athens; and this success, before winter was completely set in, was followed by the acquisition of Amphipolis on the Strymon. This was the heaviest loss which could have befallen the Athenians, inasmuch as it was the most important of their Thracian dependencies, and they derived from it a considerable revenue, and plenty of timber for ship-building, which the soil of Attica did not supply.

After the capture of Amphipolis, Brasidas meditated building a fleet in the Strymon, and he requested reinforcements from Sparta, which were denied, partly because the leading men were jealous of him, partly because the government was intent on concluding the war, and obtaining the freedom of the Lacedæmonians made prisoners in Sphacteria. Accordingly in the following spring, in the ninth year of the war, a truce was concluded, which provided that each party was to retain what it then possessed. It became a question however to which of them Scione, which had surrendered to Brasidas just about the ratification of the truce, belonged; and Brasidas refused to give it up to the Athenians, probably because he was ill pleased with the negotiation, and reluctant to deliver up the city, by which he had been eminently trusted and honoured, to the certain revenge of the Athenians. This circumstance, and the revolt of Mende, a neighbouring city, which he also received into the alliance of Sparta, alleging that the Athenians had already infringed the terms of the truce, led to the continuance of hostilities on the coast of Thrace. In the following spring (B.C. 422) the Athenians sent out Cleon to assume the command, who speedily undertook the siege of Amphipolis. Brasidas superintended the defence. In the quality of his troops Cleon had the advantage; the numbers were about equal. But Brasidas, who watched Cleon's movements from the city, took at once advantage of a false manoeuvre, and led his troops to battle, in which the Athenians were completely defeated, but he himself received a mortal wound. He was buried in the public place of Amphipolis at the public expense, was worshipped as a hero, and, as a still higher mark of respect, it was ordained that he, instead of Agnon the Athenian, should thenceforward be honoured as the true founder of the city and colony.

The military talents of Brasidas were great; his temper was politic and conciliatory; his accomplishments were considerable, at least in Sparta, for Thucydides pithily observes that, "for a Lacedæmonian, he was not unable to speak" (iv. 84). That he was held in high respect throughout Greece may be gathered, not only from the testimony of Thucydides, but from the expression put into the mouth of Alcibiades by Plato in the 'Banquet,' that "such as Achilles was, we may conjecture Brasidas to have been."

BRAUWER, or BROUWER, ADRIAN, was born, according to some authors, at Oudenaarden, but, according to others, at Haarlem, of poor parents. He was apprenticed to Frank Hals; who, it is said, finding him uncommonly skilful, made money by his productions, while he kept him confined and almost starving at home. Brauwer excelled in painting such scenes as his irregular mode of living made him most familiar with. The singular recklessness of his conduct led him into many ludicrous and disagreeable situations. It is related of him that, being in Antwerp during the wars in the Low Countries, he was imprisoned as a spy, and in prison met with the Duke d'Areberg, who was intimate with Rubens, and was frequently visited by him. Discovering his fellow-captive to be an artist, the duke asked Rubens to procure him materials for painting. As soon as he had them, Brauwer set to work, taking for his subject a group of soldiers playing at cards in the prison. D'Areberg showed the picture to Rubens, who immediately recognised the work of Brauwer, and offered 600 guilders for it. The duke however presented the painter with a larger sum, and retained the picture for himself. Rubens exerted his interest, and procured the liberation of his brother artist, took him home with him, clothed him, and maintained him for some time. But Brauwer soon quitted Rubens again to plunge into excesses, which shortly after terminated his existence in an hospital, at the age of thirty-two, in the year 1640.

His subjects are taken from low life, of the most unpleasant class; but from the extraordinary skill displayed in the execution, the excellent colouring, the correct drawing, and the life and character of the design, they fetch a high price.

BRAY, SIR REGINALD, the reputed architect of Henry VII.'s Chapel at Westminster, was the second son of Sir Richard Bray, one of the privy council to Henry VI. All that has been ascertained of his personal history is that he was greatly attached to the study of architecture, and stood in high favour with Henry VII.: therefore that he should be employed by that king to design the sumptuous structure intended for his own mausoleum was almost matter of course. Nevertheless, Bray's claim to the honour of so fine a work has been disputed, on no better grounds than that he did not live to see the building greatly advanced, the first stone being laid on the 18th of January 1502 ("by the hands of John Islip, abbot of Westminster, Sir Reginald Braie, Kt. of the Garter, and others"), and he

dying on the 5th of August in the following year. While his death within a year and a half afterwards proves nothing more than that he did not live to see his designs for the edifice fully realised, the fact of his assisting with the abbot in the ceremony of laying the first stone affords strong proof that he was the architect or designer of the fabric, it being a very unlikely thing that he would have taken an active share in such a ceremony had the building been the work of a rival artist. That Bray possessed talents equal to the occasion is beyond all doubt, it being admitted even by those who would reduce his fame, that he erected the nave of that other singularly beautiful structure, St. George's Chapel at Windsor, commenced by Edward IV. Sir Reginald's arms, crest, and device, R. B., and a hemp-break, occur in many places on the ceiling of that building, and in the south aisle there is a chapel still called after him, in which he was buried.

BREDOW, GABRIEL GODFREY, born at Berlin in 1773, was professor at Eutin in Holstein at the same time as Voss, afterwards at Frankfurt-on-the-Oder, and lastly in the University of Breslau. He was a learned and laborious man, especially in matters concerning ancient and modern history. He wrote 'Handbuch der alten Geschichte' ('Manual of Ancient History,' translated into English, London, 1827), 'Untersuchungen über Geschichte Geographie und Chronologie' ('Researches on History, Geography, and Chronology'), and 'Historische Tabellen,' which are a series of chronological tables, in which the principal events of the history of the various countries of the world are placed in synchronical order by means of parallel columns. This last work went through several editions during the lifetime of the author, and consisted of ten tables, which carried the series to 1799. Bredow died in 1814. An edition was made after his death, which contains an additional table, including the events of Napoleon's time to 1811. Bredow's tables were translated into English (1820) by Major James Bell, who added a twelfth sheet, carrying the series of events to 1820, besides adding other columns concerning British and Indian affairs. This work of Major Bell has likewise gone through several editions, in the latest of which he has added another table, which brings the series down to 1833, and also a table of Oriental chronology. The work contains also four tables of literary and scientific chronology, translated from Bredow's text, and arranged likewise in synchronical order, exhibiting the progress of the human mind in the various countries from the oldest records in existence; and lastly, a similar table of the principal painters, classed according to the various schools, taken from the notes of M. Van Brea. It is altogether a useful work, and executed with considerable industry, although not wholly exempt from inaccuracies in some of the details. As a book of reference it is clearer and more comprehensive than the 'Atlas Historique' of Le Sage.

In the latter tables added by Major Bell, the writer has somewhat departed from the sober matter-of-fact style of the German professor, and has occasionally indulged in qualifications, either laudatory or condemnatory, applied to political parties and transactions, which appear out of place in a work of pure and simple chronology.

Bredow wrote also a 'Chronicle of the 19th Century,' in which he spoke of Napoleon's power, then at its height, with a boldness that acquired him a name among the patriots of Germany.

BREISLA'K, SCIPIONE, was born at Rome in 1748, of a family originally from Germany. Cardinal Scipione Borghese stood godfather to him, and gave him his own Christian name. Breislak early distinguished himself for his application to the physical sciences, by which he attracted the attention of the learned Stay of Ragusa, who offered him a professorship of mathematics and physics in a college newly established at Ragusa. In that city Breislak became acquainted with the Abate Fortis, from whose conversation he derived a fresh impulse towards the study of natural philosophy. After remaining several years at Ragusa, Breislak returned to Rome, where he was appointed professor in the College Nazareno. He mainly contributed to form the rich cabinet of mineralogy of that institution, and he made excursions to the hills near the lake of Bracciano, north-west of Rome, to investigate their geology and mineralogy. He published the result of his observations, 'Saggio d'Osservazioni sulla Tolfa, Oriolo e Latera,' in 1786. Afterwards, on his going to Naples, he was employed by that government in several mining researches, and in constructing a vast distilling apparatus on the volcanic mountain called La Solfatara. His health becoming seriously affected by these labours, he was obliged to desist, and was appointed teacher to the students of artillery in the royal military college of Naples. He made frequent perambulations through the province of Terra di Lavoro for the sake of geological research; the results of his observations are contained in his 'Topografia fisica della Campania,' Florence, 1796, afterwards translated into French, with additions; and an essay on the volcanic formation of the seven hills of Rome, 'Voyages dans la Campanie,' Paris, 1801. Breislak had been driven to Paris by the events of 1799. At Paris he was cordially received by Fourcroy, Chaptal, Cuvier, and the other scientific men of that capital. Having returned to Italy at the end of that war, he was appointed in 1802 inspector of the national manufactory of saltpetre and gunpowder of the Italian republic, and member of the Italian institute. From that time he resided chiefly at Milan. He wrote several treatises on the manufacture of saltpetre. 'Del Salnitro e dell'Arte del Salnitro,' 'Memoria sulla Fabbricazione e Raffinazione

dei Nitri,' 'Istruzione Pratica per le piccole Fabbricazione di Nitro, da farsi dalle persone di campagna.' Breislak continued in his office of inspector through the various changes of government, and also under the Austrian administration till his death. In order to encourage the study of geology, which was then in its infancy in Italy, Breislak published in 1811, his 'Introduzione alla Geologia,' which he afterwards enlarged and published in French under the title of 'Institutions Géologiques,' Milan, 1819. This work was well received, and was immediately translated into German. Breislak was elected a member of most scientific societies in Europe. In 1816, together with Monti, Giordani, and Acerbi, he formed the plan of the well-known Italian scientific and literary journal, 'Biblioteca Italiana,' which speedily attained the first rank among the periodicals of that country. In 1822 he published 'Descrizione Geologica della Provincia di Milano,' which was printed at the expense of the Austrian government of Lombardy. Breislak died at Milan, February 15, 1826, universally regretted both for his scientific merit and his personal qualities. His rich collection of minerals passed into the hands of the Borromeo family.

* BREMER, FREDERIKA, an eminent Swedish novelist, was born in 1802 at Abo in Finland. About the time when Finland was ceded to Russia, her father removed with his family into Sweden. For some years Frederika remained in the house of the countess of Sonnerhjelm, but her education was completed in an establishment at Stockholm. At an early age she began to write French verses; the formation of her literary taste and habits is however attributable to the study at a somewhat later period of the great poets and prose writers of Germany, especially of Schiller. She did not appear before the public as an author until she had read and observed much, and widened her sympathies by travel and by intercourse with various grades of society. The keenness of observation and delicate skill in painting family life, exhibited in her early writings, gained for her considerable notice in her native country and in Germany, but it is perhaps not too much to say that it was the great success of the English translation by Mrs. Howitt, of Miss Bremer's 'Neighbours,' published in 1842, and confirmed as that success was by the translation of 'Home,' which appeared in 1843, that caused her even in Sweden to be regarded as among the chief living novel-writers. These charming stories were in speedy succession followed by other somewhat similar sketches and studies of the northern domestic life, among others appearing, 'The Diary, or Strife and Peace;' 'The H. Family;' 'Brothers and Sisters;' 'Nina;' 'The President's Daughter;' 'Life in Dalecarlia,' &c.; all, or nearly all of which were translated by Mrs. Howitt.

Miss Bremer had already visited England, and travelled through Germany, when in 1849, she determined to extend her journeying to the United States, where her novels had achieved a popularity at least equal to that which they had won in England. On her return she published a florid account of her reception, and her estimate of the country and the people, under the title of 'Homes of the New World.' It was issued, simultaneously, in 1853, in Sweden, England, and the United States, and was much read. It is chiefly remarkable however for lavish indulgence in the redundant style, and somewhat exaggerated sentiment which had too strongly characterised some of her later novels. Since her return to Sweden, Miss Bremer has been much engaged in the promotion of various philanthropic schemes for ameliorating the condition of her sex, and for extending education among the poor.

BRENNUS, the Latinised form of the Celtic *Brenin*, 'king.' Two individuals are known in history by this name.

1. The first was the hero of an early Roman legend, which relates to the migration of the Gauls into Italy, and their march to Clusium and Rome. In the account given by Diodorus (xiv. 113, &c.) of this singular invasion, the name of Brennus is not mentioned; in the narrative of Livy (v. 33, &c.), he figures as the "regulus Gallorum," or chieftain of the Gauls. When he arrived at Clusium the inhabitants called on the Romans for aid. He engaged with and defeated the Romans on the banks of the Allia, the name of which river they ever after held in detestation. (Virg. *Æn.*, vii. 717.) The whole city was afterwards plundered and burnt; and the capitol would have been taken but for the bravery of Manlius. At last, induced by famine and pestilence, the Romans agreed that the Gauls should receive 1000 lbs. of gold, on the condition that they would quit Rome and its territory altogether. The barbarian brought false weights, but his fraud was detected. The tribune Sulpicius exclaimed against the injustice of Brennus, who immediately laid his sword and belt in the scale, and said "Woe to the vanquished." The dictator Camillus arrived with his forces at this critical time, annulled the capitulation, and ordered him to prepare for battle. The Gauls were defeated; there was a total slaughter, and not a man survived to carry home the news of the defeat. The date of the taking of Rome, assigned by Niebuhr, is the 3rd year of the 39th Olympiad, B.C. 382. ('Hist. Rom.,' vol. ii. pp. 509-567, English translation.)

2. A king of the Gauls, who (B.C. 279; 'Clintion,' vol. i. p. 237) made an irruption into Macedonia with a force of 150,000 men and 10,000 horse. Proceeding into Greece, he attempted to plunder the temple at Delphi. He engaged in many battles, lost many thousand men, and himself received many wounds. In despair and mortification, he

called a council of war, and advised the Gauls to kill him and all the wounded, to burn the waggons, and, returning home with all speed, to choose Cichorius (or Acichorius) king. Soon however, in a fit of intoxication, he killed himself. (Diodorus Siculus, xiii.; 'Fragm.,' p. 300, Bipont. edit.; Pausanias, x. 19-23.)

BREUGHEL, the name of a family of celebrated Flemish painters.

PETER BREUGHEL, the father, was the son of a peasant, and was born about 1530, at Breughel, a village in the neighbourhood of Breda. He was placed under Peter Koek of Aalst (Alost), whose daughter he subsequently married. Having learned painting under that master, he travelled into France and Italy. He took many views by the way, particularly among the Alps.

Returning from Italy, he fixed his residence at Antwerp, where he resided for a considerable time, when he removed to Brussels, and married the daughter of his old master, and was admitted into the academy of that city in 1551. While painting a view on the canal which communicates with the Schelde, by order of the magistrates of Brussels, he was seized with his last illness. As he lay on his death-bed he ordered many of his paintings, which were either satirical or licentious, to be brought before him, and made his wife burn them in his presence. He died about 1590, but the precise dates of his birth and death are unknown.

The elder Breughel painted chiefly comic subjects, after the manner of Jerome Bosche, whom he excelled; and he has been considered by many inferior to Teniers alone in that branch of art. His composition has been objected to; but his drawing is correct and spirited, though not very highly finished. It was his frequent custom to disguise himself and mix with the peasantry at their festivals and games; and the happiness with which he transferred the living actions he thus witnessed to the canvas has been aptly compared to Moliere's, though in a different kind of satire. Besides comic subjects, he painted landscapes, and a few historical pictures. Two sons survived him, John and Peter.

PETER BREUGHEL, the eldest son of Peter Breughel the elder, is said to have been born at Brussels about 1569. After the death of his father he became the pupil of Giles Coningsloo. From the diabolical nature of his favourite subjects he has been surnamed Hellish. He did not attain the eminence either of his father or brother. He died about 1625.

JOHN BREUGHEL was born at Brussels about 1589. According to the received account he lost his father very young, and was brought up by his grandmother, the widow of Peter Koek, from whom he learned to paint in distemper, and afterwards studied oil-painting under an artist named Goekindt. Another account is, that he received the first principles of his art from his father, Peter Breughel, and this account the internal evidence of his works tends to confirm; but unless the date commonly assigned to the death of the elder Breughel is much too early, it would of course have been impossible for his son to have received instructions in painting from him. For some time John Breughel confined himself to flower-painting; but travelling into Italy, he enlarged his style, and painted landscapes, which he adorned with small figures, executed with exquisite correctness and beauty. Many painters availed themselves of his liberality, and induced him to enrich their pictures with his beautiful little figures or landscapes; among them are Steenwick, Van Baelen, Rotenhamer, Lomper, &c. Even Rubens made use of his skill in more than one picture, in which Rubens painted the figures, and Breughel the landscapes, flowers, animals, and even insects.

John Breughel was extremely industrious, as the great number of his pictures, and the care with which they are finished, sufficiently attest. Growing rich by his industry, he adopted a magnificent style in his apparel, and was nicknamed 'Velvet Breughel,' from the usual material of his dress. His touch is light and spirited, his drawing correct, and his finish elaborate. His pictures are much admired, although his landscapes are injured by an exaggerated blueness in the distances. The time of his death is unknown to Flemish authors; M. Felibien conjectures it to have been about 1642.

BREWSTER, SIR DAVID, was born at Jedburgh, Scotland, 11th December, 1781. He was educated for, and became a licentiate of the Church of Scotland; but his inclination for science led him to other branches of study. In 1800 the University of Edinburgh conferred on him the honorary degree of M.A.; and here he had the advantage of intercourse with Robison, Playfair, and Dugald Stewart, who were then professors, and commenced that series of optical researches which have since made his name deservedly famous. In 1807 he received the distinction of LL.D. from the University of Aberdeen: he was elected a Fellow of the Royal Society of Edinburgh in 1808, and in the same year undertook the editorship of the 'Edinburgh Encyclopædia,' a task which occupied him for twenty-two years. Some results of his optical studies appeared in 1812, in the 'Treatise on Burning Instruments, containing the Method of Building large Polyzoal Lenses;' an important subject as regards illumination generally and lighthouses in particular. It was shown that coast navigation would be deprived of many of its dangers were all lighthouses fitted with lenses instead of imperfect reflectors; the light would be intensified and transmitted to a greater distance. The new lens consisted of a central disc with concentric zones built in several pieces around it. The invention was talked about; but led to no immediate improvements. Meanwhile Fresnel brought it into use in France.

Dr. Brewster had contributed to the 'Transactions of the Royal Society of Edinburgh;' and in 1813 he sent a paper to the Royal Society of London, 'On some Properties of Light'—in which, taking up the then new phenomena of polarization—showing the influence of a plate of agate on a ray of light, and the double dispersive power of chromate of lead—he multiplied the phenomena, and opened the way to his subsequent valuable discoveries. In 1815, the society awarded him their Copley medal for his paper 'On the Polarization of Light by Reflection,' and elected him a Fellow; and in the following year by an adjudication of the Institute of France he received 1500 francs, the half of their prize for discoveries in physics. It was in 1816 that Brewster made his name popularly known, as it was before scientifically, by his invention of the kaleidoscope. In 1818, the Royal Society gave him their Rumford medal, for further 'Discoveries relating to the Polarization of Light.' In 1819, in conjunction with Jameson, he started the 'Edinburgh Philosophical Journal,' and afterwards the 'Edinburgh Journal of Science,' of which sixteen volumes were published, containing many scientific papers from his own pen.

In 1827 Brewster brought out his 'Account of a New System of Illumination for Lighthouses,' and offered his services to the lighthouse boards of the United Kingdom; but nothing was done until 1833 when experiments, made in Scotland from Calton Hill to Gulian Hill, a distance of 12½ miles, showed that "one polyzoal lens, with an argand burner of four concentric circles, gave a light equal to nine parabolic reflectors, each carrying a single argand burner." From that date the illumination of British lighthouses has been improved.

Brewster received a third acknowledgment from the Royal Society in 1830, when their Royal medal was awarded to him for further researches in polarization and the properties of light whereby the theory of optics was enriched and widened. He, conjointly with Davy, Herschel, and Babbage originated the British Association; and his spirited appeals to the public in his Journal and other periodicals had an immediate effect in bringing about the first meeting of the Association at York in 1831. In the same year William IV. conferred on him the honour of knighthood, and the decoration of the Hanoverian Guelphic order. In 1841 he was appointed Principal of St. Leonard's College at St. Andrews; and in 1849 was chosen President of the British Association.

Sir David Brewster's numerous writings take in a wide range of science. His most valuable scientific papers are published in the 'Transactions' of the Royal Societies of London, and of Edinburgh. Among the more important are:—'On a new analysis of Solar light, indicating three primary colours, forming coincident spectra of equal length; 'On circular polarization;' 'On the effects of compression and dilatation in altering the polarizing structure of the doubly refracting crystals;' and others, in which the law is determined which connects the refractive index of a crystal with its angle of polarization, and the discovery of rings in biaxial crystals is made known. Other papers are to be found in the 'Edinburgh Review,' the 'Reports of the British Association,' the 'Library of Useful Knowledge,' the 'Philosophical Magazine' (of which Sir David is one of the editors), and the 'North British Review;' they embrace physical geography, astronomy, photography, meteorology, &c. Of separate works may be mentioned:—'A Treatise on the Kaleidoscope,' 8vo, 1819; the Notes to Robison's 'System of Mechanical Philosophy,' 4 vols. 8vo, 1822; Euler's 'Letters,' with a life of Euler, 2 vols. 12mo, 1823; Notes and Introductory Chapter to Legendre's 'Elements of Geometry,' 1824; 'A Treatise on Optics,' 8vo, 1831; 'Letters on Natural Magic,' 12mo, 1831; 'The Life of Sir Isaac Newton,' 12mo, 1831; 'The Martyrs of Science; or, the Lives of Galileo, Tycho Brahe, and Kepler,' 12mo, 1841 (2nd edition, 8vo, 1846); 'More Worlds than one, the Creed of the Philosopher, and the Hope of the Christian,' 8vo, 1854; 'Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton,' 2 vols. 8vo, 1855.

The French Academy of Sciences elected Sir David Brewster one of their corresponding members in 1825; and in 1849 he had the signal honour of being chosen one of their eight Foreign Associates, in place of Berselius, deceased. He is a Fellow also of the Astronomical and Geological Societies, and of the Royal Irish Academy.

BRIAN, surnamed **BOROMHE (BORU')**, a celebrated king of Ireland, son of Kennedy, king of Munster, son of Lorcán. He ascended the throne of both Munsters, that is, of Ormond and Thomond, or the present counties of Tipperary and Clare, A.D. 978. His earlier exploits were against the Danes of Limerick and Waterford, but being elated by frequent successes against these invaders, he deposed O'Maolachghlin, the supreme king of the island, and eventually became himself the monarch of Ireland. He derived his surname from the tribute which he now imposed upon the provinces. The 'Boroinhe,' or tax alluded to, was levied in the following proportions:—from Connaught, 800 hogs; from Tirconnell (the present county of Donegal), 500 mantles and 500 cows; from Tirone, 60 loads of iron; from the Clan Rory of Ulster (the present counties of Down and Antrim), 150 cows and 150 hogs; from Oriel (the present counties of Armagh and Monaghan), 160 cows; from the province of Leinster, 300 cows, 300 hogs, and 300 loads of iron; from Ossory (the present Queen's County), 60 cows, 60 hogs, and 60 loads of iron; from the Danes of Dublin, 150 hogheads of wine; from the Danes of Limerick and Waterford, 365 hogheads of red wine. On these and other

revenues King Brian supported a rude but royal magnificence at his chief residence of Kincoora, near the present town of Killaloe, in the county of Clare. He had also castles at Tara and Cashel. Brian continued for many years to rule his dominions with vigour and prosperity, reducing the Danes and subduing their native allies, building numerous duns or castles, causing roads and bridges to be constructed, and enforcing the law by taking hostages from all the petty kings of the country. Having however disputed with Maelmora, the king of Leinster, Maelmora revolted, and, inviting a new invasion of Danes to his assistance, brought on the battle of Clantar, in which King Brian fell, after gaining a glorious victory over the united forces of the invaders and revolted natives, on Good Friday, 1014. Brian and his son Murrogh, who fell in the same battle, were buried together in the cathedral of Armagh. The funeral obsequies lasted twelve days and nights, and the possession of the heroic remains was afterwards contested by rival potentates. Brian is said to have defeated the Danes in twenty-five pitched battles: prior to the battle of Clantar he had confined them to the cities of Dublin, Wexford, Waterford, and Limerick; and the final blow which he gave their power in that engagement they never recovered. He was the founder of the numerous sept of O'Brien, O or Ua being a distinctive adnomem not assumed by Irish families till after his time. This national prefix means 'descendant of,' or 'of the kindred of,' and was originally supplied by the more ancient Mac, which means 'son.' (O'Connor, *Rev. Hib. Script. Vet.*; *MSS. History of Ireland*, lib. R. I. Academy.)

BRIDGEWATER, FRANCIS EGERTON, DUKE OF, born in 1736, was the youngest son of Scroop, fourth Earl and first Duke of Bridgewater, by Lady Rachel Russel, daughter of Wriothesley, second duke of Bedford. He succeeded his brother, the second duke, in 1748. He was the heir of the Lord Chancellor Ellesmere in the sixth degree of descent. In his youth he was extremely thin and delicate, and his apparent predisposition to pulmonary complaints was so decided, that his education was entirely neglected. He not only got the better of this early tendency, which had proved very fatal to his family, but became a very strong man and extremely corpulent. As his bad health took him entirely out of society, he contracted habits of extreme shyness, which made him avoid company, especially that of ladies. But though the defects of his early education and the singularity of his character were not unfrequently exhibited, his mind was naturally of a powerful and determined character, bordering perhaps occasionally on obstinacy. It was in fact owing to this quality, and his extraordinary enterprise, sagacity, and prudence, that he earned a title of far higher distinction than that which he derived from the accident of birth. One of the estates which he inherited, situated at Worsley, near Manchester, contained a rich bed of coal, but it was comparatively of little value, in consequence of the heavy expense of land carriage and the inadequate means of communication afforded by the Irwell, which, though rendered navigable, was a tedious and imperfect medium for carrying on an extensive traffic. In deliberating on the best means of supplying Manchester with coal from his pits at Worsley, the obstacles were so great as to lead him to consider a great variety of expedients for overcoming them. At length he fixed on the expedient of constructing a navigable canal; and in the 32nd Geo. II. (1758-9) he obtained, though not without some difficulty, the Act of Parliament which enabled him to commence the first navigable canal constructed in Great Britain in modern times. From this circumstance he is frequently styled 'the Father of British Inland Navigation.' It was the Duke of Bridgewater's determination to render his canal as perfect as possible, and to adopt a line which should render it unnecessary to have recourse to locks. The duke had the good fortune to select as engineer a man whose genius was unfettered by commonplace rules, and one who was exactly fitted to carry into execution a project, not only perfectly novel at the time, but which, even at the present day, would demand the highest practical science. [BRINDLEY.] The duke nobly supported Brindley in his bold and original views, in the merit of which he undeniably deserves to share. When Brindley proposed carrying the canal over the Mersey and Irwell navigation at Barton, by an aqueduct 39 feet above the surface of the water, he desired, for the satisfaction of his employer, to have another engineer consulted. It is reported that the individual called in to give his opinion, said, on being taken to the place where the intended aqueduct was to be constructed, that he "had often heard of castles in the air, but never was shown before where any of them were to be erected." The duke was not however deterred by the difficulty and magnitude of Brindley's plans, nor by the unfavourable report of the other engineer, from prosecuting the work under his direction. He was rewarded for his enterprising spirit and confidence by the successful completion of the work, which is 200 yards in length. A considerable portion of the canal between Worsley Mill and Manchester was executed under the provisions of the first Act of Parliament, but a second Act was obtained in the following year for the purpose of making some changes in the line. The whole of the canal from Worsley to Manchester, with the subterraneous works at the coal-mines at Worsley, was executed under these two Acts: the underground canals and tunnels at Worsley are said to have cost 168,000*l.*, and to be 18 miles in length. In 1762 a third application was made to parliament, and the necessary powers were obtained for opening an artificial water communication with

Liverpool by the Mersey. Subsequent acts enabled the duke to complete his designs. The length of the main line is above 27 miles all on the same level, which has rendered great embankments necessary, as the canal crosses several depressions. At Preston-Brook the Grand Trunk Canal (the name by which this navigation is familiarly known in the country) joins the Duke of Bridgewater's Canal, which thus connects it with the Trent and with Birmingham and London, and with Bristol. With the exception of that part between Worsley and Leigh, every part of the canal was executed, under the direction of Brindley, in about five years. The aqueduct at Barton was opened July 17th 1761, and soon afterwards the whole line. It cannot be computed what the total expense incurred by the Duke of Bridgewater in completing this great undertaking amounted to. The duke's canal however has done as much to promote the public prosperity as to increase the wealth of the noble projector's heirs. Before its construction coals were retailed to the poor at Manchester at 7*d.* per cwt., but after its completion they were sold at 3*d.*, and six score were given to the cwt. The carriage by water from Manchester to Liverpool was 12*s.* per ton; by land it was as high as 40*s.*; on the duke's canal the charge was 6*s.* per ton. When the line of his canal had been tripled in length, the duke never demanded larger tolls, but contented himself with the profits which the increase of traffic fairly brought him. The duke was also one of the most zealous promoters of the Grand Trunk Navigation, and his brother-in-law, the first Marquis of Stafford, being at its head, they mutually aided each other. In the construction of his great work he had exhausted his credit to the utmost; he could not raise 500*l.* on his bill in the city of London, and his agent, Mr. Gilbert, had frequently to ride over the counties of Cheshire and Lancashire, from door to door, to raise sums, from 10*l.* and upwards, to enable him to pay the Saturday night's demand. At the same time the duke restricted himself to the simplest fare, and lived with scarcely a servant to attend upon him. His great estates at Ellesmere, which he held in fee simple, were quite unencumbered, but no persuasion would induce him to resort to the easy method of relieving himself from difficulties by borrowing money upon them. When in London he would not undertake the trouble of keeping house; he therefore made an allowance of 2000*l.* to a friend of his (Mr. Carvill), with whom he dined, when not otherwise engaged, and to whose table he had the privilege of inviting his intimate friends. The Duke of Bridgewater never took an active part in politics; but he was a decided friend to the Pitt Administration, and a large contributor to the Loyalty Loan. He died March 8th 1803, and never having been married, his great wealth was distributed among the collateral branches of his family.

BRIDGEWATER, EARL OF. The Right Honourable and Reverend Frances Henry Egerton, eighth Earl of Bridgewater, ninth Viscount Brackley, and Baron Ellesmere, was born November 11, 1758. He was the younger of two sons of John, Lord Bishop of Durham, by Lady A. S. Grey, daughter of Henry, duke of Kent (chamberlain to Queen Anne). He was educated at Eton and at All Souls' College, Oxford, where he took the degree of M.A. in 1780. In the same year his father appointed him a prebendary of Durham Cathedral, and in the following year the Duke of Bridgewater presented him to the rectory of Middle in Shropshire. In 1796 he published at Oxford, in a handsome volume royal 4to, an edition of the 'Hippolytus' of Euripides, with scholia, Latin version, various readings, and copious notes in Latin by Valckenauer and others. In 1797 the Duke of Bridgewater presented him to the rectory of Whitchurch in Shropshire. His brother, who was the seventh Earl of Bridgewater, died in 1823, leaving no children, and Mr. Egerton then succeeded him in his titles. The Earl of Bridgewater resided many years in Paris, where he died in 1829, and the title then became extinct. In the latter years of his life he fell into very eccentric habits, such as keeping a large number of dogs and cats, and having some of his favourite dogs occasionally dressed like men, and placed at his table to dine with him.

The Earl of Bridgewater, by his will, dated February 25, 1825, left 8000*l.* to be at the disposal of the President of the Royal Society of London, to be paid to the person or persons nominated by him, to write, print, and publish 1000 copies of a work 'On the power, wisdom, and goodness of God, as manifested in the creation; illustrating such work by all reasonable arguments, as, for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms; the effect of digestion; the construction of the hand of man; and an infinite variety of other arguments; as also by discoveries ancient and modern, in arts, sciences, and the whole extent of literature.' He also desired that the profits arising from the sale of the works so published should be paid to the authors of the works.

The then President of the Royal Society, Davies Gilbert, requested the assistance of the Archbishop of Canterbury and of the Bishop of London in determining on the best mode of carrying into effect the intentions of the testator. Acting with their advice, he appointed eight gentlemen to write separate treatises on the different branches of the subject, which treatises have been published, and are as follows:—1. By the Rev. Thomas Chalmers, D.D. 'The Adaptation of External Nature to the Moral and Intellectual Constitution of Man,' 2 vols. 8vo, Glasgow, 1839. 2. By John Kidd, M.D. 'The Adaptation of External Nature to the Physical Condition of Man,' 8vo, London, 1837. 3. By the Rev. William Whewell. 'Astronomy and General

Physics considered with reference to Natural Theology,' 8vo, London, 1839. 4. By Sir Charles Bell. 'The Hand, its Mechanism and Vital Endowments, as evincing Design,' 8vo, London, 1837. 5. By Peter Mark Roget, M.D. 'Animal and Vegetable Physiology, considered with reference to Natural Theology,' 2 vols. 8vo, London, 1840. 6. By the Rev. Dr. Buckland. 'On Geology and Mineralogy,' 2 vols. 8vo, London, 1837. 7. By the Rev. William Kirby. 'On the History, Habits, and Instincts of Animals,' 2 vols. 8vo, London, 1835. 8. By William Prout, M.D. 'Chemistry, Meteorology, and the Function of Digestion, considered with reference to Natural Theology,' 8vo, London, 1834. All these treatises have been reprinted in a cheaper form as a portion of Bohn's 'Standard Library.'

The Earl of Bridgewater also left upwards of 12,000*l.* to the British Museum, the annual income arising from which he directed to be employed in the purchase of manuscripts, and in taking due care of them for the use of the public.

BRIENNE, JOHN OF, third son of Erard II., Count of Brienne-sur-Aulie, a small town in Champagne near Troyes, and of Agnes of Montbelliard, was married by the recommendation of Philippe Auguste, to Mary, daughter of Isabella, wife of Conrad, marquis of Montferrat. Isabella was the youngest daughter of Amaury, king of Jerusalem, an empty title which Mary thus inherited from her maternal grandfather. Of the early life of John of Brienne nothing is known, but he was named by the king of France as the most worthy champion whom he could offer for the defence of the Holy Land, "as good in arms, faithful in war, and provident in action." He was crowned at Tyre in 1209, and he maintained himself against the Saracens as well as his scanty force would allow. In the fifth crusade he headed a large band of adventurers in the invasion of Egypt, whom he led to the capture of Damietta, after sixteen months' siege; and when the pride, obstinacy, and avarice of the Cardinal Pelagius, the papal legate, had compromised the safety of the Christian army, which was inclosed on one side by an overpowering host of Moslems, and on the other by the waters of the Nile, the king of Jerusalem became one of the hostages for the evacuation of Egypt.

When the emperor Frederic II., stimulated by ambition, undertook to fulfil his often evaded vows of joining the crusade, upon receiving the nominal sovereignty of the Holy Land, John of Brienne, wearied with the ineffectual struggle which he had long supported against the infidels, agreed to abdicate in his favour, and brought his eldest daughter and heiress, Yolande or Yolante, to Italy, where Frederic received her in marriage; yet in the subsequent wars between the pope and the emperor, John commanded the pontifical army against his son-in-law. In the year 1225, the emperor, during his successful expedition to Palestine, entered the Holy City; and, upon a demur of the patriarch, crowned himself with his own hands. From this union of Frederic with Yolante, the present royal house of Naples derives a claim to the title of king of Jerusalem, which it still preserves. (Giannone, xvi. 2; Hallam, 'Middle Age,' i. 264, 4to.)

John of Brienne in 1222 had married as a second wife, Berengaria, sister of Ferdinand, king of Castile; but his services in more advanced life were again needed in the East. On the death of Robert of Courtenay, and the succession of his youngest brother, Baldwin II., to the imperial throne of Constantinople, the barons of Romania, seeing that the Latin dynasty required a protector of greater vigour and maturer years than their boy-sovereign, invited John of Brienne to share the throne during his lifetime, a proposal which he accepted upon condition that Baldwin should espouse his youngest daughter. In 1229 he accordingly assumed the imperial dignity, and for the ensuing nine years he nobly maintained himself against the increasing power of Vataces, emperor of Nicæa. A contemporary poet affirms that the achievements of John of Brienne (who at that time had passed his eightieth year, according to the representation of the Byzantine historian Acropolita) exceeded those of Ajax, Hector, Roland, Uggier, and Judas Macabæus; and we should readily acquiesce in this assertion, if we were to believe the exploits related of him when Constantinople was besieged by the confederate forces of Vataces and of Azan, king of Bulgaria. Their allied army amounted to 100,000 men; their fleet consisted of 300 ships of war, against which the Latins could oppose only 160 knights and a few sergeants and archers. "I tremble to relate," says Gibbon, with well-justified apprehension, "that instead of defending the city, the hero made a sally at the head of his cavalry, and that of forty-eight squadrons of the enemy no more than three escaped from the edge of his invincible sword." The ensuing year was distinguished by a second victory; soon after which John of Brienne closed a life of military glory by an act of devotion which raised him equally high in spiritual reputation also. During his last illness, in 1237, he clothed himself in the habit of a Franciscan monk, and thus expired in that which superstition considered to be the richest odour of sanctity.

The reign of John of Brienne is given at length by Du Cange, in the third book of his 'Hist. Constantinop.,' and a life of him was published at Paris in 1727, 12mo, by Lafitau, a Jesuit.

BRIGGS, HENRY. Most of the accounts of Briggs are taken from Ward's 'Lives of the Gresham Professors,' which we shall also follow as to dates and personal facts. Mr. Ward cites Dr. Smith, 'Vita Henrici Briggii,' and Wood's 'Athenæ Oxonienses.'

Briggs was born at Warleywood, near Halifax, probably about 1556.

He was sent to St. John's College, Cambridge, about 1577, where he became scholar in 1579, B.A. in 1581, M.A. in 1585, fellow in 1588, and reader in natural philosophy, on Dr. Linacer's foundation, in 1592. In 1596, on the establishment of Gresham House, London, (not then called College) he was chosen the first reader (not professor) in geometry. In 1619 he was chosen first Savilian professor of geometry at Oxford, Sir Henry Saville himself having preceded him in the delivery of thirteen lectures. Briggs began where Saville left off, namely, at the ninth proposition of the first book of Euclid. He entered himself of Merton College, but he continued to hold the Gresham readership till 1620, when he resigned it, and continued to hold the Savilian professorship till his death, which took place January 26, 1630. He was buried in the chapel of Merton College.

The history of Briggs is that of his connection with the improvement and construction of logarithms. When Napier, in 1614, first published his invention of natural or hyperbolic logarithms, Briggs was so struck with the invention that he resolved to pay the author a visit in Scotland. He says in a letter to Archbishop Usher, dated March 10, 1615, "Naper, Lord of Markinston, hath set my head and hands a work with his new and admirable logarithms. I hope to see him this summer, if it please God, for I never saw book which pleased me better, and made me more wonder." He went into Scotland accordingly, both in 1616 and 1617, and stayed some time with Napier. It must be observed that the first logarithms of Napier are a table of the values of x to every value of θ for all the minutes of the quadrant, in the equation (as it would now be expressed)

$$\left(1 + 1 + \frac{1}{3} + \frac{1}{2 \cdot 3} + \&c.\right)^x = \frac{1}{\sin \theta}$$

How this apparently complicated system is more natural than any other is explained in the article LOGARITHMS IN ARTS AND SCIENCES DIVISION of this work. In 1615, Briggs, in his lectures at Gresham college, publicly explained the superior convenience of calculating the following table, on which he wrote to Napier, before his first journey to Scotland:—

$$10^x = \frac{1}{\sin \theta}$$

These are both on the supposition that the *whole sine*, as it was then called, or the sine of a right angle, is 1. Both Briggs and Napier made it such a power of 10 as left no decimals in the table, and therefore of course depending on the number of places in the logarithms contemplated. But Napier himself (according to his own account) had been struck with the convenience of adopting a decimal system, and (according to Briggs's account) mentioned to him that he (Napier) had long thought that the system would be amended by what we should now call the tabulation of x from the equation

$$10^{p+x} = (\sin. \theta \text{ to radius } 10^p) \text{ or } 10^x = \sin. \theta$$

if the *whole sine* be unity. The difference between the two last systems has nothing to do with the principle of the improvement in question. In the first two systems the logarithms of increasing sines diminish; in the third, the logarithms of increasing sines increase. Briggs, as he informs us, immediately admitted the merit of Napier's improvement. And be it observed, the difficulty then lay in making the calculations: probably both Briggs and Napier thought little of the step as an advance in the theory, compared with the merit of actually carrying it into effect. This latter part was done by Briggs, (Napier died in 1618,) who published, in 1618 (having printed them the year before,) his 'Chilias Prima Logarithmorum,' containing the first thousand numbers, with logarithms to nine places: and in 1624, his 'Arithmetica Logarithmica,' which contains the logarithms of numbers (not of sines) from 1 to 20,000 and from 90,000 to 101,000, all to 15 places, with a method of supplying the logarithms of intermediate numbers. This was fully done by Vlacq, who, in an edition of the work just cited, Goudæ, 1628, gave (to 11 places) the logarithms of all numbers from 1 to 100,000, together with a corresponding table of sines, cosines, &c., for every minute of the quadrant. During this time Briggs was labouring at a logarithmic table of sines, &c., of which he did not live to complete the preceding explanations, but which was completed and published by his friend Henry Gellibrand, (whom he had associated with himself in the task some years before his death,) under the title of 'Trigonometria Britannica,' Goudæ, 1633. It is to 15 places of figures, and to every hundredth of a degree. Gellibrand states, in the preface, that, about 30 years before his death, Briggs had calculated a canon of sines (natural sines of course) by algebraical equations and differences.

It seems from the preceding that Napier thought himself entitled to the discovery of the decimal method of logarithms, and that if Briggs's statement be correct, he did not act quite fairly in suppressing the latter name in the preface to his 'Rabdologia.' But as this little controversial episode is fully treated of in Dr. Hutton's preface to his 'Logarithms,' we shall content ourselves here with citing the passages which constitute the evidence:—

1. Napier, 'Rabdologia,' 1616, published after Briggs left him, claims the improvement and entrusts the execution to Briggs as follows: "Logarithmorum speciem aliam multo præstantiorem nunc

etiam invenimus, et creandi methodum una cum eorum usu, si Deus longiorem vitæ et valetudinis usuram concesserit, evulgare statuimus. Ipsam autem novi Canonis supputationem ob infirmam corporis nostri valetudinem viri in hoc studii genere versatis relinquimus; imprimis vero D. Henrico Briggs, Londini, publico geometriæ professori, et amico mihi longe charissimo."

2. Briggs, in the preface of 'Chilias Prima,' &c., written in 1618, after Napier's death, hints that in the forthcoming posthumous work of Napier (then announced by his son), justice should be done him, as follows:—"Quod autem hi logarithmi diversi sint ab iis, quos clarissimus inventor, memoriæ semper colendæ, in suo edidit Canone mirifico, sperandum ejus librum posthumum abunde nobis propediem satisfacturum."

3. Briggs, finding the above hint not attended to, makes the following statement in the preface of the 'Arithmetica Logarithmica,' 1624:—"Quod logarithmi isti diversi sunt ab iis, quos cl. vir, baro Merchistonii, in suo edidit Canone mirifico, non est quod mireris. Ego enim, cum meis auditoribus Londini publico in collegio Greshamensi, horum doctrinam explicarem, animadverti multo futurum commodius, si logarithmus sinus totius servaretur 0, ut in Canone mirifico; logarithmus autem partis decimæ ejusdem sinus totius, nempe sinus 5 gr. 44 m. 21 s. esset 10,000,000,000. Atque ea de re scripsi statim ad eum auctorem, et quam primum per anni tempus, et vacationem à publico docendi munere licuit, profectus sum Edinburgum, ubi humanissime ab eo acceptus, hæsi per integrum mensem. Cum autem inter nos de horum mutatione sermo haberetur, ille se idem dudum sensitisse et cupivisse dicebat; veruntamen istos, quos jam paraverat, edendos curasse, donec alios, si per negotia et valetudinem liceret, magis commodos perfecisset. Istantem autem mutationem ita faciendum censebat, ut 0 esset logarithmus unitatis, et 10,000,000,000 sinus totius, quod ego longe commodissimum esse, non potui non agnoscere."

The algebra of Vieta does not appear in the writings of Briggs, not even in the preface to the 'Trig. Brit.,' which must have been written many years after Vieta's death. Briggs made considerable use of interpolation by differences, but his symbols and methods in general are like those of Stevinus. It must however be observed, that the history of the introduction of Vieta's algebra into England is so scanty, and the little there is of it so confused, that it would be premature to attempt any comparison of Briggs's methods with his means. It is evident from the first page of the first book of the 'Trig. Brit.,' that Briggs was acquainted with one of Vieta's writings (the 'Rel. Versæ Cal. Gregor.'), and from the rest that he had some of his methods; but it seems to us that there is throughout the whole a general suppression of his notation, and even of his name, particularly in the following sentence, which will surprise those who know what Vieta did:—"Modus inveniendi subtenuas ab antiquis usitatus traditur à Ptolemæo, Regiomontano, Copernico Rhetico, et aliis; et ante hos ab Hipparcho et Menelao; sed ista ætas alium modum invenit magis compendiarium, et non minus certum."

(Hutton's Preface, above cited; Maseres, *Scrip. Log.*, vol. vi.; *Montucla*, &c.)

BRIGGS, HENRY PERRONET, R.A. This distinguished painter, both in history and portrait, died in London, in January 1844, aged fifty-one. He was of a Norfolk family, and was related to Opie the painter. He commenced his career as a portrait painter, and first appears as an exhibitor on the books of the Royal Academy in 1814. In 1818 he exhibited a picture of 'Lord Wake of Cottingham setting fire to his castle, to prevent a visit from King Henry VIII., who was enamoured of his wife.' In the year following he exhibited a subject from Boccaccio (Gior. viii. Nov. 3), representing Calandrino, a Florentine painter, thinking he had found the 'Elitropia,' and thereby become invisible, pelted home by his companions Bruno and Buffalmacco. These were followed by others of a higher class, as 'Othello relating his Adventures to Desdemona;' the 'First Interview between the Spaniards and the Peruvians;' and 'George III. on board the Queen Charlotte, presenting a sword to Earl Howe, after the victory of the 1st of June 1794.' The last picture was presented in 1825 by the British Institution to Greenwich Hospital. In 1831 he exhibited a large picture of 'The Ancient Britons instructed by the Romans in the Mechanical Arts,' for the Mechanics Institute at Hull. He was elected an academican in the following year, from which time he was nearly exclusively employed in portrait-painting.

The portraits of Briggs are very effective as regards colour; but the colouring is conventional, and the features are not sufficiently modelled. Many of the nobility have been painted by Briggs, and also various well-known persons, among others, Sir S. Meyrick, Baron Alderson, Sir Fowell Buxton, Rev. Sidney Smith, Mrs. Opie, Mrs. Siddons, Charles Kemble, and the Duke of Wellington. His historical pictures are generally of a pleasing character; but, like his portraits, they are conventional both in colour and composition, and evince little imagination or invention.

(*Art Union*, March 1844.)

* BRIGHT, JOHN, was born in 1811, and is the son of John Bright of Greenbank, near Rochdale, in Lancashire. He is of the extensive establishment of John Bright and Brothers, cotton-spinners and manufacturers of Rochdale. He joined the association called the Anti-Corn-Law League, which was formed in 1838, and of which he

became one of the leading members, perhaps next in importance to Mr. Cobden. In 1843 he stood a contest for the representation in parliament of the city of Durham, and was unsuccessful; but another election having taken place in the July following he was then returned, and continued to be the member for the city of Durham till 1847, when he was returned for Manchester. He opposed very decidedly the war with Russia; was one of the meeting of the Society of Friends, commonly called Quakers, who in 1854 sent a deputation to the Emperor Nicholas to persuade him to adopt a peace policy; and he is a leading member of the Peace Society. He has been twice married, and his second wife is living. He is a very animated and effective speaker, and in the House of Commons has acquired a position of considerable influence.

BRIL, PAUL, a celebrated landscape painter, was the younger brother and pupil of Matthew Bril, also a landscape painter, who was born in 1550, and died in 1584. Paul Bril was however far the greater artist. He was born at Antwerp, according to Van Mander, in 1556, and received his first instruction from D. Wortelman; but having heard of the success of his brother at Rome, who was in great esteem there as a landscape painter during the pontificate of Gregory XIII., Paul joined him there, and soon became not only a sharer of his brother's prosperity, but acquired a much greater reputation. From the death of Matthew in 1584, Paul pursued an unrivalled career at Rome. No Italian had up to this period turned his attention exclusively to landscape with success, and Paul's ability was the more valued. He executed several large landscapes in oil, in the apartments of the pope and other dignitaries of the church; in many cases, views of the villas or summer residences of his employers, all painted from nature. He painted landscapes also in several churches, some in fresco, and of very large dimensions. In many of his works he introduced subjects from the stories of ancient mythology, and Annibal Carracci is said to have sometimes painted the figures. He painted also many small easel pictures, often on copper, which are very highly finished; the foregrounds are fresh and bold, and the distances are well managed. His masterpiece was considered a large landscape in fresco, in the Sala Clementina in the Vatican, painted in 1602 for Clement VIII., and representing the 'Martyrdom of St. Clement;' it was 68 feet long, and of considerable height. Paul died at Rome in 1622, or, according to Balducci, in 1626.

Several of Paul Bril's pictures have been engraved, and he executed a few etchings himself. There is a print of him by De Jode, after a portrait by Vandyck. (Van Mander, *Het Leven der Schilders*, &c.)

BRINDLEY, JAMES, was born in 1716 at Thornsett, a few miles from Chapel-en-le-Frith, in the county of Derby. The great incident of his life was his introduction to the Duke of Bridgewater, and the application of his talents to the promotion of artificial navigation. [BRIDGEWATER, DUKE OF.] But he had previously acquired reputation by his improvements in machinery; and at an early age, although deprived of the advantages of even a common education, he evinced a mind fruitful in resources far above the common order. Brindley followed the usual labours of agriculture until about his seventeenth year, when he was apprenticed to a millwright named Bennet, residing near Macclesfield. Bennet being generally occupied in distant parts of the country, young Brindley was left at home with few or only indefinite directions as to the proper manner of executing the work which had been put into his hands. This circumstance however was well calculated to call forth the peculiar qualities of his mind; his inventive faculties were brought into exercise, and he frequently astonished his employer by the ingenious improvements which he effected. Mr. Bennet on one occasion was engaged in preparing machinery of a new kind for a paper-mill, and although he had inspected a mill in which similar machinery was in operation, it was reported that he would be unable to execute his contract. Brindley was informed of this rumour, and as soon as he had finished his week's work, he set out for the mill, took a complete survey of the machinery, and after a walk of fifty miles, reached home in time to commence work on Monday morning. He had marked the points in which Mr. Bennet's work was defective, and by enabling him to correct them, Bennet's engagement was satisfactorily fulfilled.

When the period of his apprenticeship had expired, Brindley engaged in business on his own account, but he did not confine himself to the making of mill machinery. In 1752 he contrived an improved engine for draining some coal-pits at Clifton, Lancashire, which was set in motion by a wheel 30 feet below the surface, and the water for turning it was supplied from the Irwell by a subterraneous tunnel 600 yards long. His reputation as a man of skill and ingenuity steadily increased. In 1755 a gentleman of London engaged him to execute a portion of the machinery for a silk-mill at Congleton. The construction of the more complex parts was intrusted to another individual, who, though eventually found incapable of performing his portion of the work, treated Brindley as a common mechanic, and refused to show him his general designs until it became necessary to take Brindley's advice. Brindley offered to complete the whole of the machinery in his own way; and as his integrity and talents had already won the confidence of the proprietors, he was allowed to do so. The ability with which he accomplished his undertaking raised his reputation still higher. In 1756 he erected a steam-engine at Newcastle-under-Lyne, which was calculated to effect a saving of one-half in fuel.

Shortly after this time, Brindley was consulted by the Duke of Bridgewater on the practicability of constructing a canal from Worsley to Manchester. Brindley's success in this undertaking was the means of fully awakening public attention to the advantages of canals. Had a man of less ability undertaken the work, it is not improbable that it might have turned out a failure, and the improvement of our inland navigation might have been deferred some years longer. Within forty-two years after the duke's canal was opened, application had been made to parliament for 165 Acts for cutting canals in Great Britain, at an expense of above 13,000,000*l.* All the ingenuity and resources which Brindley possessed were required in accomplishing the Duke of Bridgewater's noble scheme; and it may be fairly said that where there were most difficulties in the way, there Brindley's genius was displayed with the greatest effect. But it was not only in his expedients for overcoming difficulties that his talents were displayed; he made use of many new and ingenious contrivances for conducting the work with the utmost economy.

In 1766 the Trent and Mersey Canal was commenced under Brindley's superintendance. It is 93 miles long, and unites the navigation of the Mersey with that of the Trent and the Humber. It was called by Brindley the Grand Trunk Navigation, owing to the probability, from its great commercial importance, of many other canals being made to join it. The Grand Trunk Navigation, by means of a tunnel 2880 yards in length, passes through a hill at Harecastle in Staffordshire, which had previously been considered an insurmountable obstacle to the completion of a canal: this tunnel is 70 yards below the surface. The canal was not completed at Brindley's death, but his brother-in-law, Mr. Henshall, successfully finished it. Brindley next designed a canal, 46 miles long, called the Staffordshire and Worcestershire Canal, for the purpose of connecting the Grand Trunk with the Severn. He also planned the Coventry Canal, but owing to some dispute he did not superintend its execution. He however superintended the execution of the Oxford Canal, which connects the Thames with the Grand Trunk through the Coventry Canal. These undertakings opened an internal water-communication between the Thames, the Humber, the Severn, and the Mersey, and united the great ports of London, Liverpool, Bristol, and Hull, by canals which passed through the richest and most industrious districts of England.

The canal from the Trent at Stockwith to Chesterfield, 46 miles long, was Brindley's last public undertaking. He also surveyed and gave his opinion on many other lines for navigable canals besides those mentioned; among others, on a canal from Liverpool to Runcorn, where the Duke of Bridgewater's Canal locks into the Mersey. He proposed carrying this canal over that river at a point where the tidal water rises to the height of 14 feet. He formed also a scheme for uniting Great Britain and Ireland by a floating road and canal from Port Patrick to Donaghadee; and like most, other impracticable schemes of ingenious men, it became a favourite speculation. Phillips, in his 'History of Inland Navigation,' says that Brindley pointed out the method of building walls against the sea without mortar; that he invented a mode of cleansing dockyards, and for drawing water out of mines by a loosing and gaining bucket. Phillips states that he had been in the "employ of the great Brindley."

Brindley's designs were the resources of his own mind alone. When he was beset with any difficulty he secluded himself, and worked out unaided the means of accomplishing his schemes. Sometimes he lay in bed two or three days; but when he arose he proceeded at once to carry his plans into effect, without the help of drawings or models. A man like Brindley, who was so entirely absorbed in his own schemes, was not likely to partake much of the pleasures of society. A hectic fever, which had hung about him for several years, at length terminated his laborious and useful life. He died at Turnhurst, in Staffordshire, September 27th, 1772, aged 56, and was buried at New Chapel in the same county.

The principal events in Brindley's life were first communicated to the public from materials furnished by Mr. Henshall, his brother-in-law, and other friends, who spoke highly of "the integrity of his character, his devotion to the public interests, and the vast compass of his understanding, which seemed to have an affinity for all great objects, and likewise for many noble and beneficent designs which the multiplicity of his engagements and the shortness of his life prevented him from bringing to maturity." No man was so entirely free from jealous feelings. The reply which Brindley is said to have given to a committee of the House of Commons, when asked for what object rivers were created, namely, "To feed navigable canals," is characteristic, and very probably authentic; but it was made public by an anonymous writer in the 'Morning Post,' whose communications respecting Brindley were stated by some of his friends to contain many inaccuracies.

BRISSON, BARNABÉ, was born in 1531, at Fontenay-le-Comte, in the province of Poitou, of a family several members of which had distinguished themselves at the French bar. Brisson applied to the same profession, in which he attained the highest honours. He was made king's advocate in 1575, afterwards councillor of state, and lastly president a mortier in 1583. King Henri III. used to say that no other king could boast of having in his service so learned a man as Brisson. He sent him on several missions, among others to Queen Elizabeth of England; and he commissioned him to collect and edit the ordinances of his predecessors and his own, which appeared under

the following title, 'Code de Henry III., Roy de France et de Pologne, redigé en ordre par Messire Barnabé Brisson,' fol. 1587, afterwards republished with additions under Henri IV. by Le Caron, 1609, and commonly called 'Code Henri.' Brisson was well versed in the ancient writers, and several valuable works were the result of his studies:— 1. 'De verborum quæ ad jus pertinent significatione,' a useful glossary of words and sentences of the Roman law. This work went through several editions; the one by J. C. Itter, fol. Frankfurt, 1633, contains many additions. 2. 'De formulis et solemnibus Populi Romani verbis,' lib. viii., fol. 1583, a work of more general use to scholars. The author explains the proper meaning and application of certain established forms of words which had a fixed meaning, and were used by the Romans in their public acts, in their religious ceremonies, in the senate, in the comitia, in the forum, in their contracts, testaments, funerals, &c. An improved edition of this work was published by F. C. Conrad, fol., Leipzig, 1781, with a life of Brisson prefixed to it. 3. 'De regio Persarum principatu,' lib. iiii., in which he treats of the ancient Persian monarchy, its political institutions, its laws, the religion and habits of the people, and their military establishment. An edition with notes and corrections was published by Professor Lederlin, Strasburg, 1710. Several other works of Brisson, chiefly connected with the Roman laws and institutions, are found in his 'Opera Varia,' Paris, 1607, republished at Leyden, 1749, with the title of 'Opera Minora,' which contain 'Selectarum ex jure civili antiquitatum,' lib. iv.; 'De ritu nuptiarum;' 'De jure conubiorum;' 'Ad Legem Juliam de adulteriis;' 'De solutionibus et liberationibus;' 'Ad legem Dominico de spectaculis in Codice Theodosii;' 'Parergon liber singularis;' all works of considerable erudition.

The end of Brisson's life was remarkably unfortunate. When Henri III. was obliged to leave Paris on account of the factions of the League in January 1588, Brisson stayed behind, in the hope, as it would appear, of bringing about a reconciliation between the king and the people of the capital. After the murder of the Guises, the Leaguers being now in open revolt against the king, arrested in January 1589 the President de Harlay, and put Brisson in his place as first president of the parliament, which he accepted, as he said to his friends, in order to save his life and that of his wife, at the same time protesting privately before two notaries against any intention on his part of violating the king's prerogative. Henri III. having by an edict of February 1589 transferred the parliament to Tours, Brisson did not obey the summons, but remained in the capital. After Henri's death in August of the same year, Brisson proclaimed the Duke of Mayenne, the chief of the League, lieutenant-general of the kingdom; but he resisted the intrigues of Mendoza, the Spanish ambassador, who wanted to obtain the regency for his master, as well as the pretensions of Cardinal Gaetano, the pope's legate, who on presenting to the parliament his bull of credentials wished to take the seat reserved for the king. However Brisson soon after became suspected by the faction of the Sixteen who ruled in Paris, and who thought that he was favourable to Henri IV. Availing themselves of the absence of the Duke of Mayenne, they arrested Brisson, with two other councillors, on the 15th of November 1591 at nine o'clock, and hanged them at eleven o'clock the same morning. The Duke of Mayenne, on his return to Paris, hanged four of the most violent of the faction of the Sixteen.

(De Thou; and *Discours sur la Mort du Président Brisson*, par Denyse de Vigny, sa veuve, Paris, 1595.)

BRISSON, MATHURIN JACQUES, whose zoological and philosophical works have rendered his name deservedly celebrated, was born at Fontenay-le-Comte on the 30th of April, 1723. Educated, as he may be said to have been, under Reaumur (for his youth was passed in aiding the labours of that accurate observer of nature, and in superintending his cabinet), he imbibed at an early age a love for natural science, which only left him with his life. His progress must have been rapid; for we find him selected as the tutor in physics and natural history to the 'children of France,' and filling the office of 'Censeur Royal.' He became a member of the Academy of Sciences, and afterwards of the Institute, and succeeded the Abbé Nollet in the physical chair at the college of Navarre. A warm defender of the Abbé, whose theory of electricity he supported with all the weapons which his intimate knowledge of the subject afforded him, he attacked Franklin, and endeavoured to overturn Priestley; but he, notwithstanding, fairly stated to his class, in his capacity of professor, the new theory which had taken the place of that of the Abbé, explaining and discussing the facts on which it rested.

The government charged him with the care of providing lightning-conductors for the protection of many public buildings, and appointed him to examine those which other projectors might bring forward. Death crept upon him at Broissai, near Versailles, on the 23rd of June 1806, at the age of eighty-three; but for some months before he died he was a melancholy specimen of the body surviving the intellect. An apoplectic attack had defaced all his ideas, depriving him of the knowledge which he had so laboriously acquired, and even blotting out from his memory the French language.

His works are numerous: among the most important are his 'Ornithology,' and his treatise 'On the Specific Gravity of Bodies.' The first appeared at Paris in 1760, in 6 vols. 4to, in Latin and French. The second, under the title of 'Pesanteur Spécifique des Corps,' was published in quarto in 1787.

BRISSET, JACQUES PIERRE, was born on the 14th of January 1754, in the village of Ouarville, near Chartrea. His father, though only a poor pastry-cook, contrived to give all his children a good education. It was his intention that Jacques Pierre, who as a boy gave signs of great talents, should be brought up to the bar, but the youth's early passion for literature defeated this project. Brissot was particularly fond of the study of languages, and made himself a perfect master of English: he eagerly devoured the best authors, turning his attention more especially to the historians, economists, and political writers. On attaining the age of manhood he quitted the study of law and went to Boulogne, where he was intrusted with the editorship of the 'Courier de l'Europe.' This liberal journal was soon arbitrarily suppressed by the French government, and Brissot was thrown upon the world with no other resources than his acquirements and abilities.

In 1780 he published his 'Theory of Criminal Laws;' and the next year two eloquent discourses on the same subject gained him the prizes in the Academy of Châlons-sur-Marne. Between the years 1782 and 1786 he put forth ten volumes of 'The Philosophical Library' on criminal laws. At the same time he studied the natural sciences, and devoted part of his time to metaphysical pursuits, in which latter department he published an essay, entitled 'On Truth, or Meditations on the Means of reaching Truth in all branches of Human Knowledge.' During part of this time he resided in England, and it was in London, somewhere about the year 1783, that he undertook a periodical work, called 'Universal Correspondence on all that concerns the Happiness of Men and Society.' The laudable object of this work was to disseminate in France all such political principles as were based on reason. The constitutional laws and usages of England formed a leading topic. The French government seized and suppressed the book. His next works were 'A Picture of the Sciences and Arts of England,' and another on British India.

Returning to France, the ministry of the day arrested him and threw him into the Bastille. His imprisonment was not of long duration, but in obtaining his liberty he was compelled to give up an Anglo-French work, which was to have been written partly by Englishmen, and partly by Frenchmen, and circulated in both countries. These persecutions inflamed his hatred of arbitrary power. In 1785, during the insurrection of the Wallachians, he published two letters, addressed to the Emperor Joseph II., 'On the Right of Emigration,' and 'On the Right of Insurrection.' He continued to be indefatigable with his pen, but most of his works possessing only a temporary interest, have long since fallen into oblivion. He warmly favoured the revolutionary party in the English North American colonies, and wrote a good deal in support of their cause. He was an emancipationist, and one of the first members of the French society called 'The Friends of the Blacks.'

The freedom of his pen brought him again into difficulties, and on learning that a lettre-de-cachet was signed for his arrest, he fled and took refuge in England. After a short stay in London he crossed the Atlantic to the United States, where his love of republican institutions was increased by seeing their operation in that country.

In 1789 the progress of events in France enabled him to return home, and use his pen without any fear of the Bastille. He floated forward on the revolutionary torrent. He was elected member of the first municipal council of the city of Paris, and in that capacity received the keys of the captured Bastille, on the 14th of July. Soon after he was elected by the citizens of Paris to be their representative in the Constituent Assembly. He joined the party called the Gironde, and co-operated with Vergniaud, Guadet, Gensonné, the Provençal Isnard, and others, who were weak and imprudent politicians, but among the most eloquent and best men in France. "The opinions of Brissot, who desired a complete reform; his great activity of mind, which enabled him to re-produce himself in the journal called 'The Patriot,' at the tribune of the Assembly, in the club of the Jacobins; his precise and extensive information respecting the situation of foreign powers, gave him a great ascendancy at a moment of struggle between the parties and of war against all Europe." (Mignet, 'Hist. of the French Revolution.') The Girondists triumphed over the Feuillans or moderate constitutional monarchy party; but they were in their turn defeated in much the same manner by the Jacobins or party called the Mountain, who went as much farther than the Girondists, as the Girondists had gone farther than the Feuillans. The Gironde was nothing more in the revolution than a party of transition from the power of the middling classes of society to that of the mob. The members of it put themselves and their country in a position from which there was no escape except through seas of blood. During the fearful struggle Brissot incurred the deadly hatred of Robespierre, which was equivalent to a death-warrant. On the 2nd of June 1793, a sentence of arrest was passed against him. Brissot was calm and firm, and at first not inclined to do anything to escape death, but on the entreaties of his family and friends he attempted to get to Switzerland. Being arrested at Moulins, he was carried back to Paris, and brought before the revolutionary tribunal, where the Jacobins in vain endeavoured to destroy his courage and self-possession. The only regrets he expressed were at the political errors he had committed, and at leaving his wife and children in absolute poverty. He was condemned, of course, and went to the guillotine with twenty other Girondists, his associates and friends, on the 31st of October 1793,

just nine months and ten days after they had voted the death of Louis XVI. (whose life however they attempted to spare), and fifteen days after the execution of the Queen Marie Antoinette. They marched to the scaffold with all the stoicism of the times, and singing, as it was the fashion to do, the 'Marsellaise,' or song of the republic. They all died with courage. Brissot was only thirty-nine years old. His companions in death were Vergniaud, Gensonné, Fonfrède, Ducois, Valazé, Lasource, Silléry, Gardien, Carra, Duprat, Beauvais, Duchâtel, Mainville, Lacaze, Boileau, Lehardy, Antiboul, and Vigée.

Brissot stood at the head of the party which he embraced. At one time in his political career a large section of the house was called after his name, 'The Brissotins.' He was singularly honest and disinterested: he sincerely wished the good of his country, but he knew not how to accomplish it. His biographers have recorded of him, that he was mild and simple in his manners, small of stature, weak, and somewhat deformed in person, and that his countenance was frank, open, and expressive. After his return from America, he affected the simplicity of dress of the Quakers.

BRITANNICUS, son of the Emperor Claudius, and of his third wife the infamous Messalina, was born on the 11th of February, A.D. 42, on the twentieth day after his father's accession, and was at first named Tiberius Claudius Germanicus, a name which was changed in honour of the subsequent conquests in Britain. When only six years old, while exhibiting before his father in the mimic fights called 'Troja,' during the Circensian games, the wishes of the populace seemed to incline in favour of L. Domitius, the son of Agrippina, who headed the opposite band, and who afterwards succeeded to the imperial dignity under the title of Nero. On the death of Messalina, and the marriage of Claudius with his niece Agrippina, Octavia, sister of Britannicus, who had been betrothed to Silanus, was given in marriage to Lucius Domitius, and pains were taken by the courtiers, who had procured the death of Messalina, to elevate the adopted prince to equal honours with the son whom Claudius had hitherto acknowledged as his heir.



Medal, with the inscription 'Claudius Britannicus Cæsar.' Copper. (Capt. Smyth's collection.)



Copper. (Capt. Smyth's collection.)

At the Circensian games Britannicus appeared in the prætexta, or youthful dress; Nero in a triumphal robe; and the populace formed their opinion as to the future fortune of each accordingly. When the boys met each other afterwards, Nero saluted his playfellow as 'Britannicus;' Britannicus replied to him only by the family name of 'Domitius.' Agrippina expressed great indignation at this affront, and complained to her husband Claudius that his adoption was treated with contempt—that the decrees of the senate and the command of the people were abrogated within the palace walls—and that if a stop were not put to the perverseness of those preceptors by whom Britannicus had been instructed, public disasters must ensue. Claudius, moved by her remonstrances, banished or put to death the excellent tutors who had hitherto brought up his son, and placed him under the care of others recommended by his crafty step-mother.

When the intrigues and the crimes of Agrippina had obtained the imperial dignity for her own son, Britannicus necessarily became an object of suspicion to Nero, whose fears were by no means diminished by the threats in which his mother indulged upon the banishment of her lover Pallas. She took care indeed not to conceal her menaces from her son; and she pronounced Britannicus to be the true stock of the Cæsars, and alone worthy to succeed to his father's empire,

while Nero was only adopted into the family of the *Cæsaræ*. Little solicitous as to the revelation of her foul deeds, she rejoiced that her own providence and the gods had permitted the survival of her stepson, and she declared that she would accompany him to the camp, and demand from the soldiers his elevation to the throne, without fearing the futile arguments which might be urged against her by the unwarlike soldier Burrhus, or the wordy rhetorician Seneca, the two guardians of Nero's youth.

Britannicus was near the completion of his fourteenth year, and Nero, who was well acquainted with the violence of Agrippina, had recently discovered how much popularity the young prince retained. Among other sports of the 'Saturnalia' was one named 'Regnum,' in which the players threw dice for the kingship of the evening. Nero, who on one occasion happened to be the successful caster, issued his orders to each of the company to do some inoffensive trifle; but when it came to the turn of Britannicus, Nero commanded him to stand up and sing a song. Britannicus calmly obeyed, and began a song which implied that he had fallen from his patrimony and from sovereignty; lines which the keen-sightedness of the commentators of Ennius have determined to belong to the 'Andromache' of that poet. The licence of the season and the time of night made the courtiers less on their guard than usual, and a sentiment of pity was evidently excited among them. This incident, combined with the threats of Agrippina, determined Nero to remove Britannicus by poison, and he employed Locusta (whose name is rendered familiar to us by Juvenal) to assist his purpose.

The poison first administered was ineffectual; but Nero, impatient of delay, threatened Locusta with punishment (and, as Suetonius adds, beat her with his own hand), till she furnished him with a potion which she affirmed should be "as rapid in deadly effect as the sword itself;" it was prepared by the bedside of the emperor under his own inspection.

According to an old custom, the youths of the imperial family, with other noble children, ate their meals in the presence of their elder relations. Britannicus, when assisting at one of these banquets, was attended as usual by a taster, and some artifice became requisite to prevent any violation of the court fashion, and at the same time to avoid the suspicion which must have been created by the death of both the prince and this officer. An unpoisoned drink, already tasted, was therefore handed to Britannicus, and when he complained that it was too hot, the poison was poured into it with cold water. The moment after he had swallowed the draught, he lost the use of his limbs, his breath, and utterance. All present were in consternation, and some quitted the room; but those who were better acquainted with the habits of the palace sat still and watched the emperor's countenance. With a careless air, he pronounced the prince's disease to be an attack of epilepsy, with which, he said, Britannicus had been afflicted from infancy, and that he would speedily recover. The involuntary terror displayed by Agrippina and Octavia proved their ignorance of the crime: the former was a veteran in dissimulation; the latter, though still of tender years, had been taught to repress all outward signs of grief or of affection. After a short pause, the festivity was renewed.

Britannicus was buried on the very evening of his death, the funeral arrangements, which were but slender, having been provided beforehand. The pile was constructed in the Campus Martius, under a terrific storm of rain.

Suetonius adds to the other causes of hatred which Nero cherished against Britannicus, that he was jealous of the superior excellence of his voice; and that Titus, who was educated by the same tutors, happening to sit next him at the fatal banquet, tasted the poisoned cup, and for a long time felt the consequences. A metoposcopist (a diviner by marks on the forehead), introduced by Narcissus in order to inspect the forehead of the prince, predicted that Britannicus would never mount the throne, which however would certainly be ascended by Titus. Titus, after his accession, called to mind this circumstance, and as a testimony to his early friendship for Britannicus, erected a golden statue to his memory on the Palatine Hill, and had a second (equestrian) statue carved in ivory, which was exhibited in the Circensian processions. The potion, says Suetonius, medicated by Locusta, was first tried upon a kid, which survived five hours. This process being far too slow to satisfy Nero, a mixture of greater strength was prepared, which killed a pig immediately. The funeral of Britannicus is placed on the day after his death by Suetonius, and Dion (lxi.) records that his face, being discoloured by the poison, was covered with plaster by the order of Nero, but that the torrent of rain which fell during the ceremony washed off the plaster and revealed the crime.

The disastrous history of Britannicus has furnished the ground plan to a tragedy by Racine, which the French consider among the 'chef-d'œuvre' of their drama, but which to our taste abounds in the chief faults of their theatre.

(Tacit., *Annal.*, xii. xlii.; Suetonius, *Nero*; Dion Cass., lxi.)

BRITTON. We have, under BRACON, enumerated all the principal writings of those early English lawyers and masters of jurisprudence, who are meant when we hear of "the ancient text-writers of our law." In respect of the time in which they lived, it may be said to extend from towards the close of the 12th to the middle of the 15th century.

It is remarkable that so much obscurity should rest on the personal history of those writers, who were men of eminent abilities, treating of their subject with great precision and learning, and writing, it may be said, even with elegance.

We have seen that there is doubt who Bracton was. There is still more doubt respecting Britton, whose existence as an individual person has even been questioned. Selden who on such points is a high authority, in his notes upon Fleta, contends that 'Britton' is nothing more than a sophistication of 'Bracton,' and that to the same hand to which we owe the treatise in Latin before mentioned, we owe also the French treatise known by the name of 'Britton.' This was Selden's later opinion; for in an earlier work he has spoken of them as two distinct writers. John le Breton, bishop of Hereford, who died in the third year of Edward I., has been supposed to be the author (Tanner, 'Bibliotheca,' p. 119). Others attribute it to a John Breton, who was a judge in the first year of Edward II. There seems no reason to doubt that the work was composed in the reign of Edward I.

Britton treats of almost every point in the practice of the common law, in 126 chapters.

The high esteem in which the work was held, is evidenced by the numerous manuscripts of it which still exist in our great libraries. In the British Museum are several of great value.

It was first printed in 1540 by Redman, who had meditated doing so before; for he tells us in the preface that "he had of long time a fervent zeal and inward affection to imprint the fountain (as who saith) or well of the same learnings, from whence those old judges in the time of King Edward the First and since, have sucked their reasons and grounded their learnings." A century later, namely in 1640, there was another edition published by Wingate, a lawyer. These are the only editions which have appeared in England. Britton is contained in the edition of the early writers on English law, by M. Houard, a French lawyer, in six quarto volumes, a noble undertaking, intended to promote in France the study of comparative jurisprudence.

There still remains however the very necessary work to be performed of a collation of the existing manuscripts. This is a work which ought to be done for every writing of value in any department of literature which was published by the early printers, who seldom did more than follow some particular manuscript which happened to have fallen into their hands, and which might not always happen to be the purest and the best. It was in contemplation to prepare such an edition, and a specimen of the intended work may be seen in 'Cooper on the Public Records,' 8vo. 1832, vol. ii. p. 403-412; the text being taken from what is perhaps the best manuscript (Harleian, 324), and the margin presenting the various readings found in many other manuscripts; but the work fell to the ground on the suspension of the Record Commission.

In 1762, a translation of Britton, as far as the 25th chapter, was published by Mr. Robert Kelham; but the work did not receive much encouragement. He translated the remaining portions, but the manuscript remained in his hands till 1807, when being then the senior member of Lincoln's Inn, and eighty-nine years of age, he presented it to the library of that society, where it now remains.

*BRITTON, JOHN, was born the 7th of July 1771, at Kington-St. Michael, near Chippenham, Wiltshire, where his father was a small farmer and kept a village shop. His parents dying early, he was received as a servant by an uncle in London, who after a while apprenticed him to a wine-merchant. After he had served six years, his health gave way, and his master agreed to cancel his indentures. Young Britton had in the village schools received a little rudimentary instruction, and during his apprenticeship had become extremely fond of reading, but his reading was desultory and aimless. On reaching manhood he was still uneducated, and his mind quite unformed. At the close of his apprenticeship he found himself without connections, and without any definite pursuit. For some years he had to struggle hard with poverty, and was driven to a variety of shifts to earn a livelihood. Among other things, he engaged himself for a time to recite and sing at a kind of dioramic exhibition with the sounding title of Eidophusikon. During this unsettled course of life he formed the acquaintance of various persons connected with the humbler walks of literature, and he was induced to embark in a small way on authorship himself, by compiling some common street song-books, &c., and at length adventured on writing an 'Account of the Surprising Adventures of Pizarro.' Some short notices which he prepared for the 'Sporting Magazine' brought him acquainted with Mr. Wheble, its publisher, and to the connection thus formed Mr. Britton owed his introduction into the career which he so long and honourably pursued.

Mr. Wheble, whilst residing at Salisbury, had issued the prospectus of a work to be called the 'Beauties of Wiltshire,' but after having received some subscriptions for it, found himself unable to carry it on. But now, learning that Britton was a native of Wiltshire, Wheble proposed to him to compile the work he had announced. It is hardly possible to conceive of such a proposal being made to a person less qualified by previous pursuits or attainments, but among Britton's acquaintances was a young man named Brayley of about his own age, but somewhat better taught; they had assisted each other in their studies, and were prepared to enter upon a sort of literary partnership.

In conjunction with his friend Brayley, Britton promptly undertook to 'get up' from ready sources an 'Account of Wiltshire,' and as their first preparation for it, the friends set out on a tour, not, as might be supposed, through Wiltshire, but through Wales. In due time however the 'Beauties of Wiltshire' were completed in 2 vols. 8vo (1801), to the satisfaction of the publishers; and at their invitation the joint authors immediately set to work on the 'Beauties of Bedfordshire.' Eventually the 'Beauties' of all the other counties of England were published in 26 vols., but only the first nine volumes were written by the original authors. While compiling his 'Wiltshire,' Mr. Britton not only became conscious of his deficiencies, but endeavoured resolutely to supply them; and the criticisms and advice of various antiquaries and topographers with whom the work brought him into connection materially assisted his progress. Finding his publisher averse to the admission of antiquarian matter, he began to collect materials for another and more elaborate work, the 'Architectural Antiquities of England,' of which the first part was published in 1805, and which was above nine years in progress. It eventually formed five splendid quarto volumes. Henceforth Mr. Britton's course was one of laborious and persevering authorship in the path which he made for many years in a special manner his own—that of architectural and topographical description and antiquities. It would occupy too much space to enumerate his many publications, which in his own chronological list, in the second part of his 'Autobiography,' numbers eighty-seven distinct productions. The most important of them is the 'Cathedral Antiquities of England,' a magnificent work, which was commenced in 1814 by the publication in a detached form of the 'Antiquities of Salisbury Cathedral,' and ultimately embraced a series of elaborate illustrations of the entire cathedrals of England. In its completed form the 'Cathedral Antiquities' occupy 14 vols. fol. and 4to, 1814-35, with upwards of 300 highly-finished steel-engravings.

The production of these works was carried on throughout under Mr. Britton's immediate superintendence, many of the artists working in his own house, and being trained to their work by himself; and the facility he thus acquired in the production of this class of publications led to the preparation of many other works of a similar kind. Among the illustrated works of which he was either author or editor may be named—an 'Historical Account of Corsham House,' 1806; the 'Fine Arts of the English School,' 4to, 1812; 'Historical Account of Redcliffe Church,' 4to, 1813; 'Illustrations of Fonthill Abbey,' 1823; 'Historical Account of Bath Abbey Church,' 1825; the 'Public Buildings of London, from Drawings by A. Pugin,' 2 vols. royal 8vo, 1825-28; 'Architectural Antiquities of Normandy, drawn by A. Pugin,' 1825-27; 'Picturesque Antiquities of English Cities,' 4to, 1830; 'A Dictionary of the Architecture and Archaeology of the Middle Ages,' 4to, 1832-38; 'A History, &c., of the Ancient Palace and Houses of Parliament at Westminster,' jointly with E. W. Brayley, 8vo, 1834-36; 'Historical Account of Tuddington, Gloucestershire,' 1841; 'Historical Notices of Windsor Castle,' 1842; &c. &c. But besides these Mr. Britton has written on many subjects connected with general literature, either as distinct works or as contributions to literary journals, &c. In biography he published in 1845 a 'Memoir of John Aubrey,' and in 1848 an essay entitled 'The Authorship of the Letters of Junius Elucidated, including a Biographical Memoir of Colonel Barré, M.P.' Mr. Britton wrote the articles 'Avebury,' 'Stonehenge,' and 'Tumulus,' for the 'Penny Cyclopædia.'

In 1847 the literary and other friends of Mr. Britton gave the veteran author a dinner on his retirement from the active pursuit of his calling; and it being determined to mark their esteem for him by a permanent testimonial, a social gathering called the 'Britton Club' was organised to carry out the project. The form of the testimonial, at Mr. Britton's own suggestion, it was eventually agreed should be an 'Autobiography,' which he was to prepare and to print with the testimonial funds. Despite of his advanced age, Mr. Britton has continued to labour at his self-imposed task; but the 'Autobiography' has assumed so discouraging a form, that though the parts already issued are of considerable bulk, the real life has advanced very little further than that which appeared in an autobiographical sketch prefixed to vol. iii. of the 'Beauties of Wiltshire' in 1825. Mr. Britton is not a man of marked originality or great mental power, but as a careful and diligent writer in a branch of literature which had been cultivated chiefly by minute antiquarians, he did excellent service in calling the attention of the educated public to the long-neglected topographical and architectural antiquities of England; and there can be little doubt that his elegantly-illustrated works have been a chief exciting cause in bringing about the improved state of public feeling with reference to our national antiquities. The career of Mr. Britton is moreover an admirable illustration, as he himself describes it, "of what may be effected by zeal and industry, with moderate talents, and without academic learning."

BRIZIO, FRANCESCO, a distinguished Bolognese painter, and one of the best of the scholars of the Carracci, was born at Bologna in 1574. He was a journeyman shoemaker until his twentieth year, when by the permission of an uncle, he was allowed to learn painting under Passerotti. He however soon made sufficient progress to perceive that the school of Ludovico Carracci was a surer road to success than the instruction of Passerotti, whom he accordingly left. In the school of the Carracci he devoted himself to engraving as well as painting, and became a favourite both of Ludovico and Agostino.

Brizio did not, as is too often the case, restrict his studies in painting to the human figure and its draperies, but he divided his labours between the figure, perspective, architecture, and landscape. He was superior in these accessory parts of painting to all his Bolognese contemporaries, and says Lanzi, was, with the exception of Domenichino, the most universal genius of the school of the Carracci. His masterpiece is the 'Coronation of an image of the Virgin' in the church of San Petronio. He died in 1623, aged forty-nine. His son Filippo Brizio, and Domenico degli Ambrogii, called Menichino del Brizio, were his principal scholars, and were both very able painters.

Gandellini describes many prints by Brizio after the Carracci, Correggio, and others; 31 are noticed by Bartsch in the 'Peintre-Graveur.' They are executed in the style of Agostino Carracci, are scarce, and are much prized by collectors. Brizio is better known for his prints than his pictures.

(Malvasia, *Felsina Pittrice*; Gandellini, *Notizie Istoriche degli Intagliatori*, &c.; Lanzi, *Storia Pittorica*, &c.)

BROCCHI, GIOVANNI BATTISTA, was born at Bassano, in the Venetian territory, in February 1772. He studied in the college of his native town, and afterwards at the university of Padua, his father intending him for the profession of the law; but young Brocchi's chief attention was directed to botany and mineralogy, and when the time came for his examination previous to his taking his doctor's degree, he left Padua abruptly and went to Rome, where he became acquainted with the learned Lanzi, with whose assistance he became well versed in Roman and Greek archaeology. He paid particular attention to the Egyptian antiquities at Rome, and wrote some dissertations on Egyptian sculpture. Having returned to Bassano, he continued his studies of the natural sciences, and in 1802 was appointed professor of botany in the newly-established Lyceum of Brescia. He was made secretary to the Athenæum, or scientific academy of that city, and he was the first editor of the memoirs of that institution. He also made excursions in the valleys and mountains of the province of Brescia, and having examined their geology and their mineral productions, he published 'Trattato Mineralogico sulle Miniere di Ferro del Dipartimento del Mella, con l'Esposizione della Costituzione fisica delle Montagne metallifere della Val Trompia,' 2 vols. 8vo, Brescia, 1807. In 1808 he was made inspector of the mines of the kingdom of Italy, and soon after he was chosen a member of the Italian Institute. The results of his geological and mineralogical observations, made during his frequent excursions in various parts of Italy, were published in various works:—1. 'Memoria Mineralogica sulla Valle di Fassa nel Tirolo,' Milano, 1811. The valley of Fassa, in the Italian Tyrol, near Brixen, which is very rich in magnificent crystals, stalactites, &c., had not been examined before by any of the explorers of the Alpine regions. 2. 'Conchiologia fossile subappennina, con Osservazioni Geologiche sugli Apennini e sul Suolo adiacente,' 2 vols. 4to, Milano, 1814. This, the principal work of Brocchi, is the result of his repeated visits to the central and southern parts of Italy. It begins with an interesting historical sketch of the progress of geological studies in Italy, and of the persons who had cultivated the science previous to the author's time. This is followed by a general view of the structure of the Apennines, and a sketch of the physical constitution of the lower hills lying between these mountains and the sea, their various formations, and relative ages. It was to these subappennine hills and the adjacent valleys and plains, which abound in organic remains, that Brocchi's investigations were chiefly directed. He examined the numerous varieties of shells found among them, and identified those species which still exist in the seas of Italy, and which form nearly one-half of the whole. It should however be noticed that the rocks to which Brocchi assigned the name subappennine are not all precisely of the same geological age, and that the amount of recent shells detected in them has been since found to vary according to the relative antiquity of the rock in which they occur, the newer rocks containing the larger proportion of these shells. The second volume consists of a descriptive catalogue of the fossil shells, with the living analogues where they are known to exist. The work is accompanied with plates. 3. 'Catalogo ragionato di una raccolta di rocce disposte con ordine geografico per servire alla geognosia dell'Italia,' 8vo, Milano, 1817. This work contains a catalogue of more than 1500 specimens of rocks collected by Brocchi in various parts of Italy, and especially in the Campagna of Rome, the Terra di Lavoro and Puglia, the Marches, Tuscany, and Modena. It is preceded by a well-written introduction on the geology and mineralogy of the different regions of Italy. Several other minor works of Brocchi are printed in various numbers of the 'Biblioteca Italiana,' between the years 1816-23. In 1820 Brocchi, after residing some time at Rome, published 'Dello Stato fisico del suolo di Roma, Memoria per servire d'illustrazione alla carta geognostica di questa Città.' The work is divided into two parts: he treats first of the ancient condition and appearance of the surface of the ground on which Rome, both ancient and modern, now stands; and, secondly, of the character of the soil, of the various rocks and strata of the hills and of the valleys between them and the Tiber. The map which accompanies the work gives a very correct idea of the physical topography of Rome. Brocchi's observations are accurate and valuable; but some of his inferences and hypotheses have met with much opposition, especially those in the latter part of the work, which consists of a 'Discourse on the Condition of the Air of Rome in

Ancient Times.' He argues that the air in ancient times must have been more unwholesome than it is at present, although he admits that the country was much more populous and the people more healthy; he accounts for this apparent discrepancy by their dress and their manner of living.

In 1823 Brocchi sailed from Trieste for Egypt, a country which he had long wished to examine, especially with regard to its mineralogy. He found favour with Mehemet Ali, who sent him on several missions, supplying him with firmans, money, and an escort. He went first to direct the working of a coal-mine, and afterwards to look for the emerald-mines of Mount Zabarah, which Cailliaud and Belzoni had visited some years before. Brocchi however found only some loose pieces without their matrix, but seems to have considered any attempt at working the mines as useless labour. In 1825 Mehemet Ali sent Brocchi into the newly-conquered kingdom of Sennar, as one of a commission appointed to organise that country and make its resources available. In this expedition Brocchi fell a victim to the unhealthiness of the climate. He wrote to his friends in Italy in April 1826, that he was busy in prosecuting his scientific researches and in promoting the improvement of the natives; that he enjoyed good health, notwithstanding the heat was at 105°. He was taken ill however in the summer, and died at Cartum in September of that year. His friend Acerbi, Austrian consul general at Alexandria, recovered his papers and collections, and forwarded them, according to his will, to his native town, Bassano. His rich collection of Italian minerals and fossils he had given to his friend Parolini, of Bassano, before he set out for Egypt. Brocchi did more for the geology of Italy than any of his predecessors.

(Sacchi, *Varietà letterarie, Necrologia di G. B. Brocchi*.)

BROCKLESBY, RICHARD, the only son of Richard Brocklesby, Esq., of Cork, was born at Minehead, in Somersetshire, on the 11th of August 1722. After receiving the rudiments of education in his father's house at Cork, he was sent to Ballymore school, in the north of Ireland, where he formed an acquaintance with Edmund Burke, which ripened into the most cordial friendship when they again met in London. He afterwards studied at Edinburgh, and then at Leyden, where he took the degree of Doctor of Physic under the celebrated Gaubius, in June 1745, his inaugural thesis being a dissertation 'De salivâ sanâ et morbââ,' 4to, Lugd. Bat., 1745. In 1746 he came to London, and settled in Broad-street; and the same year he published an 'Essay concerning the Mortality of the Horned Cattle,' 8vo, which contributed to found his reputation. In 1751 he was admitted a licentiate of the College of Physicians; in 1754 he obtained the honorary degree of M.D. from the University of Dublin, and being admitted 'ad eundem' at Cambridge, he was enabled to become a candidate, and in 1756, a Fellow, of the London College of Physicians. In 1758 he was appointed physician to the army, and served in Germany during great part of the Seven years' war, where he was distinguished by his zeal, knowledge, and humanity; and particularly recommended himself to the notice of the Duke of Richmond, Lord Pembroke, and others. In 1760 he was appointed physician to the hospitals for the British forces, and returned to England before the peace of 1763. He now quickly obtained a large and increasing practice; and to this source of income were likewise added his half-pay, and his paternal estate of 600*l.* per annum. Being unmarried he was enabled to live in a very handsome style, and often entertained at his table some of the persons most distinguished for rank, abilities, or learning, in the kingdom. It is related to his honour that he made munificent use of his wealth, spending largely but judiciously in private and public charity, and assisting with a ready hand the deserving who stood in need of such assistance.

In 1763 Dr. Brocklesby was called in to attend Wilkes, who was suffering from a wound in the abdomen received in his duel with Mr. Martin; and it is thought that Wilkes's rapid recovery gave a great impulse to his physician's rising reputation. Dr. Brocklesby preserved in politics the same moderation which was his general characteristic; for though he was a member of the Constitutional club, and a warm advocate of Wilkes on the points of 'general warrants, and the Middlesex election,' he quitted the club as soon as it deviated into other doctrines, under other leaders. In spite of the placidity of his temperament, he was however once a principal in a duel, his antagonist being Dr., afterwards Sir John Elliott; but the seconds took care to place the combatants at such a distance from each other that their balls, even if they should hit, could not do much mischief.

In 1794 Dr. Brocklesby found the infirmities of age increase so fast upon him that he declined visiting patients, except among his most intimate acquaintance, and at the same time gave up his half-pay.

Dr. Brocklesby died on the 11th of December, 1797, in his seventy-sixth year, having returned that day from a visit to the widow of Edmund Burke, at Beaconsfield. With the exception of a few legacies, he left his fortune, which is said to have exceeded 30,000*l.*, between his two nephews, Mr. Beeby and Dr. Thomas Young.

Dr. Brocklesby was a Fellow of the Royal Society, and wrote two papers in their 'Transactions':—'An Account of the Poisonous Root lately found mixed with Gentian' (No. 486); and 'Experiments on Cutting the Tendons in various Animals' (vol. xlili.). Besides these, the Dissertations before mentioned, and two or three papers in vols. iii. and v. of 'Medical Observations,' he was the author of the following:—

'Eulogium Medicum, sive Oratio Anniversaria Harveiana,' &c., 4to, 1760; 'Economic and Medical Observations from 1758 to 1763 inclusive, tending to the Improvement of Medical Hospitals,' 8vo, 1764.

* BRODERIP, WILLIAM JOHN, has a claim to be recorded as one of the most distinguished popular naturalists of our time. He has an especial claim to a notice here, as one of the most valued contributors to the 'Penny Cyclopædia.' His articles in our 'English Cyclopædia' form the largest amount of the zoological department. Mr. Broderip was born at Bristol, the son of an eminent medical practitioner of that city, and received his early education in the classical school of the Rev. Samuel Seyer. He subsequently went to Oriel College, Oxford, where he took his degree. His destined profession was the law; and in the chambers of Mr. Godfrey Sykes he was a fellow-pupil with two distinguished lawyers who subsequently rose to the bench—Sir John Patterson and Mr. Justice Coleridge. Mr. Broderip was called to the bar in 1817; and after having edited a legal work on 'Sewers,' and assisted in the publication of three volumes of Law Reports, was appointed by Sir Robert Peel a police magistrate of the metropolis. In this position, of which he discharged the responsible duties with eminent industry and uprightiness for thirty-four years, Mr. Broderip devoted his leisure to scientific and literary pursuits. During this long period of official labour, in which his more agreeable studies never interfered with his devotion to the real business of his life, Mr. Broderip was steadily advancing in reputation as a learned naturalist, and a most agreeable writer. His articles in the 'Cyclopædia' are models of scientific exactness and popular attraction; and whilst they have instructed and delighted thousands of readers, have won the suffrages of the most fastidious, even amongst those who are slow to believe that the solid and the amusing have no necessary antagonism. Mr. Broderip was elected a Fellow of the Linnean Society in 1824, of the Geological Society in 1825, and of the Royal Society in 1828. He was one of the originators of the Zoological Society, of which he is now Vice-President; and he was Vice-President of the Geological Society in 1830, 1831, 1833, and 1834, and also Honorary Secretary for four years, with Sir Roger Murchison as his colleague.

In addition to his articles in the 'Cyclopædia,' which extended through the entire work, Mr. Broderip is the author of many most agreeable papers in the 'Quarterly Review,' on subjects of natural history. He has been a constant contributor to the 'Transactions' of various learned societies; and his amusing papers in periodical works have not been confined to scientific subjects. He has published two separate works of great merit—'Zoological Recreations' in 1847, and 'Leaves from the Note-Book of a Naturalist' in 1852. Mr. Broderip made a magnificent collection of shells, which has been purchased for the British Museum. From these and from other subjects of his valuable museum, many of the woodcuts of the 'English Cyclopædia' have been drawn. He has been a liberal purchaser of works of art, and a generous contributor from his stores to any useful undertaking. He is one of the executors of the will of Robert Vernon, the spirited founder of that valuable collection of modern English pictures, 'The Vernon Gallery.' Mr. Broderip's retirement from the magistracy has been thus noticed by 'The Examiner,' always foremost in its appreciation of eminent merit:—"Exemplary in the discharge of his duties, Mr. Broderip, in his retirement from them, sets a not less admirable example. A difficulty of hearing had lately increased upon him; and, mindful that an innocent man's fate may hang on a word his judge does not catch, he retires from an office he can no longer fill with a perfect efficiency." The same competent authority says, "We cannot recollect a single instance of any question raised upon his conduct or his decisions."

* BRODIE, SIR BENJAMIN COLLINS, BART., was born in 1783, at Winterslow, Wiltshire, of which place his father was rector. His mother was the daughter of Benjamin Collins, Esq., of Milford, near Salisbury. He received his professional education at Mr. Wilson's anatomical school in Great Windmill-street, London, and at St. George's Hospital, where he was pupil of Sir Everard Home. He afterwards lectured on anatomy jointly with Mr. Wilson; gave lectures on surgery; was elected assistant-surgeon to St. George's Hospital in 1808, and subsequently surgeon. In 1809 he contributed to the 'Philosophical Transactions,' an 'Account of the dissection of a Human foetus, in which the Circulation of the Blood was carried on without a Heart.' In the following year he was elected a Fellow of the Royal Society, and in 1811 received their Copley medal for his physiological papers. The subjects of these, published in the 'Philosophical Transactions,' are 'On some Physiological Researches respecting the Influence of the Brain on the Action of the Heart, and on the generation of animal Heat,' 1811; 'Experiments and Observations on the different modes in which death is produced by certain Vegetable Poisons,' 1811, on which he made further communications in the two following years. These papers were republished in a separate form, with notes, in 1851. In 1814 appeared 'Experiments and Observations on the Influence of the Nerves of the Eighth pair on the Secretions of the Stomach.'

Mr. Brodie was appointed serjeant-surgeon to the Queen in 1839; was created a Baronet in 1834; and in 1850 the University of Oxford conferred on him the degree of D.C.L. He is a corresponding member of the Institute of France, and a foreign member of other learned societies and academies in Europe and America. He has one son, who

is also F.R.S., and now professor of chemistry in the University of Oxford.

Some of Sir B. C. Brodie's professional papers are published in the 'Transactions of the Royal Medical and Chirurgical Society.' His other works are 'On Local Nervous Affections;' 'On Various Subjects in Pathology and Surgery;' 'Pathological and Surgical Observations on Diseases of the Joints,' 8vo, 1818 (5th edition, 1850); 'Lectures on the Diseases of the Urinary Organs,' 8vo, 1832 (4th edition, 1849); 'Physiological Researches,' 1851; 'Psychological Inquiries,' 1854 (3rd edition, 1856).

BROME, ALEXANDER, born in 1620, became an attorney in London. He was attached to the royalist party throughout the civil wars, and, while his bacchanalian poems were popular among the cavaliers, he rendered them more direct service by his satirical attacks on their enemies. He was the reputed author of most of the songs and epigrams in which the Rump Parliament was held up to ridicule. A collected edition of his poems, original and translated, was published in 1661. Several of his smaller pieces, lively and playful, though not very vigorous or original, are given by Campbell in his 'Specimens.' Among his compositions were contributions to a translation of Horace, by Cowley, Fanshawe, and others. He died also a comedy, 'The Cunning Lovers,' printed in 1654. He died in 1666. The first collected volume of Richard Brome's plays was edited by him.

BROME, RICHARD, originally a servant of Ben Jonson, gained a well-merited reputation as a comic dramatist. Of his life hardly any particulars are known, and it is only by inference that he is set down as having died in 1652. His extant comedies are fifteen. The earliest of these, 'The Northern Laas,' was printed in 1632. Five others appeared in one volume in 1653, and five more in a second volume published in 1659. His 'Jovial Crew, or the Merry Beggars,' has a place in the tenth volume of Dodsley's 'Old Plays.' Both it and several of the others are good specimens of dramatic composition in the school of Brome's old master. They possess, in particular, great force in the representation of character. Altogether he may fairly be ranked among the best of our old dramatists of the second class.

BROMLEY, WILLIAM, a distinguished line-engraver, born at Carisbrooke in the Isle of Wight in 1769. He served his time with an engraver of the name of Wooding, and in London soon attracted the notice of several eminent painters by his works. He was very much esteemed by Stothard, Flaxman, Fuseli, and Sir Thomas Lawrence. The most popular of his early works are the prints to 'Macklin's Bible,' and a 'History of England' after Stothard. He engraved several portraits after Sir T. Lawrence, including two of the 'Duke of Wellington,' one on horseback, and 'Young Napoleon.' He engraved also the 'Woman taken in Adultery,' after Rubens. He was latterly almost exclusively engaged by the Trustees of the British Museum, especially in engraving the Elgin marbles from drawings made by the late H. Corbould. Bromley survived his son John Bromley, likewise an eminent engraver, three years; he died in London in 1842, having been for many years an associate engraver of the Royal Academy of London, and a member of the Academy of St. Luke at Rome.

JOHN BROMLEY was born in Chelsea in 1795. He followed his father's profession, but he chose a different branch of it; his works are in mezzotint, in which line he has had few superiors. He died in 1839, aged only 44. Among his principal works are the following:—'The Trial of Lord William Russell,' after Sir G. Hayter; 'Lady Jane Grey refusing the Crown,' after G. R. Leslie, R.A.; the 'Monks preaching at Seville,' after J. Lewis; the 'Duke of Athol hunting in Glen Tilt,' after E. Landseer, R.A.; the 'Trial of Queen Caroline,' after Sir G. Hayter; and the 'Reform Banquet,' after B. R. Haydon. (*Art-Union Journal*, June, 1839; December, 1842.)

BRÖNDSTED PETER OLUF, a distinguished Danish archæologist, was born on the 17th of November 1781, at Horsens in Jütland, where his father was pastor. He afterwards studied at Copenhagen, and in 1806 he accompanied his friend Koes to Paris. After a stay of two years in that capital, both friends went to Italy. In 1810 a party consisting of Bröndsted himself, Koes, the architect Haller von Hallenstein, Linckh, and Baron Stackelberg, undertook a journey to Greece, where Bröndsted and Stackelberg in particular made very extensive excavations, by which great light was thrown upon various subjects of antiquity. In 1813 Bröndsted, on his return to Copenhagen, was appointed professor of Greek literature in the university of that city. He mainly occupied himself with preparing the results of his investigations in Greece for publication, but as he found that the literary resources of Denmark would not enable him to carry out his plan as he wished, the Danish government was prevailed upon to appoint him agent at the papal court of Rome, which post he entered upon in 1818. After having settled at Rome, he visited in 1820 and 1821 the Ionian Islands and Sicily; and when the artistic portion of his work was completed, he obtained leave to visit Paris to begin the printing of the work itself. From Paris he made a journey in 1826 to England, and the year after to Denmark, where he was honoured with the title of Counsellor of Legation. In 1832, on his return to Copenhagen, he was appointed Director of the Royal Museum of Antiquities, and ordinary professor of philology and archæology. In 1842 he was rector of the university, but in consequence of a fall from his horse he died in the same year, on the 26th of June.

The principal works of Bröndsted are his 'Travels and Investigations in Greece, with Representations and Explanations of newly-discovered Monuments,' which were published simultaneously in German and French, Paris, 1826-30, two parts, 4to. After the publication of this work he was severely attacked in the journal called 'Hermes' (vol. xxxii.), for having made too free use of Villosion's manuscripts in the royal library at Paris, especially with respect to the island of Ceos. Bröndsted defended himself in a pamphlet entitled 'Ueber den Aufsatz im Hermes: ein Beitrag zur Geschichte der Pasquille,' Paris, 1830; another defence had been published the year before by his friend Hage, under the title 'Bröndsted und Villosion,' Copenhagen. Among Bröndsted's numerous antiquarian dissertations, the two principal were published in English, 'A Brief Description of Thirty-two painted Greek Vases found near Vulci,' London, 1832, and 'The Bronzes of Siris,' London, 1836, fol., published at the expense of the Society of Dilettanti. A translation in German of this work, with some additions, &c., by the author, appeared at Copenhagen in the following year, 4to, 1837. Two other works of his may be mentioned as of considerable value to the historian, first, 'Beiträge zur Dänischen Geschichte aus Nordfranzösischen Manuscripten des Mittelalters,' Copenhagen, 1817-18, two parts; and secondly, 'Denkwürdigkeiten aus Griechenland in den Jahren 1827 und 1828, besonders in Militärischer Beziehung,' Paris, 1833. This last however was only edited by Bröndsted, the substance being taken from the posthumous papers of Major Frederic Müller of Altdorf, who had served in the Greek war.

Besides the above publications, most of them pointing to the illustration of ancient Greek art, and highly characteristic of the warm devotion of Bröndsted to that subject, he had been long occupied on the elaborate essays on the composition and details of the sculptures on the pediments of the Parthenon of Athens; in aid of which he had caused engravings to be executed of each of the entire groups, and of the separate figures—the former became a few years ago the property of the Society of Dilettanti. The essays, although never completed for the press, were liberally communicated by the author to others, and they have formed the basis of some of the more recent lectures and publications on the subject.

Bröndsted was also the author of a paper, printed at Naples in 1840 in the Italian language, on the bronze helmet discovered in 1817 near Olympia, bearing the inscription of Hiero, son of Dinomenes; and a memoir on the Panathenæic Vases, published by the Royal Society of Literature, London, 1833.

BRONGNIART, ALEXANDRE, an eminent chemist and mineralogist, son of the architect of the Invalides, was born at Paris in 1770. He received a good education, promoted by his father's care, and the friendship of Lavoisier and Franklin; and it is said, delivered a lecture on chemistry before he was fifteen. He pursued his earliest scientific studies at the École des Mines, and at the École de Médecine. At the age of nineteen he assisted in establishing the Société Philomatique, and in 1790 he visited England for a scientific examination of the mines and mining processes and pottery works of Derbyshire. One of the results showed itself on his return to France by his publication of a 'Mémoire sur l'art de l'émailleur,' in which improvements were suggested. He then became assistant for a time to his uncle, who was chemical demonstrator at the Jardin des Plantes.

By the requisition for military service which called every Frenchman to the frontier, Brongniart was attached as apothecary to the army of the Pyrenees, and for fifteen months he enjoyed opportunities, which he turned to good account, of studying the botany, zoology, and geology of the mountains. Having however been suspected of favouring the escape of the naturalist, Broussonnet, he was imprisoned; but the ninth Thermidor restored him to liberty. He returned to Paris, and was employed as engineer under the Agency of mines. Next he was chosen professor of natural history at the École centrale des Quatre Nations; and in 1800 he was appointed director of the porcelain manufactory at Sèvres, which office he held for the rest of his life. He owed it to his paper on enamelling, which having been read by Berthollet, procured him the recommendation of that distinguished chemist.

In 1807, at the instance of the Imperial University, Brongniart published his 'Traité élémentaire de Minéralogie,' which is described as "one of the best, and, in particular, one of the clearest and most practical" then known. It became a text-book for lecturers; and it exhibits the originality and lucidity which had been remarked in the author in his early years. Pursuing his zoological researches, he studied the freshwater formations of Auvergne, and re-visited England to study the corresponding formations of this country. It was he who established the four divisions of reptiles, and first gave the names *Saurians*, *Batrachians*, *Chelonians*, and *Ophidians*, by which they are now familiarly known. To him naturalists owe the name *Trilobite*, and a basis of classification for those singular *Crustacea*. It has been the starting-point for all subsequent works on the subject.

Brongniart's studies rendered him the congenial associate of Cuvier; he helped to classify the Montmartre fossils, and in 1810 appeared the joint publication "Essai sur la Géographie minéralogique des Environs de Paris." It was reprinted in the following year, with important additions, and has ever since been recognised as the classical type of similar works. It confirmed Brongniart's reputation, and in 1815 he

was elected a member of the Academy of Sciences of the Institute, and a foreign member of the Royal Society of London.

In 1817, accompanied by his son and one of his pupils, he made a scientific tour to Switzerland and Italy, during which, by his discoveries and generalisations, he strengthened his claim to be considered as "the legislator in fossil zoology." All the new results obtained were included in a third edition of the 'Essai,' published in 1822. In 1824 he travelled to Sweden, and with Berzelius for his companion and interpreter, laid down the first foundations of a classification of the most ancient fossiliferous formations, and gathered materials for a memoir on erratic blocks. He afterwards put forth his clear and ingenious views on volcanoes, particularly of Vesuvius, and an original memoir on the 'Ophiolithes of the Apennines.'

With all this activity Brongniart did not neglect his duties as director of the national manufactory of porcelain: his journeys and labours to acquaint himself with the best processes and materials would alone have sufficed to occupy any ordinary man. The results of his long experience appeared in 1845 in his 'Traité des Arts céramiques.' And carrying out his earliest researches on enamelling, he revived at Sèvres the almost lost art of painting on glass. He found time moreover for a diligent share in the affairs of the Institute, and in promoting the interests of science, and the views of scientific inquirers. He died on the 14th of October 1847.

Brongniart was a foreign member of the Geological Society of London, and of other learned societies. His writings are to be found in the 'Mémoires de l'Académie des Sciences,' 'Annales des Mines,' 'Annales de Chemie,' and 'Annales des Sciences Naturelles.' Many have been published in a separate form. Among them 'Essai d'une Classification des Reptiles,' 1805; 'Essai sur une Détermination et une Classification minéralogique des Roches mélangées,' 1818; 'Mémoire sur les Corps organisés fossiles nommés Trilobites,' 1814; 'Histoire Naturelle des Crustacés fossiles sous les Rapports zoologiques et géologiques,' 4to, 1822 (jointly with Desmarest); 'Introduction à la Minéralogie,' 8vo, 1825; 'Tableau des Terrains qui composent l'écorce du Globe,' 8vo, 1829; 'Premier Mémoire sur les Kaolins, ou Argiles à porcelaine,' 4to, 1839; 'Second Mémoire sur la Nature et l'origine de cette sorte d'Argile,' 4to, 1841.

(*L'Institut*; *Biog. Univ.*; *Proc. Royal Soc.*; *Journal Geol. Soc.*)

* BRONGNIART, ADOLPHE THÉODORE, son of the preceding, worthily maintains the scientific reputation of the family name. He was born in 1801; became professor of botany at the Jardin des Plantes, and member of the Academy of Sciences in 1834; and in 1852 was elected a foreign member of the Royal Society of London. His writings are held in deserved esteem. Among them are 'Considérations générales sur la Nature de la Végétation qui couvrait la Surface de la Terre aux diverses périodes de la Formation de son Écorce,' 8vo, 1823; 'Prodrome d'une Histoire des Végétaux fossiles,' 8vo, 1828; 'Histoire des Végétaux fossiles, ou Recherches botaniques et géologiques sur les Végétaux renfermés dans les diverses Couches du Globe,' 4to, 1828; 'Mémoire sur la Génération et le Développement de l'Embryon dans les Végétaux phanérogames,' 8vo, 1827, Atlas, fol.; 'Nouvelles Recherches sur le Pollen et les Granules spermiques des Végétaux,' 8vo, 1828; 'Observations sur la Structure intérieure du Sigillaria élégans,' 4to. The section 'Phanérogamie, &c.' in Duperrey's 'Voyage de la Coquille,' and papers in the 'Mémoires de l'Académie,' 'Annales des Sciences Naturelles,' and other publications.

BRONTÉ, CHARLOTTE (MRS. NICHOLLS, better known by her pseudonym CURRER BELL), was born in 1824, and was the daughter of the Rev. Patrick Brontë, curate of Haworth, in Yorkshire. The novel entitled 'Jane Eyre, by Currer Bell,' published in 1847, was the first production of Miss Brontë's pen which caught public attention, but it was not her first venture in authorship. Her first essay was in a little volume of 'Poems by Currer, Ellis, and Acton Bell,' published in 1846. The poems passed almost unnoticed, but the success of the novel was immediate and extraordinary; and curiosity was for some time exercised not only as to its paternity, but as to the sex of its author; many separate passages and traits bearing manifestly the traces of a woman's mind, yet the general cast of thought, it was urged on many sides, was as evidently unfeminine. The appearance almost simultaneously of other stories, marked by the same peculiarities of thought and general style, with the names of Acton Bell and Ellis Bell as their authors, served to stimulate still further the public curiosity, and when it was confidently announced that Currer Bell was the daughter of a curate in a remote part of Yorkshire, and that Acton and Ellis Bell were her sisters, there was a general feeling of surprise almost amounting to incredulity. In truth, 'Jane Eyre' is a remarkable work, and as the production of the daughter of a country clergyman, it would be still more remarkable if it were as necessary as sometimes seems to be supposed, to have a wide acquaintance with society to obtain intimate knowledge of the human heart, and to portray diversities of character. 'Jane Eyre' was followed in 1849 by 'Shirley,' and that in 1853, by 'Villette,' both marked by the same vigour of intellect, and keen, in fact morbidly keen dissection of character and motives, though with less of that somewhat wayward originality which had in her first work called forth so much adverse criticism, but at the same time had excited such intense interest.

What is unpleasant, painful, morbid in these powerful novels may, there can be little doubt, be set down to the action of disease upon an overwrought and intensely susceptible mind. Young as she was at her death, she was the last survivor of the three gifted sisters, and in fact of all her father's children. Anne Brontë (Acton Bell), the author of 'Agnes Grey,' died December 19, 1848. Emily Brontë (Ellis Bell), the author of 'Wuthering Heights,' and next to Charlotte the most gifted of the sisters, died May 28, 1849. Miss Brontë married in June, 1854, the Rev. Arthur Bell Nicholls, her father's curate; but pulmonary disease, the same insidious malady which had carried off her sisters, had already marked her as its victim. She died at the parsonage, Haworth, on the 31st of March, 1855; and was laid beside her sisters in the quiet churchyard there—a spot which will for their sakes attract the foot of many a stranger.

BRONZINO, ANGELO, a celebrated Italian historical and portrait painter, was born at Montecelli, near Florence, in 1501. He was the scholar of Pontormo, and the friend and contemporary of Vasari, and like him an enthusiastic admirer of Michel Angelo. Though Bronzino was not himself one of the gross anatomical mannerists with which Florence abounded in the latter part of his own life, he was one of the most influential causes of the predominance of the anatomical school; for by his unbounded admiration of Michel Angelo, he set an example to the younger artists less able to discriminate the good from the bad in Michel Angelo's style, and they of course appropriated what was most obvious to their senses and most easy of acquirement. Alessandro Allori, the nephew and favourite pupil of Bronzino, was one of the most uncompromising leaders of this school.

Bronzino painted in fresco and in oil; and executed many altarpieces (and smaller easel pictures, which are scattered over various parts of Europe, but his reputed masterpiece is still in the Imperial Gallery at Florence, and represents the "Descent of Christ into Hell," or Limbo; it has been engraved by J. B. Cechi. He was also a poet: he died in 1570. Alessandro Allori and his son Christofano Allori frequently adopted the surname of Bronzino, and it is a name often applied to them in catalogues.

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

BROOKE, HENRY, is one of the occasionally recurring instances of men of letters who having, from accidental circumstances, enjoyed during life a reputation beyond their merits, afterwards sink into an oblivion so complete, that it might be said to be almost equally undeserved, were not mediocrity in belles-lettres, especially in poetry, almost the same as worthlessness. Henry Brooke published his first poem, 'Universal Beauty,' with the approbation and sanction, and even with the direct encouragement and under the patronage of Pope; he was received by him and Swift, if not as a literary compeer, yet as decidedly one of their class; and his tragedy of 'The Earl of Essex' long ranked, we believe, among what are called stock plays. Yet now the author is all but forgotten; he was not allowed a place in the list of Johnson's poets; and his 'Universal Beauty,' which though deformed by awkwardness and even incorrectness of language, admitted for the sake of metre and rhyme, displays considerable imagination and descriptive power, is now, and for years has been, so absolutely unknown, that later poets have borrowed ideas from it without fear of detection.

Henry Brooke, born in 1706, was the son of an Irish clergyman. At Trinity College, Dublin, he was a pupil of Dr. Sheridan, through whom, upon going to London to study the law, he was first introduced to Pope and Swift, when his own promising talents seem to have gained him their favour. After the publication of his principal poem he was presented to Frederic Prince of Wales, and received by him as one of the band of men of letters whom that prince considered as powerful agents in his hostility to his father's administration. In this character Brooke is accused of having written his tragedy of 'Gustavus Vasa,' not merely with a view of exciting and fostering a spirit of liberty, but in order to vituperate the premier, Sir Robert Walpole, under the name of the tyrannical minister Trollio. This suspicion has since been indignantly repelled by Brooke's admirers; but it was so universally entertained at the time, that the stage licencer prohibited the representation of the piece, and the author, in consequence, is said to have made 1000*l.* by its publication and sale—a sum much greater than he could have hoped from its utmost success upon the stage.

Ill-health and the persuasions of his wife, who dreaded and sought to withdraw him from his political connections, induced Brooke to return to Ireland, where he spent the remainder of his life, and obtained from Lord Chesterfield (when viceroy) the post of barrack-master, which he held till his death. But pecuniary difficulties, together with the loss of his wife, after a happy marriage of fifty years, and of several of his children, so preyed upon his mind, already weakened perhaps by age, as to impair his intellect; and, unfortunately for his fame, he continued to write and to publish after the decay of his faculties had become too apparent. He wrote in all 13 tragedies, of which only 'Gustavus Vasa' and 'The Earl of Essex' could boast any success, many small poems, and part of a translation of Tasso's 'Gerusalemme Liberata.' His novel of 'The Fool of Quality' was much admired in its day; and his 'Farmer's Letters,' addressed to his Irish countrymen, are said to have had considerable influence in maintaining the tranquillity of Ireland during the rebellion of 1745.

*BROOKE, SIR JAMES, Rajah of Sarawak, was born in 1803, at Bandel in Zillah Hooghly, Bengal. His father had been in the civil service of the East India Company in Bengal, and having returned to England, resided at Bath. He obtained a cadetship for his son, and sent him out to India. Soon after his arrival there he was despatched to the army, then engaged in the Birmese war. He received a severe wound at Rungpoor, in consequence of which he was obliged to return to England on furlough. When convalescent he made a tour on the continent, and afterwards returned to India; but, owing to the vessel in which he first embarked having been shipwrecked on the coast of the Isle of Wight, and the delay arising from his having to procure another passage, the term of his leave of absence had expired before he joined the army. His appointments were thus forfeited, and certain formalities were necessary to reinstate him, rather than undergo which he chose to quit the service of the East India Company. In 1830 he embarked on a voyage to China, and while sailing among the islands of the Indian archipelago seems to have first conceived the project of an expedition to those seas. After his return to England, his father having died and left him a considerable property, he purchased a yacht called the 'Royalist,' of 140 tons burden, which, being attached to the Royal Yacht Squadron, was entitled in foreign seas to the same privileges as a ship of war.

For about three years Mr. Brooke tested his vessel and practised his crew in the seas of Europe, especially the Mediterranean; he then departed for the eastern seas, leaving the river Thames October 27, 1833, in the 'Royalist,' which was then provided with four boats, was armed with six 6-pounders, besides swivels and small arms, and had a crew of twenty men. After some delay at Singapore and elsewhere, he proceeded to Sarawak, a province of Borneo, on the north-western coast, for the ostensible purpose of taking in a cargo of antimony-ore, of which there are several mines in the island. Muda Hassim, maternal uncle of Omar Ali, the sultan of Borneo, was then engaged in a war with some of the native tribes, the Dyaks, subjects of the Sultan of Borneo, who were in a state of insurrection in the vicinity of Sarawak. Mr. Brooke's crew had received an addition of some Javanese seamen, and he undertook to lend the aid of himself and his men to the troops of Muda Hassim. A battle was fought: European fire-arms and skill prevailed, and the insurgents surrendered. For this successful result, and for other services given or promised, Muda Hassim conferred on Mr. Brooke the title of Rajah and Governor of Sarawak, which, after some show of reluctance and considerable delay, was confirmed by the sultan, September 21, 1841—the previous governor, whose name was Macota, having been compelled to resign.

Rajah Brooke forthwith set about the reform of his government, the formation of a code of laws, and the amelioration of the condition of his people; and also obtained the co-operation of Captain Keppel, Sir Thomas Cochrane, and other commanders of British ships of war, in certain expeditions for the extirpation of piracy. The results of these expeditions were the destruction of a large number of persons said to be pirates, and the payment by the British government of a large sum of money, more than 20,000*l.*, as 'head-money,' to those who were engaged in the affairs. Also, on the charge of having murdered some of his relations, and perhaps other charges, the capital city of the sultan, called Bruné, was bombarded and stormed, and his army and himself put to flight. One of the commanders engaged thus speaks of the victory:—"The sultan, his boasted army, and all the inhabitants had fled; and as the full moon rose, she threw her rays over a city which, having flourished 500 years under Mohammedan rule, now fell before the arms of a Christian power." After due submission, the sultan was reinstated.

Rajah Brooke, having accomplished these successful operations, returned to England, where he was received with much favour by the government, received the degree of D.C.L. from Oxford in 1847, and was created a Knight Commander of the Bath by the queen in 1848. The small island of Labuan, near Sarawak, containing coal, which is now of great value in those seas, was purchased from the Sultan of Borneo. It was constituted a British colony, of which Sir James Brooke was appointed governor and commander-in-chief, with a salary of 2000*l.* a year, and when he returned to Sarawak a British ship of war was appointed to convey him there.

The late Mr. Hume, and other members of the House of Commons, brought charges against Sir James Brooke of having, under the pretence of extirpating piracy, destroyed a large number of unoffending natives, and expressed their belief that the chief stimulus to those employed in these expeditions was the head-money. Sir James Brooke returned again to England, chiefly for the purpose of rebutting these charges and justifying his own conduct. There was much conflicting evidence, and the matters were finally referred to a Royal Commission at Singapore, which has declared the charges to be unsubstantiated. Meantime, the head-money has been abolished, and Sir James Brooke has been superseded in the governorship of Labuan. He still retains his title and power as Rajah of Sarawak, is commissioner and consul-general to the sultan and independent chiefs, and is lessee of the valuable antimony-mines at Bintulu. Portions of his journals have been published by Captain Mundy and Captain Keppel, and also 'The Private Letters of Sir James Brooke, K.C.B., from 1833 to the Present Time, Edited by J. C. Templer, Esq.,' 3 vols. cr. 8vo, 1853.

BROTHERS, RICHARD. The birth and early years of Brothers are not well known; nor indeed would the events of his after life deserve to be remembered, if his ravings had not exercised a considerable influence on his contemporaries, and thus connected his history with that of the superstition of his day.

Richard Brothers held for several years the rank of lieutenant in the British navy, which he quitted in 1789. A controversy with the Lords of the Admiralty about his half-pay first developed that character of his mind which ultimately ripened into a complete delusion. With respect to taking a certain oath in order to qualify himself to receive his pay, he sent a well-written letter to Richard Stevens, Esq., of the Admiralty, dated September 9th, 1790, which appeared in the 'Public Advertiser' at the time. In this letter he exposes the dishonesty of compelling a man to swear that he takes a certain oath *voluntarily*, to which he may have an unconquerable objection. The absurdity of this practice he made so apparent that the Earl of Chatham had the word *voluntarily* erased from the form of oath. This however did not satisfy Brothers, who wished to be relieved from taking the oath altogether, an indulgence which he failed in obtaining.

In consequence of declining to take the oath, he was very near dying of hunger, and was ultimately taken to a workhouse. These privations, as well as many others which he afterwards endured, prove that the man was no impostor, but that he deceived others no more than he did himself, being firmly persuaded that his mission was from Heaven. He affirms, in a book which he published in two parts, entitled 'A Revealed Knowledge of the Prophecies and Times, &c.—London, printed in the year of Christ 1794' (which was eagerly bought by all classes, both in town and country)—"It is from visions and revelations, and through the Holy Ghost, that I write this book for the benefit of all men; therefore to say it is false, that I am mad, am an impostor, have a devil, or am out of my senses, constitutes the dangerous sin of blasphemy." He published a second part of this strange production in the course of the same year. He also published in 1795 an 'Exposition of the Trinity.'

From the year 1790 Brothers dates his first call. On May 12, 1792 he sent letters to the king, ministers of state, and speaker of the House of Commons, stating that he was commanded by God to go to the parliament house on the 17th of that month, and inform the members, for their safety, that the time was come for the fulfilment of the 7th chapter of Daniel. Accordingly, on the day named, he presented himself at the door of the House of Commons, and, according to his own account, met with a very scurvy reception.

Having some time after prophesied the death of the king, the destruction of the monarchy, and that the crown should be delivered up to him, he was committed to Newgate, where, if his statement be true, he was treated with great cruelty. But imprisonment did not damp his ardour. On his liberation, he continued what he denominated his ministry with renewed energy, and obtained many followers. While the more rational part of the community were laughing at the prophet, there were some persons of liberal education, and of good ability, who maintained the divinity of his mission. Among these, Nathaniel Brassey Halhed, Esq., M.P. for Lymington, and Mr. Sharp, an eminent engraver, were the most zealous: they published numerous pamphlets and testimonials in his favour; and others to the same effect appeared by Bryan, Wright, Mr. Weatherall, an apothecary, and a Mrs. Green. Among other things, Halhed bore testimony to his prophesying correctly the death of the three emperors of Germany. Among other strange letters which Brothers published was one entitled, 'A Letter from Mr. Brothers to Miss Cott, the recorded daughter of King David, and future Queen of the Hebrews: with an Address to the Members of his Britannic Majesty's Council,' 1793.

Such an effect had these and other similar writings on people of weak understanding, that many persons sold their goods, and prepared themselves to accompany the prophet to his New Jerusalem, which was to be built on both sides of the River Jordan, and where he was to arrive in the year 1795. Jerusalem was then to become the capital of the world; and in the year 1798, when the complete restoration of the Jews was to take place, he was to be revealed as the prince and ruler of the Jews, and the governor of all nations, for which office he appears to have had a greater predilection than for that of president of the council, or chancellor of the exchequer, which he said God offered for his acceptance.

Taken altogether, the writings of Brothers are a curious jumble of reason and insanity, with no small number of contradictions, as we might readily suppose. The following are some of the prophecies of Brothers, stated in the order in which they were published. Many of them have been either totally or partially fulfilled, a circumstance not at all surprising when we consider that they chiefly refer to the eventful period immediately subsequent to the French Revolution. As Brothers also gave himself considerable latitude in his prophecies, and prophesied very largely, the real wonder would be if none of them had been realised.

About July 1792, in letters to the king, queen, and ministers of state, he prophesied the violent death of Louis XVI., and at different times that the then Empress of Russia should die by the hands of man; the French Republic would be established for ever; the King of England's power was to cease, and his crown to be delivered up to the prophet. Rome and Venice were to fall under the power of the

Emperor of Germany, the former to be retaken by the French, the latter to be plundered and almost destroyed. The emperor was to be driven to make peace with the victorious French, and then quarrel with the English. This prediction was literally fulfilled: he made peace with France, December 26, 1805, and in 1808 declared war against England. After which, according to Brothers, he was to seize on Hanover, and subdue Germany entirely. An army was to be overthrown in Italy, which happened in 1809. Prussia was to acknowledge the French Republic and make peace with it, which took place April 1795, then to extend its dominions, and afterwards the king's life to be taken and the monarchy for ever destroyed by Russia and Austria. The Russian army (or bear), as if impatient for its food, was "to rise and devour much flesh;" to enter Turkey and comparatively overrun the land, tearing down and devouring with great fury all opposition. "At the capital it stops: here are its decreed limits, no farther it must go. Here the Russian general divides the spoil of many cities with his army and the rich provinces of Turkey between his officers. Here he despises the oath of fidelity, and throws away the submission of a subject, proclaiming himself *Emperor of Greece*." Russia was to be destroyed by Sweden—the Spanish monarchy to be destroyed and the Stadtholdership of Holland to be cut off close to the ground, which office in less than a year was actually abolished. The Popedom was to be destroyed:—An earthquake to swallow the parliament when sitting, and great part of London:—America to go to war with England:—France to lose her West Indian islands, &c.

In the notices which we have seen of Brothers in the biographies, it is stated that the government at length interfered, and treating him as a dangerous and mischievous lunatic, caused him to be placed in Bedlam, where he was confined during the remainder of his life. In the majority of the accounts the date of his death is not mentioned, but in one at least he is stated to have died at Bedlam in 1830.

This statement must however be incorrect. A zealous disciple of Richard Brothers named John Finlayson, printed in the 'Age of the World 5519, Christian era 1849,' a book more strange if possible than any of Brothers's own, entitled 'The Last Trumpet and the Flying Angel through the midst of Heaven proclaiming the Divine and True System of the Universe as it is; as given by God to the late Mr. Richard Brothers, and also to Myself,' &c. In the midst of this incoherent production between an account of the immovable earth and the moveable sun, the planets, and the stars in the whole of the heavens (which stars "are oval-shaped, immense masses of frozen waters from ten to thirty miles in diameter, with their largest ends foremost to assist their velocity and to keep them in their respective courses from east to west round the axle of the heavens and that of refixed earth"), and the seven seals and angels of the Revelations, is oddly enough inserted an account of the release of Brothers from the lunatic asylum, and of his death, so precise in statement, as to preclude the probability of error. His release took place April 14, 1806, the order being given by Lord Chancellor Erskine to Mr. Finlayson, who at once proceeded to the asylum and brought Brothers away with him. The death of Brothers occurred in 1824 in Finlayson's house, where he had been residing for the last nine years.

They had been applying to Lord Chancellor Eldon for a restoration of Brothers's half-pay, or a pension which he had been for some time paid, but which had been withheld. "On Sunday the 25th of January 1824," says Finlayson, "he said to me, 'We must now be done with chancery, and I must write to it, that he was seized with the cholera morbus and hectic fever.' . . . He then desired me to shut the door and open the window, and while holding his right hand in my right hand, he asked me if my sword and hammer were ready? and on my instantly answering in the affirmative he seemed pleased, and in a few minutes breathed his last, no one being present but myself:" and he goes on to say that he had Brothers buried in St. John's Wood burying-ground, "and caused a large flat stone to be placed over his grave, with his and my name on it." Finlayson went on teaching and publishing the doctrines of Brothers, notwithstanding the prophet's death, and he tells us that as late as 1848, "God gave me a dream and a vision of Mr. Brothers, who told me that he approved of all I had done, and lifting his two hands high over his head, he rejoiced mightily at all I had written and published." Finlayson printed several single leaf tracts in 1850, and these are the last publications of the school of Brothers which we have seen, but we have reason to believe that there is yet to be found here and there a firm believer that the prediction of the 'revealed knowledge' will in due time all be accomplished.

BROTIER, GABRIEL, was born at Tannay in the Nivernois, on the 5th of September, 1723, and received the appointment of librarian of the college of Louis le Grand from the Jesuits among whom he was educated. On the suppression of that order he lived in privacy, and devoted himself to literature. In 1781 he was elected member of the Academy, and died in Paris on the 12th of February, 1789. His original works hardly deserve notice, and it is upon his editions of Tacitus that his reputation is chiefly founded. The Paris editions, 4 vols. 4to, 1771, and 7 vols. 12mo, 1776, differ considerably from each other, but in the English editions the two are incorporated. Brotier published also an edition of Pliny's 'Natural History' in 6 vols. 12mo, 1779, the 'Fables of Phœdrus,' 1783, and Amyot's translation of 'Plutarch's Lives,' in 22 vols. 1783, revised and republished in 25 vols. 1801.

* BROUGHAM, HENRY, LORD, was born in St. Andrew's Square, Edinburgh, on the 19th of September, 1779. His father, Henry Brougham, Esq. of Scales Hall, Cumberland, and Brougham Hall, Westmoreland, was descended from the ancient family of the Broughams or De Burghama. He married Eleanor Syme, eldest daughter of the Rev. Dr. James Syme, one of the clergymen of Edinburgh, and niece, through her mother, of Robertson the historian. Of six children by this marriage—five sons and one daughter—Henry was the eldest. (Two of the other sons, James and William, were members of parliament, and took some part in public life during the brilliant career of their brother.) The family seems to have resided for the most part in Edinburgh, though sometimes at Brougham Hall, where Dr. Robertson visited them occasionally, and used to walk about with his grandnephew. It was at the famous High School of Edinburgh that Henry Brougham received his earliest classical education—first under Mr. Luke Fraser, one of the under-masters, mentioned by Lord Cockburn in his 'Life of Jeffrey,' as having had the distinguished honour of sending forth from three successive classes, three pupils no less celebrated than Scott, Jeffrey, and Brougham; and next under the head master or rector, Dr. Adam, the learned author of the 'Roman Antiquities, and a man of much weight and impressiveness of character, whose memory is not yet locally extinct. From the High School, Brougham passed, at the age of fifteen, to the university of Edinburgh, then so illustrious by having such men as Dugald Stewart, Robison, and Black among its professors, that English youths and youths from the colonies were sent to it to complete their education.

From the first distinguished by extraordinary quickness and talent, young Brougham began to attract notice at the university more particularly by his fondness for mathematics and physical science. Having, when not more than seventeen, written a paper on the refraction and reflection of light, containing what he considered some original speculations on that subject, he sent it through Sir Charles Blagden to the Royal Society, in whose 'Transactions' it was printed in the year 1796. He followed up this paper by another on the same subject, printed in the 'Transactions' for the year 1797; and in the 'Transactions' for 1798, there appeared a third paper from his pen, entitled 'General Theorems: chiefly Porisms in the Higher Geometry.' These papers, though the fact of their author's extreme youth was unknown, attracted some notice among scientific men both at home and abroad.

Having chosen the Scottish Bar as his profession, and completed his legal studies at Edinburgh, Brougham, after a tour in Prussia and Holland in the company of Mr. Stuart, afterwards Lord Stuart de Rothesay, was admitted a member of the Edinburgh Society of Advocates in 1800. His acquaintance with Horner, Jeffrey, and other rising young men of the Scottish Whig party began about this time; and he was one of the most prominent members of the renowned "Speculative Society," in which these and other Scotchmen, afterwards known to fame in various capacities, first cultivated their habits of extemporaneous debate. Accordingly in 1802, when the 'Edinburgh Review' was started, Brougham soon became one of the chief contributors. "After the third number," says Jeffrey, "he was admitted, and did more for us than anybody." They were all young men. Allen was thirty-two years of age; Sidney Smith was thirty-one; Jeffrey was twenty-nine; Thomas Brown, the metaphysician, was twenty-four; Horner was twenty-four; and Brougham was twenty-three. Brougham, though the youngest, had the greatest share of literary ambition. While writing his first articles for the 'Review,' he was preparing for the press a more elaborate work in his own name, entitled 'An Enquiry into the Colonial Policy of the European powers,' which was published in two volumes at Edinburgh in 1803, and was considered an extraordinary work for so young a man, both in respect of knowledge and in respect of boldness of opinion. After this work had been published, he concentrated his literary efforts on the 'Review.' The early numbers had been so immediately and largely successful that Constable the publisher had cheerfully acquiesced in the proposal that the articles, at first gratuitous, should be paid for at the rate of 10s. a sheet. Of all the contributors during Jeffrey's long editorship, which began in 1803 and closed in 1823, and during which the rate of payment was more than doubled, Brougham was the most industrious and versatile.

In 1807, Brougham was residing in London, where he was qualifying himself for the English bar. The reasons of this change were various. For one thing, as may be learnt from Lord Cockburn's account of the discouragements under which Scottish Whiggism then laboured in Edinburgh, and particularly within the precincts of the 'Parliament House' or Supreme Courts of Law, the prospects of a young Whig lawyer in Scotland cannot have been very brilliant. It is said however that a visit to London in 1807, in order to plead before the House of Lords in a case respecting the succession to the Scottish dukedom of Roxburgh, was the immediate cause of his resolution to come permanently to England. At all events, in 1808, when he was in his twenty-ninth year, he was called to the bar at Lincoln's Inn, and began to practise as an English barrister at the Court of King's Bench and on the northern circuit.

He had brought a high reputation for eloquence and ability with him from Scotland; and it was not long before he confirmed and

extended it. Perhaps the most splendid display of his powers as a pleader at this period of his career was in his advocacy before parliament of the case of certain merchants of London, Liverpool, and Manchester, who complained of the injury done to British commerce by the operation of the famous 'Orders in Council,' by which the government sought to retaliate on Napoleon's Berlin decrees. He was unsuccessful in his plea that the 'Orders' should be rescinded; but he gained great popularity by his speech on the question. To place such a man in parliament seemed the greatest service that could be rendered to the Whig party; and, accordingly, in the same year he was returned to the House of Commons for Camelford by the Earl of Darlington, afterwards Marquis and Duke of Cleveland, the patron of the borough. Brougham is thus one of the many eminent statesmen who, during the first thirty years of this century, owed their introduction to parliament to the convenience of rotten boroughs. His maiden speech in parliament, delivered on the 5th of March 1810, on the occasion of Mr. Whitbread's motion reprobating the conduct of the Earl of Chatham in privately transmitting to the king his narrative of the expedition to the Schelde, somewhat disappointed the anticipations that had been formed from his forensic appearances. It was able and appropriate, but nothing more. Very soon however he mastered his new element. The House began to feel that they had got among them a man of constitutional energy and daring, an orator such as had not sat on those benches since the days of Fox and Pitt, and Burke, and against whose passionate vehemence, unparalleled fluency, and remorseless invective, when roused, the boldest adversary felt that he was powerless. Canning alone, during the time that Brougham was in the House of Commons, could face him deliberately as an antagonist; and the difference of their styles of oratory rendered the occasions on which they were matched against each other among the most remarkable displays of gladiatorship known in the history of parliament.

When Mr. Brougham commenced his political career, Britain was in a condition to furnish him with abundant matter on which to exercise his oratory of denunciation and his passion for reform. It was the period of confirmed Tory ascendancy. The Perceval administration was struggling against Napoleon abroad, more especially in Spain, where Wellington was for the first time teaching Britain how to wrestle with the great conqueror on land. Out of this peculiar foreign policy arose many questions on which the Whigs differed from the Tories; while in the domestic and colonial policy there were principles and practices which the Tories of the present day would condemn as strongly as the Whigs did then. From 1810 to 1812, Mr. Brougham distinguished himself on the opposition side in all the great debates on questions of home, foreign, and colonial policy, between the government and the opposition. He delivered speeches against the 'Orders in Council' (which, very much through his means, were rescinded in 1812, as far as America was concerned), against flogging in the army, in behalf of the Roman Catholic claims, and in behalf of reform in the government of India. It was at this period, too, that he began his labours in some questions of general philanthropy, distinct from mere politics. As early as 1810 he carried a unanimous address to the king, praying him to take measures, both direct and diplomatic, for the suppression of the slave-trade; and in 1812 he spoke on the question of prison-management. Nor was it only in the House that his energy on the liberal side of politics and general opinion was manifested. In 1811, for example, he was counsel for Messrs. Hunt, the proprietors of the 'Examiner' newspaper, in a prosecution for libel on account of an article against government on the subject of flogging in the army, and also for Mr. Drakard, proprietor of the 'Stamford News,' in a similar action for libel on account of a republication of the same article. In the first case he obtained a verdict for his clients; in the second, he failed; but his speeches on both occasions were hailed as triumphant defences of the liberty of the press. In December 1812 he was again counsel for the Messrs. Hunt, in the famous trial for libel on account of an article offensive to the Prince Regent; and the defence is said to have been as offensive to the Prince as the article itself, and never to have been forgotten by him.

At the time of this last forensic display, Mr. Brougham was not a member of parliament. In October 1812—the administration of Lord Liverpool and Lord Castlereagh having just succeeded that of Mr. Perceval—he was induced to contest the Liverpool election, in association with another Whig, against Mr. Canning and another ministerial candidate; and, having lost this election, and also failed in a subsequent canvas for the Inverkeithing Burghs, he remained excluded from parliament for four years. During these four years, the Liverpool and Castlereagh administration carried on the final struggle against Napoleon, which ended in the battle of Waterloo and the treaty of Vienna; and during the same period were passed the Corn Laws, the repeal of which was to cost so much effort at a subsequent day.

In 1816 Mr. Brougham was returned to parliament (this time also through the influence of the Earl of Darlington) for the borough of Winchelsea; and he continued to represent that borough till the year 1830. Three times indeed during this period he contested the county of Westmoreland against the Tory and family influence then paramount in it—namely, at the general elections of 1818, 1820, and 1826—but without success.

The period between 1816 and 1830 was perhaps that of Mr. Brougham's greatest celebrity. The war being over, all the energies of the nation were free for the work of domestic and colonial inquiry and reform, and such men as Brougham found larger scope for their activity than ever. His biography at this time, so far as his political activity is concerned, naturally divides itself into stages corresponding with the successive ministers then in office. The Liverpool ministry continued in office during the rest of the nominal reign of George III., and as far into that of George IV. as April 1827, considerably modified in its policy however by the admission into it in 1816 of Canning, and farther by the accession of Canning to the Foreign Office in 1822, on the death of the Marquis of Londonderry. Then followed the brief administration of Canning (April to August 1827), succeeded by that of Lord Goderich (August 1827 to January 1828), and next by that of the Duke of Wellington (January 1828 to November 1830). Every one knows that the history of Great Britain under these successive ministers consisted in a continuous battle between the Tories and the opposition on a great variety of questions involving popular liberties in opposition to prerogative; and that the progress of victory was so steadily on the side of the opposition that point after point was conceded, and the views of the Tory party themselves in matters of government became entirely changed from what they had been in 1816. Much of this progress was owing to the genius and liberality of Canning, whose foreign policy in particular infused a new spirit into the later years of the Liverpool administration; but much of it also was owing to the oratory and energy of Mr. Brougham. A list of the topics of his principal speeches in the House during the period in question will best indicate the course of his parliamentary career:—In 1816 (the year of his re-admission to parliament) he took a leading part in the debates on the Reduction of the Army-Estimates, the Repeal of the Property-Tax, the Distresses of the Agricultural Interest, and other topics natural at a time of sudden transition from war to peace; and in the same session he commenced his long labours in the cause of Popular Education, by moving and obtaining the appointment of a committee to inquire into the education of the poor in the metropolis. In 1817 he made a speech on the Distresses of the Manufacturing Classes, recurred to the question of the Education of the Poor in the Metropolis, and attacked the foreign policy of the ministry. In 1818 he spoke on the Tithe Laws and Parliamentary Reform, recurred again to the subject of Metropolitan Education, and succeeded in obtaining the appointment of a commission, since so famous, for Inquiring into the Abuses of the Public Charitable Foundations of the Kingdom connected with Education. He was not himself nominated on this commission, but he continued to watch its proceedings with the greatest interest, and to keep public attention fixed on it. Thus, in 1818, he published 'A Letter to Sir Samuel Romilly, upon the Abuse of Public Charities,' which was so popular that it ran through ten editions in a few months. In 1819, besides his other appearances in parliament, he defended the Education Committee against certain charges of Sir Robert Peel. During the years 1820 and 1821 his time was chiefly occupied in proceedings connected with the case of Queen Caroline, whose differences with her husband had been a subject of public scandal for some years, but now assumed all the dimensions of a political convulsion, in consequence of her arrival in England to claim the honours of Queen-Consort on her husband's accession to the throne. Mr. Brougham's conduct of the whole case as her Majesty's Attorney-General, and in particular his two great speeches in that capacity—the one before the House of Lords on the trial for her Divorce, the other before the Privy Council in the argument for her Coronation—immensely increased his popularity; as did also his subsequent defence at the Durham assizes of Mr. Williams, proprietor of the 'Durham Chronicle,' in an action for libel brought against him by the Durham clergy, for an article reflecting on their conduct for not permitting the city bells to be tolled on the queen's death. His attack on the clergy on this occasion was terrific. All these displays of oratory in the queen's case were forensic rather than parliamentary; but the gravity of the case gave them political importance, and affected Mr. Brougham's position in the House of Commons. Here, whilst burdened with business as the queen's attorney-general, he had not ceased to take part in debates on Education, Admiralty Reform, the State of Ireland, and other topics. In the session of 1823, when Canning's foreign ministry was beginning a new era in our relations with foreign powers, Mr. Brougham, who had, in 1816, stood almost alone in the House in denouncing the Holy Alliance, and calling on the British government to pursue another policy in foreign affairs than that of the Alliance, was able to return to the topic under much more favourable auspices, in a speech attacking the alliance for their armed interference, through France, with the liberties of the Spanish nation. Canning, though not going so far, may be supposed on this occasion to have sympathised to some extent with his parliamentary rival; but on another occasion, during the same session, the two orators came to a personal quarrel. It was on a debate on Catholic Emancipation, and the scene was one of the most memorable that ever occurred in the house. Mr. Brougham, charging Canning with faithlessness to his previous declarations in behalf of emancipation, pressed the charge in a speech of extraordinary invective, which he wound up by pointing to Canning as having been guilty "of the most monstrous truckling for office that the whole history of political tergiversation could

present." Canning, goaded out of all power of self-control, started up and cried "It is false!" and the Speaker had to interpose and arrange the matter in parliamentary form by enforcing mutual explanations. In the same session Mr. Brougham spoke on Colonial Slavery and on Delays in Chancery. In 1824 his greatest effort was a speech on a motion censuring the Demerara authorities for their proceedings in the case of the Rev. John Smith, an Independent missionary, who, on suspicion of having incited the slaves to revolt, was tried in a very illegal manner, and while under sentence of death expired in prison. In 1825 the expulsion of a missionary from Barbadoes furnished a text of the same kind; and in that and the following session, Colonial Slavery, the Catholic claims, Chancery Reform, and the Corn Laws, were the chief topics of Mr. Brougham's oratory. On the accession of the Canning ministry in 1827, he signalled his independence in the House by defending the chief measures of that ministry, declaring that, "since Mr. Canning had established a system of liberal and manly foreign policy," he should have his support. On this occasion he even sat on the ministerial benches, though declaring that he had bound himself not to take office under Mr. Canning. In this peculiar position of independence he continued his parliamentary activity under the administrations of Lord Goderich and the Duke of Wellington, after Canning's death; taking part in the debates which led to the famous passing of the Catholic Relief Bill by Wellington's ministry (April, 1829), but at the same time pressing questions of his own. Among these was Law Reform, on which on February 7, 1828, he delivered a speech of six hours' length, containing the germs of many improvements in this important department of administration which have since been carried into effect. In 1829 he had the satisfaction of explaining to the House the proceedings of the great Charities Commission, the appointment of which he had procured eleven years before, and which during that interval had investigated into the condition and history of no fewer than 19,000 of the charitable foundations of Great Britain.

During the period of Mr. Brougham's life embraced in the last paragraph (1816-1830), his prodigious activity had by no means been confined to his duties in the House of Commons. Of his numerous pleadings before the law-courts during this time—many of them on questions of public and political interest—we cannot take account; suffice it to say that, after having occupied the distinguished position of attorney-general for the queen, which gave him for a time precedence at the bar, and after having on the queen's death resigned this precedence, he was permanently invested with the silk gown in 1827. His various literary contributions to the 'Edinburgh Review' during the same period would form a separate item in the account of his occupations. More important in some respects are the services he rendered out of parliament to the cause of popular education. We have seen how in 1816 he stood forth in parliament in behalf of this cause by procuring the appointment of a committee to examine into the state of education in the metropolis. The result of that inquiry was that it was found that 120,000 children in London were growing up without any means of education whatever. This fact, acting on his ardent mind, seems to have determined him to an unusual energy in all matters connected with the education of the people. Associating himself with Dr. Birkbeck, he was instrumental in founding in the year 1823 the London Mechanics Institution; and not long afterwards he published his 'Practical Observations on the Education of the People, addressed to the Working Classes and their Employers,' twenty editions of which were rapidly sold, and produced an extraordinary effect all over the country. Partly on account of his exertions in this cause, and partly on account of his general celebrity, he was elected in 1825 to the honorary post of Lord Rector of Glasgow University; his opponent on this occasion being Sir Walter Scott, against whom his election was determined by the casting-vote of the previous rector, Sir James Mackintosh. The 'Address' which he delivered to the students on his installation, and which has been often printed since, was prepared amid the fatigues of the Northern Circuit. During his visit to Scotland at this time he was entertained at a public dinner—one of the largest ever held in Scotland—by the citizens of Edinburgh; on which occasion his friend Mr., afterwards Lord Cockburn, occupied the chair, and reviewed his history since the time when, as a young barrister, he had left Edinburgh for the English capital. In the same year he introduced a bill into parliament for the incorporation of the University of London, in the establishment of which as an institution of the higher education on principles which would admit all classes of British subjects, irrespective of their religious opinions, and without any religious tests, he had taken an active part. Not the least of his extra-parliamentary services during the period in question were those which he rendered in connection with the foundation in 1827 of the 'Society for the Diffusion of Useful Knowledge,' whose object, as stated in its original prospectus, was "by the periodical publication of treatises, under the direction and with the sanction of a superintending committee, to impart useful information to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers." That limited object was carried much farther during the labours of seventeen years. Mr. Brougham was appointed chairman of this committee, and his discourse 'On the Objects, Pleasures, and Advantages of Science,' was the first publication of the society.

The year 1830 was an eventful one in the life of Mr. Brougham, as

well as in the political history of Great Britain. Early in that year he resigned his seat for Winchelsea on the ground that he could not go along with the Marquis of Cleveland, the patron of the borough, in supporting the Wellington Ministry, whose determination to oppose Parliamentary Reform was inflexibly taken. He was immediately returned for Knarborough, and, as member for that borough, he made speeches on colonial slavery and other topics, and introduced a Bill for the Establishment experimentally in the three counties of Kent, Durham, and Northumberland, of Local Courts of Justice, somewhat on the model of the county courts which have since been instituted. In the midst of these exertions, the death of George IV. (June 1830), followed so speedily by the French Revolution of July, induced a national crisis. At the general election on the accession of William IV., Mr. Brougham stood for Yorkshire, and was returned for that great county, free of expense, along with Lord Morpeth, the Hon. William Duncombe, and Mr. Bethell. In the course of the canvass for this county, he gave an extraordinary proof of his physical and mental energy by attending and speaking at eight different electoral meetings in one day, travelling that day 120 miles (it was before the period of railroads), and appearing next morning at the York assizes. As member for the great constituency of York—which had till then been accustomed to elect only some men aristocratically connected with the county—Mr. Brougham was in a position as powerful as any British commoner could occupy. Backed by such a constituency, he could regard himself as a tribune of the British people, rather than as an ordinary member of parliament. It was with the consciousness of this that, when the new parliament met, he stood forth in that parliament as the champion of 'Parliamentary Reform'—then the one thought of the nation. As an independent member, but also with the understood sanction of the Whigs, he announced for the 16th of November a motion on this subject of a very comprehensive character. According to the sketch given by Mr. Roebuck in his 'History of the Whigs,' of the bill which Mr. Brougham intended to introduce on this occasion, he was prepared to reduce the number of representatives in the House of Commons from 658 to 500, allowing the representation of Scotland to stand numerically as it was, but curtailing the Irish representation; he was prepared also to give the franchise to all copyholders and leaseholders, and to all householders whatsoever; and he was to enfranchise the large commercial towns, and to mulct the rotten boroughs of one member each, allowing them to retain one. On the eve of this motion however there came a ministerial crisis. The Duke of Wellington and his colleagues, defeated on a government measure on the 15th of November, resigned on the following day; and when the House met, in which Mr. Brougham was to propose his motion, negotiations were going on between the king and Earl Grey for the formation of a Whig ministry. In these circumstances Mr. Brougham postponed his motion for a few days, and, in doing so, used certain phrases which were interpreted as an indication that he and the Whig leaders were not in communication, that he was not to be in the new ministry, but was to proceed as an independent member without reference to them. Indeed the Whigs, having been out of office nearly a quarter of a century, were in the position of a body which had yet to organise itself. A number of men had been acting together in opposition, but to adjust their places in a new ministry was not easy; and Mr. Brougham, in particular, though as largely identified as any man with the course of Whig principles in the past, occupied ground so peculiarly his own, and was so formidable in his peculiarities, that it was thought the hereditary Whig leaders would be glad 'to throw him overboard' if they could. Great then, was the surprise of the nation when, on the announcement of the new Whig ministry under the premiership of Earl Grey on the 22nd of November, it was found that Mr. Brougham had a place in it, no longer as plain Mr. Brougham, but as Baron Brougham and Vaux, Lord Chancellor of England. The whole private history of the transaction, and indeed of the formation of the ministry, is yet but obscurely known; but Mr. Roebuck, in his 'History of the Whigs,' gives the various rumours of the day, and adopts as the true conclusion the supposition that Mr. Brougham was offered the lord-chancellorship simply because Earl Grey found it utterly impossible to construct a government leaving him out, and that Mr. Brougham accepted it simply because to have refused it would have paralysed the Whig party at the moment of their first return to power, made an eternal separation between him and the Whigs, and ruined his own chances of further usefulness. As the Lord-Chancellor of a Whig ministry, he had a new career opened up to him, not so congenial perhaps as that of a great popular chief in the Lower House, untrammelled by party, but still promising opportunities of great public service.

During the continuance of the Whig ministry from November 1830 to November 1834, Lord Brougham was identified perhaps more than any other member with its policy and measures, sharing its first extraordinary popularity and its subsequent disfavour. To him and Earl Grey in the Upper House fell the difficult task of carrying against the opposition of the peers the bill for Parliamentary Reform, supported in the other house by Lord Althorp and Lord John Russell. In the debates on the bill Lord Brougham's eloquence rang through the House of Peers such peals as had long been unheard there; and his famous speech on the second reading of the bill, on the 7th of

October 1831, takes its place as one of the most extraordinary specimens of oratory in modern times. When the peers stood firm in rejecting the bill, and the throne and the government were felt to lie over a mine of popular wrath which might any day burst into civil war, Lord Brougham and Earl Grey conducted the memorable negotiations with the king, with a view to induce him to avoid the catastrophe by a new creation of peers, on purpose to turn the votes in the Upper House; and some very curious particulars showing his boldness in the crisis are related in Mr. Roebuck's 'History.' When, at length, the discretion of the Duke of Wellington, himself convinced of the impossibility of forming a Tory ministry, or resisting the bill any longer, induced the lords to yield, and the bill became law (June 1832), Lord Brougham and his colleagues were free to go on to new measures. "The abolition of slavery in all our colonies; the opening of the East India trade, and destruction of the company's monopoly; the Amendment of the Criminal Laws; vast improvements in the whole Municipal Jurisprudence, both as regards Law and Equity; the settlement of the Bank Charter; the total Reform of the Scotch Municipal Corporations; the entire alteration of the Poor Laws; an ample commencement made in reforming the Irish Church by the abolition of ten bishoprics"—such is Lord Brougham's own enumeration of the series of measures carried by the first Reform Parliament from 1832 to 1834, and in the preparation and passing of which he had his full share. His speeches in the Lords on these topics form a considerable proportion of the published collection. It is to be remembered, too, that all this time he was discharging his onerous judicial duties as Lord Chancellor. In this capacity also his prodigious activity was manifest; and the more so when it was contrasted with the dilatoriness of his predecessor Lord Eldon. In the first year of his chancellorship he sat two days longer than Lord Eldon had done, and "by devoting more hours each day to the business of his court, he was enabled in the course of a few months to decide no less than 120 appeals and, instead of leaving, as his predecessor had done, a large arrear of causes, he had the gratification of saying that he had not left a single appeal unheard, nor one letter unanswered." There have been various opinions as to Lord Brougham's accuracy as a lawyer; but his astonishing power of getting through work rendered the term of his supremacy a memorable one in the annals of Chancery, and his judgments, always carefully prepared, have shown the injustice of many of the attacks on his legal reputation. His manner of exercising his patronage as chancellor both in church and state, has also been a subject of general praise.

In 1834 there was a new ministerial crisis. What had been done in the first two sessions of the Reform Parliament, was "by some sanguine and impatient spirits," says Lord Brougham, "held quite as nothing compared with the vast change which they had expected." In other words, Radicalism as distinct from Whiggism had assumed shape and organisation out of doors, and the Whigs were accused of not going far or fast enough. Some of their later measures too, particularly their Irish coercive policy, were largely unpopular. In the ministry itself differences arose. In May 1834, Mr. Stanley, Sir James Graham, Lord Ripon, and the Duke of Richmond, seceded from the ministry; and in July Lord Grey himself and Lord Althorp resigned office on a point connected with Irish Coercion. Lord Althorp was prevailed upon to resume office, and the Whig ministry continued in existence till November, when the death of Lord Althorp's father, calling him to the Upper House as Earl Spencer, gave the king an opportunity for carrying out the intention he had for some time entertained, and changing the ministry entirely. Sir Robert Peel, who had in the meantime been organising the modern Conservative party, came into office. His ministry however lasted only till April 1835, when a second Whig ministry was formed under the premiership of Lord Melbourne, with Lord John Russell as Home-Secretary. From this reconstructed Whig cabinet Lord Brougham was excluded. The exact grounds of his exclusion have probably yet to be revealed, along with the rest of the secret political history of the time. April 1835 is the date of Lord Brougham's rupture of his connections with the Whig party. Since that time he has simply been an ex-chancellor with a pension of 5000*l.* a-year, but always ready for public duties of a legal nature; and a peer of the realm, criticising in a perfectly independent manner the measures brought forward by successive governments, whether Whig or Tory, and occasionally proposing measures of his own.

The political life of Lord Brougham since his rupture with the Whigs in 1835 till the present time has consisted in what may be called an energetic isolation, manifested in a series of independent interferences, either in the House of Lords or through the press, with the current Whig and Tory politics of the country. During the first two years, indeed, of the Melbourne administration, he was comparatively inactive; his only important appearance at this time being in a speech in the House of Lords in May 1835, proposing a series of comprehensive resolutions on the subject of national education. The year 1837 however—in the June of which year William IV. was succeeded by Queen Victoria—saw him again remarkably active. In February in that year, he introduced two bills—one for the establishment of local courts, and the other for the abolition of pluralities; in April he spoke at large on the subject of Irish emigration and land-improvement in Ireland; in May he was attacking the government policy with respect

to Canada; and in June he moved for a select committee to inquire into "the state of business" in the House of Peers. All this was before the death of William IV.; but in the latter part of the same year he took an active part in measures then before parliament for amending the law—supporting the forgery bill, and other alterations in the criminal code (hinting while doing so at the possibility of abolishing death-punishment entirely), and also supporting a bill for abolishing imprisonment for debt, except under peculiar circumstances. In December 1837 he again brought the subject of national education before the House at large in a formal bill. The year 1838 was marked by his violent opposition to the Melbourne government, on the subject of Canada; and his three speeches on this subject, delivered January 18, February 2, and February 8, and republished under the title of 'Speeches on the Maltreatment of the North American Colonies,' produced immense effect, and led to the extraordinary episode that year of Lord Durham's sudden return from Canada in anger with the Whigs. Among his public appearances in 1839 were—a 'Speech moving a Committee of the Whole House on the Corn Laws;' 'A Letter on National Education to the Duke of Bedford;' and 'A Reply to Lord John Russell's letter to the electors of Stroud on the principles of the Reform Act.' In the years that followed, he pursued a somewhat singular course in connection with the great anti-corn law agitation which then occupied the country—on the whole contributing by his declarations of opinion and votes to the final repeal of the corn laws in 1846, but at the same time denouncing the league as unconstitutional. During the Conservative ministry of Sir Robert Peel, indeed, from 1841 to 1846, Lord Brougham seemed on the whole to co-operate more amicably with the government than he had done with their Whig predecessors. He still however pushed on measures of his own, and, in particular, his favourite measures of law-reform. In 1843 he published 'Letters on Law-Reform,' addressed to the Right Hon. Sir James Graham; in 1844 he delivered in the House and afterwards published a 'Speech on the Criminal Code;' and in May 1845 he made another great speech on 'Law-Reform.' During the early part of Lord John Russell's ministry (1846-52), Lord Brougham was still chiefly occupied with law reform; but the extraordinary events of 1848 roused him to new displays of his still youthful spirit. After the downfall of Louis Philippe, he proposed to the revolutionary government of France to complete his connection with that country (he had already a certain connection with it as owner of an estate near Cannes, where he generally resided a considerable part of every year), by becoming in regular form a French citizen; a proposition to which M. Marrast replied on the part of the government, by informing him that if he became a French citizen he must cease to be an English peer. Lord Brougham's opinion on the revolution, its principles, and its consequences, were expressed in various speeches in the House of Lords in 1848 and 1849—as, for example, his 'Speech on Italian and French Affairs' on April 11, 1848, and his 'Speech on Foreign Affairs' on July 20, 1849; but more at large in his 'Letter to the Marquis of Lansdowne on the Late Revolution in France,' which ran through five or six editions. Far more generally acceptable have been his recent persevering services in law reform—represented, for example, in 1850, by his 'Inaugural Address on the Establishment of a Law-School;' his 'Letter to Lord Chancellor Cottenham upon the Bill, to give primary jurisdiction to the masters in ordinary of the High Court of Chancery in certain cases;' and his 'Letter to Lord Denman on the Legislation of 1850 as regards the Amendment of the Law;' in 1851 by his 'Speech on the Law of Evidence Bill;' and in 1853 by his 'Speeches on County Courts and Law Amendment.' Indeed even now Lord Brougham is the still active patriarch of law reform; and labours assiduously in this great duty, often in connection with 'The Law Amendment Society.'

Such is a simple statement of the facts of Lord Brougham's political life, as divided into the three distinct periods of his early activity, as Mr. Brougham the Reform chief and orator (1810-1830), his Lord Chancellorship in connection with a Whig ministry (1830-1834), and his later career of isolation and independence. There are some who criticise the last period of his career in an unfriendly spirit, and maintain that the Lord Brougham of 1835-56 is a totally different man from the Henry Brougham of 1810-30, or even from the Lord Chancellor Brougham of 1830-34. More than once Lord Brougham has replied to these charges of inconsistency founded on his conduct since 1835, maintaining, that in reality he has always been true to the principles he professed at first, and the appearance of inconsistency is caused by changed circumstances and conditions. It probably remains however for his future biographer to determine this point more exactly, by ascertaining, if possible, the real 'formula' of his whole political life. Meanwhile, this may be said, that at the age of seventy-seven Lord Brougham can look back upon a political past more active and more full of changes than perhaps any other man in Europe.

In addition to the juvenile work on the 'Colonial Policy of the European Powers,' mentioned above, and to the miscellaneous pamphlets and articles in the 'Edinburgh Review,' which have also been mentioned, Lord Brougham has, since his release from the cares of office in 1834, given various literary works to the world, proving his powers in authorship. The 'Collected Edition of his Speeches,' in four volumes, was published in 1838, and includes his chief orations up to that date, with historical notes and introductions, and a 'Discourse

on the Eloquence of the Ancients.' Amongst other works are his edition of Paley's 'Natural Theology,' and 'Dissertations on Subjects of Science connected with Natural Theology.' In 1839-43 appeared his series of 'Historic Sketches of Statesmen who flourished in the Time of George III. ;' and in 1845 his 'Lives of Men of Arts and Science who flourished in the Time of George III.' A new and complete edition of all these works, including one of his 'Political Philosophy,' not yet completed, and others till now unpublished, is at present in progress under his lordship's superintendence.

In 1833 Lord Brougham was elected a Foreign Associate of the Institute of France, and afterwards a member of the Royal Academy of Sciences of Naples. In 1850, resuming his optical researches, he communicated to the Royal Society, 'Experiments and Observations upon the Properties of Light,' followed in 1852 by 'Further Experiments,' and again by 'Further Experiments' in 1853. The argument of these papers, based on elaborate experiments, shows the principle on which Newton established his theory of light to be inconclusive. These researches were communicated simultaneously to the Academy of Sciences at Paris ('Comptes Rendus de l'Acad. des Sci. '), and the phenomena in question were referred by Arago to the "doctrine of interferences." In 1855 he published, conjointly with R. J. Routh, Esq., an 'Analytical View of Sir Isaac Newton's Principia.'

Lord Brougham married, in 1819, the eldest daughter of Thomas Eden, Esq., of Wimbledon, deputy auditor of Greenwich Hospital, and brother of Lords Auckland and Henley, this lady having been previously married to John Spalding, Esq. His daughter, the only issue of this marriage, died young.

BROUNCKER, or BROUNKER, WILLIAM, Viscount Brouncker, of Castle-Lyons in Ireland (which title was conferred on his father, who had been president of Munster in 1645), was born about 1620. In 1646 he was made Doctor of Physic at Oxford. In 1660, having then succeeded his father, who died in 1645, he subscribed the declaration issued in April by the friends of the Restoration. In 1662 and 1663 he was named President of the Royal Society in the charters of incorporation then granted, which office he held for fifteen years. He was also chancellor of the queen, a lord of the admiralty, and master of St. Catherine's Hospital. He died on the 5th of April, 1684.

Lord Brouncker was a mathematician, and is the author of two remarkable discoveries. He was the first who introduced continued fractions, as follows:—When Wallis was engaged upon the interpolation which led him to his well-known theorem on the quadrature of the circle, he applied to Brouncker to consider the question; and the latter arrived at the following conclusion:—If π represent the ratio of the circumference to the diameter, then

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of the Bible,' his 'Self-Interpreting Bible,' and his 'History of the British Churches;' but his other works were numerous, and some of them had an extensive sale.

* BROWN, JOHN, D.D., professor of Exegetical Theology to the United Presbyterian Church, was born in 1785 at Whitburn, Linlithgowshire, where his father was minister of the Burgher section of the Secession Church. His grandfather was John Brown of Haddington, professor of divinity in the same connexion. After passing through the course of literary and theological studies required of candidates for the ministry among the Seceders of that day, he was licensed as a probationer, and speedily received a call from the Burgher congregation at Biggar, to the pastoral charge of which he was ordained in 1806. In 1821 he became pastor of the United Secession Church, Rose-street, Edinburgh; and on the death of Dr. James Hall, he succeeded that minister as pastor of Broughton-place church, Edinburgh. The Burgher and Anti-Burgher Seceders having united in 1820 under the name of the United Associate Synod, Dr. Brown was chosen one of their professors of divinity in 1835. In most of the public questions which have been agitated in Scotland during the last thirty years Dr. Brown has taken a prominent, although on the whole a moderate part. On the division in the British and Foreign Bible Society respecting the circulation of the Apocrypha, he adhered to the parent society. On the question of church establishments, he publicly advocated the voluntary views. Having been resident for a short time within the bounds of the ancient royalty of the city of Edinburgh, he became liable to the annuity-tax which is levied for the support of the city ministers; and refusing to pay, his goods were distrained. This led to his preaching and publishing two sermons on the 'Law of Christ respecting Civil Obedience, especially in the Payment of Tribute,' which by additions, notes, and references, subsequently swelled to the dimensions of a thick octavo volume. Besides many practical theological works, Dr. Brown has published 'Expository Lectures on the First Epistle of Peter,' 2 vols. 8vo; also 'Discourses and Sayings of our Lord Jesus Christ, illustrated in a series of expositions,' 3 vols. 8vo. About the year 1840 considerable discussion arose in Scotland in reference to the doctrine of the atonement, and some of the members of the United Secession body being dissatisfied with the position taken by Dr. Brown in the matter, brought a charge against him before the Synod, in 1845, in the usual form of a 'libel.' The 'counts' of the libel were, by considerable majorities, found 'not proven,' and the Synod passed a vote of confidence in Dr. Brown. The agitation on the subject soon after subsided, the attention of the religious community being almost wholly engrossed by the preparations for the union of the Secession and Relief Churches, which took place in May 1847, by which union was constituted the United Presbyterian Church. For several years past Dr. Brown has found it necessary to have the assistance of a colleague in his pastoral duties. His congregation celebrated at the commencement of April 1856 the fiftieth anniversary of his ministry. As professor of theology, and one of the oldest ministers in the United Presbyterian Church, as well as from his learning, moderation, and high personal character, Dr. Brown has for some years held an important and influential position in the community to which he belongs.

BROWN, JOHN, M.D., founder of the system of medicine termed Brunonian. It is unnecessary to trace minutely the events of his life, as they are now of little interest. He was born in 1735 at Dunse, in Berwickshire, of parents in very limited circumstances, who designed him for the occupation of a weaver; but a love of learning, which he acquired when a child at school, determined him to study for the church. Accordingly he went to Edinburgh, and while pursuing his own studies, he taught Latin to obtain a livelihood. Having been employed to translate a medical thesis into Latin, he was induced to pay attention to medical studies, and began to attend the lectures of several of the medical professors of the University, among others, those of Dr. Cullen, who having discovered his knowledge of Latin, made him tutor to his sons. Having completed the requisite course of medical studies, he obtained the degree of Doctor from the University of St. Andrews. His improvident habits soon involved him in pecuniary difficulties, and his hasty temper in quarrels with his medical brethren. He imagined that Dr. Cullen did not assist him to the extent he might have done, and he conceived a dislike to his former preceptor and benefactor, which he displayed in a way that he thought would be most annoying and humiliating to Cullen. Cullen's system of medicine was then in the highest repute, and Brown conceived the idea of bringing forward a rival system, which would supersede that of his master. Actuated by these motives, he proceeded to frame a system, of which, unlike the complex doctrines of the Cullenian system, simplicity should be the basis and recommendation. This was the origin of his 'Elementa Medicinæ.'

The fundamental doctrine of this system was that life was a forced state, and only sustained by the action of external agents operating upon the body, every part of which was endowed, at the commencement of existence, with a certain amount of excitability. If the power or force of the external exciting agents was within a certain limit, the body was maintained in equilibrium, or in health: if the force fell short of a certain amount, the excitability accumulated in the body, and produced diseases which he termed 'asthenic;' while the external agents, if in excess, exhausted the excitability too rapidly, and

produced 'asthenic' diseases. The means of remedying these diseases were in accordance with the views of their origin, and were equally simple and few. He discarded the numerous drugs which his predecessors and contemporaries employed, and confined himself to two—alcohol in any of its forms, as wine, brandy, &c., as a remedy for the one set of diseases, and opium for the opposite set. He made some converts to his opinions among the students, but the fatal results which followed the application of these doctrines to practice brought discredit upon them in Edinburgh; and their author, hoping for greater success, removed to London, where he died of apoplexy in 1788, without having obtained the distinction and fortune which he expected. His system never found much favour in this country, except among a few whose minds inclined them to the adoption of hasty generalisations, such as Dr. Beddoes, who edited an edition of the 'Elements of Medicine,' 2 vols. 8vo, London, 1795, with a life of Brown prefixed. His whole works, with a more ample life, were published by his son William Cullen Brown, 3 vols. 8vo, Lond. 1804.

Brown's doctrines met with a more general reception in Germany and Italy; in the former country they were propagated with great zeal by Girtanner and Weikard. Rasori made them known in Italy, and at first believed them to be well-founded, but experience convinced him of their inaccuracy, and he subsequently renounced his belief in them.

BROWN, DR. JOHN, was born in 1715, at Rothbury in Northumberland, where his father, a Scotchman, was curate. He studied at St. John's College, Cambridge, and took his degree with reputation; after which he resided for some years at Carlisle on a minor canonship and lectureship, and distinguished himself by acting bravely as a volunteer in the rebellion of 1745. He successively held and resigned several livings in the church. Of these, one at least was procured through the influence of Warburton, a patron however whose letters show him to have treated with little tenderness Brown's capriciousness of temper, caused doubtless in part by his latent tendency to mental derangement. In 1766 the reputation which his writings had obtained gained for him an invitation from the Empress of Russia to visit St. Petersburg, and assist in organising a scheme for public education. Ill health compelled him to decline the engagement. Other vexations preyed upon his spirits; and in September of the same year, seized with a fit of insanity, he cut his throat. Brown's works were both numerous and varied, in verse as well as in prose. His versified 'Essay on Satire' was prefixed by Warburton to his editions of Pope's works. His tragedy of 'Barbarossa,' brought upon the stage in 1755, was highly successful for a time, in spite of its extravagance and feebleness, and has been reprinted in more than one collection. Its successor, 'Athelstan,' was not so fortunate. His principal prose writings were the following:—'Essays on the Characteristics of Lord Shaftesbury,' 1751; 'An Estimate of the Manners and Principles of the Times,' 1757, 2 vols. 8vo, a work which went through seven editions before the end of the next year, and received, abroad as well as at home, an attention which it owed to its severity of animadversion on national vices rather than to its merits as a philosophical speculation; an 'Additional Dialogue of the Dead, between Pericles and Cosmo,' 1760, which was a defence of the political character and conduct of Lord Chatham; and a 'Dissertation on the Rise, Union, and Power, the Progressions, Separations, and Corruptions, of Poetry and Music,' 1763, a treatise of considerable ingenuity.

BROWN, LANCELOT, best known by the familiar sobriquet of *Capability Brown*, who was originally a kitchen-gardener, raised himself to be the most eminent landscape-gardener of his day, and 'improver of grounds,' as to which he was considered the oracle of taste; and he also acquired no small degree of reputation by his skill in architecture.

Lancelot Brown was born at Kirkharle in Northumberland in 1715, and in the early part of his life was in the service of Lord Cobham as one of the persons employed in the gardens and grounds at Stowe; after which he was similarly engaged by other persons of distinction, but of his rise until he formally established himself professionally as an artist-gardener we have no account. His personal history is a scanty but an enviable one; he not only realised a handsome fortune, but he graced his acquired station of gentleman by the manners and feelings of one. After having arrived at the dignity of high sheriff for the county of Huntingdon, which office he filled in 1770, he died in 1773. His private worth as a man is highly eulogised by Repton, Mason, and others who knew him intimately.

Great as was the vogue of Brown as a landscape-gardener, his taste has since been very much questioned, and even severely so by Price, who accuses him of having done sad mischief by attempting to reform natural scenery and reduce it to rule, and of having thereby sinned against good taste even more than his predecessors by their formally laid out gardens and straight hedges and avenues. In fact, while endeavouring to avoid the formality which had become 'old-fashioned,' Brown fell into what was little better than formal mannerism and routine, applying to every scene alike the same set of features—'clumps,' 'belts,' and 'serpentine canals.' The grounds at Kew, Blenheim, Stowe, and Nuneham-Courtney were laid out or remodelled by Brown; and perhaps as they now appear, after nature has for three-quarters of a century been exerting her modifying influence, they exhibit a too favourable example of the powers of Brown as a land-

escape gardener; but certain it is, that their present appearance would seem to indicate considerable foresight in their designer as to eventual effect. As an architect, in which profession he naturally confined himself to country mansions, he excelled in what related to internal arrangement and accommodation, for the houses erected by him have been allowed to be models of comfort and convenience. The artistic power displayed was, as may be supposed, by no means of an elevated order. Among the mansions executed or altered by him, is the Earl of Coventry's at Croome, with the lodges, church, and other buildings, the recorded date of which (1751) shows that he was then in practice as an architect. At Fisherwick he erected the house, offices, and bridge for the Earl of Donegal; he also made additions at Burleigh for the Earl of Exeter; additions at Prior Park, near Bath, 1765; built the picture-gallery at Corsham; made considerable alterations at Trentham (now succeeded by more extensive ones by Barry); built a mansion for the Earl of Newbury at Redgrave, 1765; and made alterations at Nuneham and at the house of Claremont. This list might be considerably extended, but it will be sufficient to add that he designed several of the buildings in the gardens at Stowe.

(R-pton, *On Gardening*, by London.)

* BROWN, ROBERT, a distinguished botanist, was born in 1773 at Montrose, in which town he received his early education. In 1787 he entered Marischal College, Aberdeen, where he remained three years. From 1790 to 1794 he studied medicine at the University of Edinburgh. In 1795 he was appointed assistant-surgeon and subaltern in a Scotch Fencible regiment, which he accompanied to Ireland, and stayed there until the end of 1800.

Mr. Brown was next engaged as naturalist to Capt. Flinders' surveying expedition, and sailed with that officer for Australia in July 1801. During this voyage the Australian continent was circumnavigated, and many parts of the coast were visited, until the vessel was finally condemned as unseaworthy at Port Jackson in June 1803. [FLINDERS.] Mr. Brown remained, adding to his collections by excursions to different parts of the colony of New South Wales and to Van Diemen's Land. In October 1805 he arrived in England with his collections, among which the plants numbered nearly 3900 species.

A few months later he became librarian of the Linnæan Society. In 1809 he contributed an important paper to the 'Transactions' of the Wernerian Society—'On the Asclepiads.' In 1810 his paper 'On the Natural Order of Plants called Proteaceæ' appeared in the 'Transactions of the Linnæan Society'; and in the same year he published the first volume of his 'Prodromus Floræ Novæ Hollandiæ et Insulæ Van Diemen,' in which, besides his own collections, he describes those formed by Sir Joseph Banks during Cook's first voyage.

Mr. Brown was the first English botanist to write a systematic work of any extent according to the natural method of Jussieu. No one has done more than he to make that method known in England, and, as has been truly observed, "no one has done so much in any country to throw light on its intricacies." In 1811 he was elected a Fellow of the Royal Society.

In 1814, on the publication of Flinders' narrative of his voyage, an appendix by Mr. Brown was printed in the second volume, entitled 'General Remarks, Geographical and Systematical, on the Botany of Terra Australis,' in which the subject is treated in a masterly style, and the plants are compared with those of other countries.

In 1822 Mr. Brown was elected a Fellow of the Linnæan Society, having resigned his official appointment. The 'Transactions' of that society have been enriched from time to time with papers from his pen, remarkable for deep philosophical insight and for the clearness and method with which the subjects are set forth. Those on the fecundation and propagation of plants, placed their author's name in the foremost rank of scientific botanists. Among them the 'Observations on the natural family of Plants called Compositæ' (vol. xii.), and 'An Account of a new genus of Plants named *Rafflesia*' (vol. xiii.), are especially noteworthy. In 1823 he published in a separate form, 'A Brief Account of Microscopical Observations on the particles contained in the Pollen of Plants, and on the general existence of active Molecules in Organic and Inorganic Bodies,' 8vo, and followed it the next year by 'Additional Remarks,' in which some of the statements of the first were modified. He is the author also of the botanical appendices published with the narratives of the voyages of Ross and Parry to the arctic regions, of Tuckey's expedition to the Congo, and of Oudney, Denham, and Clapperton's exploration of Central Africa.

On the continent Mr. Brown's reputation is even higher than in England. Humboldt has called him 'Botanicorum facile Princeps'; and as 'our Princeps' he is known among his fellow savants. In 1826 he was named on the council of the Royal Society, and on several occasions since has been chosen to the same office. In 1827 he was appointed keeper of the Botanical department of the British Museum. In 1830 he published a 'Supplementum' to his 'Prodromus,' relating to Proteaceous plants only. In 1832 the degree of D.C.L. was conferred on him by the University of Oxford. In 1833 he was elected one of the eight foreign associates of the French Academy of Sciences. In 1839 the Royal Society awarded him their Copley medal for his 'Discoveries during a series of years on the subject of vegetable impregnation.' In 1849 he was elected president of the Linnæan Society, and retained that honourable post until 1853. He is an honorary

member of the Royal Society of Edinburgh, of the Royal Irish Academy, and Cambridge Philosophical Society, and is a foreign member of nearly thirty of the chief learned and scientific societies of Europe.

Mr. Brown's separate publications are few. Besides the works above mentioned, his writings are to be found in the 'Annals and Magazine of Natural History,' the 'Reports' of the British Association; and in Horsfield's 'Plantæ Javanicæ rarioræ.' Those prior to 1834 have been collected, translated into German, and published in five volumes, 8vo, by Nees von Esenbeck.

BROWN, ROBERT, the founder of the sect of Brownists, was born about the middle of the 16th century, and was nearly connected with the Lord Treasurer Cecil. He was educated at Corpus Christi college, Cambridge, and preached sometimes in Bennet church, where, says Neal, "the vehemence of his delivery gained him reputation with the people." He was subsequently a schoolmaster, and afterwards a lecturer at Islington. Neal terms him "a fiery, hot-headed young man;" and Mosheim, "an insinuating man, but very unsettled and inconsistent in his views and notions of things." He went about the country inveighing against the discipline and ceremonies of the church, and exhorting the people by no means to comply with them. In the year 1580 the Bishop of Norwich caused him to be taken into custody; but Brown, acknowledging that he had offended, was released. In 1582 he published a book entitled 'The Life and Manners of True Christians,' to which was prefixed 'A Treatise of Reformation without tarrying for any; and of the wickedness of those preachers who will not reform themselves and their charge, because they tarry till the magistrate command and compel them.' He was again taken into custody, but released on the intercession of his relative the lord treasurer. Four years afterwards he again travelled through various parts of the country preaching against bishops, ceremonies, ecclesiastical courts, ordaining of ministers, &c., for which, as he afterwards boasted, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he formed a separate congregation on his own principles; but being forced to leave the kingdom in consequence of the persecutions which they met with, they accompanied Brown to Middleburg in Holland. Neal observes, that "when this handful of people were delivered from the bishops they crumbled into parties among themselves, inasmuch that Brown, being weary of his office, returned into England in the year 1589, and having renounced his principles of separation, became rector of a church in Northamptonshire. Here he lived an idle and dissolute life (according to Fuller) far from that sabbatarian strictness that his followers aspired after. He had a wife, with whom he did not live for many years, and a church in which he never preached. At length, being poor and proud, he struck the constable of his parish for demanding a rate of him; and being beloved by nobody, the officer summoned him before Sir Rowland St. John, who committed him to Northampton goal. The decrepit old man, not being able to walk, was carried thither upon a feather-bed in a cart, where he fell sick and died in the year 1630, and eighty-first year of his age."

After Brown's death his principles continued to gather strength in England. The Brownists were subsequently known both in England and Holland by the name of Independents. But the present very large and important community known as the Independents do not acknowledge Brown as the founder of the sect; they assert, on the contrary, that the distinguishing sentiments adopted by Brown and his followers had been professed in England, and churches established in accordance with their rules, before the time when Brown formed a separate congregation. Neal, in his 'History of the Puritans,' enumerates the leading principles of the Brownists. He says:—"The Brownists did not differ from the Church of England in any articles of faith, but they were very rigid and narrow in points of discipline. They denied the Church of England to be a true Church, and her ministers to be rightly ordained. They maintained the discipline of the Church of England to be popish and anti-Christian, and all her ordinances and sacraments invalid. They apprehended, according to scripture, that every church ought to be confined within the limits of a single congregation, and that the government should be democratical. The whole power of admitting and excluding members, with the deciding of all controversies, was in the brotherhood. Their church officers, for preaching the word and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting and prayer, and imposition of the hands of some of the brethren. They did not allow the priesthood to be a distinct order, or to give a man an indelible character; but as the vote of the brotherhood made him an officer, and gave him authority to preach and administer the sacraments among them, so the same power could discharge him from his office, and reduce him to the state of a private brother. Every church or society of Christians meeting in one place was, according to the Brownists, a body corporate, having full power within itself to admit and exclude members, to choose and ordain officers, and when the good of the society required it, to depose them, without being accountable to classes, convocations, synods, councils, or any jurisdiction whatsoever." (Vol. i, p. 376, edition 1732.)

BROWN, CAPT. SIR SAMUEL, R.N., was born in London in 1776. At the age of eighteen he entered the navy, and served with distinction during the French war. He passed through the successive

grades in his profession, rising to the rank of commander in 1811, and accepting that of retired captain in 1842.

It is however as a civil engineer that Sir Samuel Brown has claim to remembrance. To his ability and ingenuity may be ascribed the introduction into use of both chain-cables and suspension-bridges. The idea of substituting iron cables in the place of those made from hemp, first occurred to M. de Bougainville, whose account of a voyage which he made round the world was published in 1771. [BOUGAINVILLE, LOUIS A. DE.] But the idea was not put in practice; and though a patent was taken out by a Mr. Slater, a surgeon in the British army, in 1808, little was done until Captain Brown carried out a series of experiments, the results of which were deemed so satisfactory that the Board of Admiralty ordered iron chain-cables to be tried in the navy. Their use, it need hardly be added, has since become general. Iron suspension-bridges had, as is well known, been erected in several instances both in America and Europe before Captain Brown directed his attention to them. But they were generally regarded as insecure, except for crossing narrow streams, until Brown introduced his improved method of constructing chains for suspending the roadway. Instead of chains of the ordinary construction, he proposed to form them of long bars of flat or round iron, pinned together by short links and bolt-pins. He made a model of his invention in 1813, having however designed and prepared specifications for suspension-bridges much earlier, but he did not obtain his patent till 1817. Brown's plan was soon after adopted in principle by Telford (who had in the first instance proposed to use cables of merely the ordinary construction) in the erection of his magnificent bridge over the Menai Strait. The first extensive bridge erected wholly on Captain Brown's plan was the Union Bridge which crosses the Tweed at Berwick, in which the length of the chord-line between the points of suspension is 449 feet: it was opened for use in July 1820. In 1821 Captain Brown commenced the construction of the Trinity suspension-pier at Newhaven near Edinburgh. He subsequently erected several other bridges and piers, but it may suffice to mention, as his great work, the suspension-pier at Brighton, which consists of four openings of 255 feet each, with a deflection of 13 feet. The Brighton pier has suffered considerable damage on two occasions in severe storms, but, as subsequently strengthened, it has successfully withstood others of excessive force.

Captain Brown was knighted in 1835. He died on the 15th of March, 1852.

BROWN, THOMAS, better known by the familiar name of 'Tom Brown,' was born in Shropshire in the year 1663. At the age of fifteen he entered as a servitor of Christ Church, Oxford; but he left the university in disgrace without taking a degree, and, going to London, became a Grub-street writer. The most respectable part of his career was his holding for a short time the mastership of the free school at Kingston-upon-Thames. Among those hangers-on of literature whose character and conduct made the title of author disreputable in the latter part of the 17th century, Tom Brown was one of the most notorious. He was habitually attached to vicious indulgences, inveterately fond of low society, and indolent to a degree which made him unfit to earn his bread steadily by the equivocal kind of literary labour which was his trade. But his talents were of no mean order. His published writings, almost all of which were satirical squibs in prose or verse, are full of coarse and humorous buffoonery. Their gross personalities however more than once brought him into trouble, and were restrained by no considerations either of safety or of decency. Dryden, Sherlock, and Titus Oates, alike suffered under his lash. His earliest pamphlet, 'The Reason of Mr. Bayes changing his Religion,' appeared in 1688; and from that time till his death in 1704 he continued, by a series of ephemeral productions, to justify Anthony Wood's description of him as "a frequent and satirical writer." Wood gives a catalogue of his publications. They are not nearly all included in a collection professing to contain his works, which appeared in four small volumes in 1707, and was several times reprinted before the middle of the last century.

BROWN, THOMAS, son of the Rev. Samuel Brown, was born on the 9th of January 1778, at the manse of the parish of Kirkmabreck, in the Stewartry of Kircudbright.

About a year after her husband's death Mrs. Brown removed with her family to Edinburgh. Many stories are told of Thomas's early fondness for books and general precocity, but they are probably of little more value than the usual run of these infantile anecdotes. About his eighth year he was removed to a school at Chiswick, in which the present Lord Lyndhurst was one of his class fellows. His last school, which he left in his sixteenth year, was Dr. Thomson's at Kensington. In 1792, he returned to Edinburgh; and in the session of 1792-3 studied logic in the University of Edinburgh under Dr. Finlayson. Spending a part of the ensuing summer in Liverpool, he became acquainted with Dr. Currie, who put into his hands a copy of Stewart's 'Elements of the Philosophy of the Human Mind.' Brown was struck with an inconsistency in the doctrines of Stewart; he pointed it out to Dr. Currie, and next winter, when attending Stewart's class, he was bold enough to state it to him at the close of one of his lectures. Stewart heard him patiently, and read a letter to him from M. Prevost of Geneva, containing the same objection. Stewart held that in sleep the operations of the mind which depend on the will are suspended, along with the doctrine that memory depends on

attention, the creature of the will; the objection is obvious, why then do we remember our dreams? The acuteness which exposed the error consists more in seeing it through the glozes and colouring under which it was hid, than in the objection itself. The professor invited his pupil to his house, but never disputed with him.

For several years Brown attended the lectures of Stewart, Robison, Playfair, and Black: his evenings were generally spent in conversational discussions on all sorts of subjects with his friends Horner, Leyden, Reddie, and Erskine.

When little more than eighteen years of age, the remarks he had made in reading Darwin's 'Zoonomia' had swelled from a few notes, for an article in a periodical, to the size of a book. Before printing it, by the advice of Professor Stewart, he sent his MS. to Darwin, who received it very dryly, and answered it with no little asperity. In the beginning of 1798 appeared, in one vol. 8vo. 'Observations on the Zoonomia' of Erasmus Darwin, M.D., by Thomas Brown, Esq. The preface, which contains the germ of his doctrine of causation, was especially admired. Brown often attacks a false theory with weapons equally fallacious, and the errors and excellences of his book have the same source,—the delight of a young and acute mind in the detection of inconsistencies. One example will be sufficient. Darwin holds that irritation, sensation, volition, and association are essential qualities of every particle of sensorial power; a dogma which Brown considered that he refuted by the inference, that every individual must in this case be made up of a multitude of distinct beings.

In 1796 he studied law for a year, a profession in which his friends augured success from his acuteness. Becoming convinced however that acuteness and not subtlety of intellect was the successful quality at the bar, and finding the joint pursuit of legal and literary knowledge incompatible with his health, he began, in 1798, to study for the profession of medicine. In 1803, when he took his diploma as M.D., his thesis 'De Somno' excited the admiration of his examiners.

About 1798 Brown joined a debating society in the University, in which he argued against theism; a circumstance which was used against him in after life. A few of the members of the Literary Society formed themselves in 1797 into the Academy of Physica, a society for the "investigation of nature, the laws by which her phenomena are regulated, and the history of opinions concerning those laws." The names of Erskine, Brougham, Reddie, Brown, Rogerson, Birkbeck, Logan, and Leyden were immediately enrolled; and they were soon after joined by Lord Webbe Seymour, Horner, Jeffrey, Smith, Gillespie, &c. From this society arose the 'Edinburgh Review,' to which Brown contributed two or three articles in the beginning, but owing to some liberties taken with a paper of his in the third number his connection with it ceased. The first article in the second number is by Brown, on the 'Philosophy of Kant;' a subject of which he knew very little. All he knew of Kant's doctrines was derived from a fantastic French account of them; and though acute and just remarks occur in his critique, it is as bad as his preparation for writing it was imperfect.

A few months after taking his degree Brown published two volumes of poems written while he was at college. They pleased, it is said, the ladies and great people whom they praised; but poems on the 'Sun,' the 'Moon,' the 'Crown of Love,' and the 'War Fiend,' attracted little notice from any one else.

In pursuance of a system they had long adopted, what is called in Edinburgh the high church party, on the promotion of Professor Playfair to the chair of Natural Philosophy in the University of Edinburgh, determined to elect a clergyman to the chair of Mathematics, although the superiority of Mr. Leslie, the lay candidate, was incontestable. The approbation which this gentleman, in a note to his 'Essay on Heat,' had expressed of Hume's doctrine of causation was made the ground of a charge of infidelity. Brown published a pamphlet on the occasion, in which he proved that no such consequences flowed from the doctrine. In an extended and improved form this pamphlet has passed through several editions. The substance of the doctrine of causation which it contains is this:—"A cause is that which immediately precedes any change, and which existing at any time in similar circumstances has been always and will be always immediately followed by a similar change. Priority in the sequence observed, and invariableness of antecedence in the past and future sequences supposed, are the elements and the only elements combined in the notion of a cause. By a conversion of terms we obtain a definition of the correlative effect; and power is only another word for expressing abstractly and briefly the antecedence itself, and the invariableness of the relation. The words *property* and *quality* admit of exactly the same definition, expressing only a certain relation of invariable antecedence and consequence in changes that take place on the presence of the substance to which they are ascribed; with this difference, that *property* and *quality* as commonly used comprehend both the powers and susceptibility of substances—the powers of producing changes and the susceptibilities of being changed;—and with this difference only, *power*, *property*, and *quality* are in the physical use of these terms exactly synonymous. Water has the power of melting salt; it is a *property* of water to melt salt; it is a *quality* of water to melt salt: all these varieties of expression signify precisely the same thing—that when water is poured upon salt the solid will take the form of a liquid, and its particles be diffused in continued

combination through the mass. When we speak of all the powers of a body we consider it as existing in a variety of circumstances, and consider at the same time all the changes, that are or may be in these circumstances, its immediate effects. When we speak of all the qualities of a body we mean nothing more and we mean nothing less." In one respect this essay had a very unusual success; it convinced on one point the person at whom it aimed. On the question whether even after experience we are able to infer the relation of cause and effect as to the phenomena of the inertia of matter, the composition of forces, and such like, Professor Playfair declared himself completely convinced by his arguments.

In 1806 Dr. Brown became the partner of the eminent Dr. Gregory in his large practice. But his bias was to a literary life. In 1799 he was a candidate for the Rhetoric chair, and on the death of Dr. Finlayson for the Logic, but in both cases unsuccessfully. Owing to the decline of his health Mr. Stewart required a substitute in the Moral Philosophy class who could read lectures of his own. This Brown undertook, and lectured for a short time in session 1808-9. A similar request in the ensuing session led him to deliver a series of lectures, which were honoured by the attendance of many distinguished members of the bench, bar, and pulpit. When Mr. Stewart resumed his lectures, the students appointed Lord John Russell and others of their number to congratulate him on his recovery, and express their admiration of his substitute. Stewart, anxious to have Brown with him in the chair as assistant and successor, personally solicited every member of the town-council in his behalf, and accordingly on the recommendations of Dr. Gregory, Professor Playfair, and Lord Meadowbank, he was elected in May 1810.

Devoting himself to the cultivation of his health by air and exercise during the vacation, Dr. Brown made no preparation for the labours of the winter. He seldom began to write his lectures until after tea on the evening before the day on which he was to deliver them; he then wrote until two or three o'clock, slept a few hours, and, resuming his work, wrote until twelve, when he hurried off to his class. Light reading or a walk occupied the time until the recommencement of this routine. His lecture and theory of avarice were begun after one o'clock in the morning, and finished before twelve next day. Under colour of disagreeing with Dr. Reid he covered his differences with Stewart, his colleague. Nearly all the lectures contained in the first three volumes were written during his first session, and all the rest in the next. They have been published almost *verbatim*. The following are the more important of the peculiar and new opinions which they contain:—All physical inquiry has one of two ends in view—either to discover the parts of which bodies are made up, or to ascertain the changes they undergo—the elements which compose them, and their causes and effects in relation to each other. Bodies which, in relation to our sight, are one, are in reality many; they appear simple only because we cannot see the spaces which intervene between the corpuscles of which they are made up. What we can now perceive only by means of chemical and mechanical decomposition, finer powers of perception would perceive without them. But no perfection of the senses could enable us to foresee the second object of physical inquiry—the changes of bodies—in the relations of the parts to each other, and of the whole to other bodies; and on this point reason is equally incapable *a priori* of assisting us. More we can never know of any substance than the parts of which it is compounded, and the changes which it undergoes.

Every one will admit that the changes of the mind are as capable of investigation as the changes of a material object; but some will not see so readily how the mind which is simple and indivisible, can be considered in its elementary parts. But the inquiry is not into the parts and changes of the mind itself, viewed as a substance, for this is quite inscrutable; the object of investigation is thought, which being both changeful and complex, may be examined either as to the causes of its changes or the parts of its combinations.

The phenomena of mind, which may be considered either as successive or complex, as causes and effects, or as subjects of analysis, are the qualities, states, and affections of the mind of which we are conscious, such as perception, memory, reason, and emotion. Since the states of the mind are made known by consciousness, and relate to itself, a consideration of them involves an examination of consciousness and personal identity. Consciousness is a general name for all the states of which the phenomena of mind consist. The supposition of the existence of the mind in two separate states, sensation and consciousness, at the same moment, is absurd. The proposition, "I am conscious of a sensation," involves, besides the feeling of the sensation, a reference to self. When it means more than the present feeling, it adds to it a retrospect of some past feeling and the relation of both to the mind. Belief in our personal identity he resolves into intuition.

Brown divides the states of mind, according to their causes, into external and internal states or affections; the external are the perceptions or sensations of bodies affecting the senses; the internal affections he subdivides into two great classes, the intellectual states and the emotions.

Dr. Reid defines perception to be the feeling of the organ of sense and the reference of it to its external object. In opposition to this, Brown maintains that the sensation is referred to its object by the power of association, and not by a peculiar mental power.

The intellectual states he divides into two generic capacities, *simple* and *relative* suggestion. *Simple* suggestion is the name he gives to the successions and connexions of ideas and emotions, which occur according to certain primary and secondary laws. The primary are resemblance, contrast, and nearness in time or place; the secondary, by which the former are modified, are, 1st, the length of time of their co-existence; 2nd, degree of liveliness; 3rd, frequency; 4th, recency; 5th, exclusiveness of co-existence; 6th, original constitutional differences; 7th, differences of temporary emotion; 8th, changes on the state of the body; 9th, general tendency produced by prior habits.

The supposed faculties of conception, memory, imagination, and habit, he reduces to simple suggestion. The arguments by which he resolves memory into simple suggestion are these:—Remembrances are conceptions of the past; the state of mind is complex—the conception and its relation of antecedence to the present time; conceptions and suggestions are the same, and the feeling of priority is a judgment on succession in time, attributable therefore to the capacity of relative suggestion. When combined with desire, *perception* becomes *attention*, and *memory* becomes *recollection*; and a similar difference is produced on the phenomena of imagination, as it occurs with or without desire. Imagination without desire is reverie, and with it, combined with simple suggestion and the feeling of relation, all its phenomena are produced. Habit is suggestion and nothing more, since the increased tendency to certain motions by repeating them is explained by its primary and secondary laws.

Relative suggestion is the feeling which arises in the mind when two or more objects are perceived or conceived, which Brown divides into relations of co-existence and succession. The relations which do not involve any regard to time he subdivides according to the notions, 1st, of position; 2nd, resemblance or difference; 3rd, of degree; 4th, of proportion; 5th, of comprehensiveness, or the relation of the whole to the parts it includes. The relation of resemblance is the source of classification and definition. The process of reasoning he defines to be the succession of analyses. Judgment, reason, and abstraction, are reduced to relative suggestion.

In 1814 Dr. Brown finished his 'Paradise of Coquettes,' which he had begun six years before. It was published anonymously in London. Anxious to learn its fate, he came to London, and was received into the society of the principal persons connected with the Whigs in politics. In the winter of 1815 he published another volume of poetry under the name of 'The Wanderer in Norway.' After the rising of his class he generally spent the summer in some rural retreat. Near Dunkeld, in Perthshire, he wrote his 'Bower of Spring' in the autumn of 1816. In 1817 he gave his opinion on a case of great difficulty—the accusation of child-murder brought against a woman who was born deaf; and in the summer, while living at the manse of Balmaclellan, he wrote his poem of 'Agnes,' which was published in 1818. In the end of autumn 1819, on his return to Edinburgh, in high health and spirits, being anxious to publish outlines of his lectures, he engaged in the preparation of them with great ardour. After Christmas he felt unwell, and was obliged to find a substitute to read his lectures to his class. His illness increasing, his medical advisers recommended him to take a voyage to London. He died at Brompton, near London, in 1820.

Brown's metaphysical genius was of a high order, for he possessed to a considerable degree its most essential faculty, the power of analysis. But he did not sufficiently think out his conclusions, and hence there is with a great semblance of profundity often real want of depth. His style is bad in the estimation of persons of chastened taste; but its very exuberance has given such a degree of popularity to his lectures that they have passed through more editions than any other metaphysical work ever did in the same time, and thus the most subtle and analytic has also become the most popular and stimulating of metaphysical writers. It is not likely however that the fame of Brown as a metaphysician will be permanent. As a poet he is already nearly forgotten.

(Welsh, *Life of Brown*.)

BROWNE, SIR THOMAS, a learned and able antiquary and physician, has had the good fortune to find a biographer in Dr. Johnson, whose memoir we shall do little more than compress, making of course such corrections as Wilkins and later writers have indicated, or our own reading may suggest. Browne was born in St. Michael's, Cheapside, October 19, 1695. During his childhood his father (a merchant of ancient family at Upton in Cheshire) died, leaving him what in those days was considered an ample fortune. He was educated at Winchester, and afterwards entered as a gentleman commoner at Broadgate Hall (now Pembroke College), Oxford. Having graduated, he entered on the study of medicine, and practised for a short time in Oxfordshire. He then visited Ireland with his father-in-law, Sir Thomas Dutton, who had some public employment in the inspection of the fortifications of that country; and after having rambled through France and Italy he took the degree of Doctor of Medicine at Leyden in 1733. His first work, 'Religio Medici,' which appeared anonymously in 1642, is supposed to have been written about seven years before, on his return to London from the continent. It had great success, and was translated into Latin, Italian, German, Dutch, and French. After his return he established himself as a physician at

Shipden Hall near Halifax; but in 1636 he settled at Norwich, where he resided during the remainder of his life. Having soon obtained considerable practice, he was incorporated Doctor of Physic at Oxford, July 10, 1637. Notwithstanding very ungallant opinions advanced in the 'Religio Medici,' he married a lady who is described as both beautiful and attractive, Mrs. Dorothy Mileham, of a good Norfolk family. She bore him ten children, of whom a son and three daughters survived their parents. In 1646 he published with his name a work evincing most extensive reading and observation, and on which his fame is principally founded: 'Pseudodoxia Epidemica; or Inquiries into Vulgar and Common Errors,' which ran through six editions in twenty-seven years. A reply to it entitled 'Arcana Microcosmi' was attempted by Alexander Ross, a great lover of the marvellous. It was immediately translated into Dutch and German, and in later years into French, and acquired for its author an extraordinary amount of credit. In 1648 appeared 'Hydriotaphia, Urnburial, or a Discourse on Sepulchral Urns;' a treatise occasioned by the discovery of some ancient urns in Norfolk; and replete with antiquarian knowledge, and marked by many passages of a quaint sombre eloquence. To this was added a much more fanciful essay, entitled 'The Garden of Cyrus, or the Quincunxial Lozenge; or Net-work Plantations of the Ancients, artificially, naturally, and mystically considered.' So imbued was Browne with respect for his favourite figure, that an incautious reader (to use the powerful language of Johnson) "would imagine that decussation was the great business of the world, and that nature and art had no other purpose than to exemplify and imitate a quincunx." These were all the works published in his lifetime. Two collections of posthumous tracts found among papers transcribed and corrected by his own hand contain the following pieces:—

1, 'Observations on several Plants mentioned in Scripture;' 2, 'Of Garlands, and coronary and garland Plants;' 3, 'Of the Fishes eaten by our Saviour with his Disciples after his Resurrection from the Dead;' 4, 'Answers to certain Queries about Fishes, Birds, and Insects;' 5, 'A Letter on Hawks and Falconry, Ancient and Modern;' 6, 'Of the Cymbals of the Hebrews;' 7, 'Of Ropalic or gradual Verses;' 8, 'On Languages, and particularly the Saxon Tongue;' 9, 'Of artificial Hills, Mounts, and Barrows in England;' 10, 'Of Troas, &c.;' 11, 'Of the Answers of the Oracle of Apollo at Delphos to Croesus, King of Lydia;' 12, 'A Prophecy concerning the future State of several Nations;' 13, 'Museum clausum sive Bibliotheca abscondita.'

The above were published in one volume folio, together with works acknowledged by Browne himself, by Archbishop Tennyson in 1684; to which were added in 1722 in 8vo, 'Repertorium, or some Account of the Tombs and Monuments in the Cathedral of Norwich.' Other pieces by Browne published singly by his son in 1690 are: 1, 'Answers to Sir William Dugdale's Inquiries about the Fens;' 2, 'A Letter concerning Ireland;' 3, 'A Letter concerning the Urns newly discovered;' 4, 'Short Strictures on different Subjects;' 5, 'A Letter to a Friend on the death of his intimate Friend;' and in the 'Biographia Britannica' is inserted 'A Letter containing Instructions for the Study of Physic.' The 'Complete Works of Sir Thomas Browne,' with numerous personal and family letters, and a great body of valuable notes, was published in 1836 under the editorship of Mr. S. Wilkins, F.S.A.

In 1665 Browne was chosen honorary member of the College of Physicians, being, as his brethren expressed themselves in their vote, a man "Virtute et litteris ornatissimus." Charles II. knighted him in 1671 at Norwich, where, after a short illness, he expired on his seventy-seventh birthday, 1682. He was buried in the church of St. Peter Mancroft, in that city, and a short and unpretending Latin inscription on a mural tablet on the south pillar of the altar records his memory. It is a disgraceful fact that in our own day the skull of Sir Thomas Browne has been abstracted from his grave and placed for exhibition in a museum. The surviving son of Sir Thomas, Edward Browne, published an account of his own travels in Germany and Turkey, and practised in London as a physician with much reputation during and subsequently to the reign of Charles II.

The life of Browne by Dr. Johnson was prefixed in 1756 to a second edition of 'Christian Morals,' 12mo, which first appeared in 1716, printed from the original correct manuscript of the author by John Jeffery, D.D., archdeacon of Norwich. The Anglo-Latinity of Sir Thomas Browne is believed to have had a great influence on the style of Dr. Johnson. It is a style too peculiar and idiomatic ever to be generally liked, but Browne wrote at a time when our language was in a state of transition, and had scarcely assumed any fixed character. If it be blamed as too Latinised, it may be answered that it would be difficult to substitute adequate English words for those which he has employed, and that he by no means seeks to give false elevation to a mean idea by sounding phrases, but that he is compelled, by the remoteness of that idea from ordinary apprehensions, to adopt extraordinary modes of speech. Coleridge has borne strong testimony to the great intellectual power as well as to the quaint humour, extensive learning, and striking originality of the "philosopher of Norwich." Browne was in his own day charged with acceptionism, and the charge has been repeated in later times, but many passages occur in the 'Religio Medici' and elsewhere which show Browne to be a firm and sincere Christian, although perhaps not free from certain fanciful prejudices. His 'Inquiry into Vulgar Errors' may be almost received as an encyclopædia of contemporary knowledge.

BROWNE, WILLIAM, one of our minor English poets, was born in 1590, of a good family, at Tavistock in Devonshire. He resided at Exeter College, Oxford, but left the university without a degree, and went to London, where he entered at the Inner Temple. In 1624 he returned to his college, and acted as private tutor to Robert Dornor, afterwards Earl of Caernarvon; and the degree of M.A. was then conferred on him. He afterwards resided in the family of the Earl of Pembroke; and it is said by Anthony Wood that he was able to amass money enough to purchase an estate. The time of his death is uncertain, but was probably about 1645. His principal poems are Eclogues; a long series entitled 'Britannia's Pastorals;' a shorter entitled 'The Shepherd's Pipe.' In the narration of events, and in the delineation of characters or passions, he is feeble, confused, and tedious, especially in his more elaborate series of pastorals. But his poetry abounds in beautiful landscapes, painted with much delicacy of feeling, and not without frequent richness of fancy. In 1772 there was published a complete edition of his poems in 3 vols. 12mo, which contained his 'Inner Temple Masque,' printed for the first time from a Bodleian manuscript, transcribed by Dr. Farmer.

BROWNE, WILLIAM GEORGE, was born on Great Tower-Hill, London, on the 25th of July 1768. His father, a respectable wine-merchant in London, sent him to Oriol College, Oxford, where, as the traveller frequently lamented in after-life, he met with no encouragement and little assistance, in his academical studies. After leaving the University he kept a few terms in the Temple, and attended the courts of law; but he had never any love for his profession, and when, by the death of his father, he came into possession of a competence, he devoted himself altogether to general literature, to the acquiring of modern languages, and the general principles of chemistry, botany, and mineralogy, which were afterwards very useful to him in his travels.

An ardent lover of liberty, and, stimulated by the deceptive dawning of the French revolution, he republished several political tracts, with prefaces by himself, at his own expense. His ruling passion however from early life was a love of travelling, and a strong desire to distinguish himself as an explorer of remote and unknown countries. The publication of 'Bruce's Travels in Abyssinia,' and of the first volume of the 'Proceedings of the African Association' had the effect of determining him to attempt a passage into the interior of Africa. Accordingly he left England towards the close of 1791, and arrived at Alexandria, in Egypt, in January, 1792. After visiting the Oasis of Siwah (the ancient Ammonium), he returned to Alexandria in the month of April. In May he went to Cairo, where he diligently studied the Arabic language and customs, with which he made himself so familiar as to pass for an Arab even among Arabs.

In September 1792, he started for Abyssinia, but a Mamlûk war, which had broken out in Upper Egypt, prevented him from getting farther than Assouan (Syene) and the first rapids of the Nile. On his return down the Nile he turned off at Kenné, and visited the immense quarries near Cosseir, on the Red Sea. In May 1793, Mr. Browne set out from Egypt with the great Soudán Caravan (Caravan of the country of the Negroes), whose destination was Dar-Fûr, a Mohammedan country west of Abyssinia and north of the great western branch of the Nile—the Bahr-el-abiad, sometimes called the White River. He hoped to penetrate in this direction into Abyssinia; and the novelty of this route into the interior of Africa, and the circumstance that Dar-Fûr had never yet been visited by a European traveller, were in themselves very strong inducements. After many hardships he reached Dar-Fûr at the end of July; but soon after his arrival he fell ill, and after being plundered of almost everything, found himself a complete prisoner in the hands of the bigoted black Sultan of the country, who detained him nearly three years. During this time he lived in a clay-built hovel at Cobbe, the capital of Dar-Fûr, his principal amusement being the taming of two young lions. Mr. Browne did not reach Cairo till the autumn of 1796. During four months of this journey he could not procure a mouthful of animal food of any kind.

In January 1797, Mr. Browne embarked at Damietta for Syria, and in the course of that year he visited Acre, Tripoli, Aleppo, Damascus, Balbec, &c., and then, proceeding through the interior of Asia Minor, arrived at Constantinople on the 9th of December. He returned to London in September 1798, having been absent nearly seven years. In the spring of the year 1800 he published his 'Travels in Africa, Egypt and Syria, from the year 1792 to 1798.' As a writer Browne has no great merits;—he was frequently quaint and odd without being amusing; on not a few occasions he trespassed on delicacy, and he indulged in extravagant paradoxes. One of these paradoxes was—that the manners and customs of the people of the East were far preferable to those of civilised Europeans, and that they excelled us as much in virtue as they did in happiness. But notwithstanding these blemishes his book contains a great deal of information which was then both new and valuable, and it is impossible to read it without acquiring a strong conviction of the author's veracity. In the summer of 1800 Mr. Browne went by way of Berlin and Vienna to Trieste, where he embarked for the Levant. After seeing a great portion of Greece and Turkey he proceeded by a land journey from Constantinople to Antioch, whence he went to Cyprus and Egypt. In 1802 he visited Salonika, Mount Athos, Albania, the Ionian Islands, and then went to Venice. In 1803 he carefully examined Sicily and

the Lipari Islands, and then returned reluctantly to England. Of this extensive and interesting tour he himself never published any account, but seven years after his death some curious extracts from his journal were included in Mr. Walpole's 'Memoirs relating to European and Asiatic Turkey.'

After a long interval of repose Mr. Browne resolved to penetrate to the Tartar city of Samarcand and the central regions of Asia. He left London for Constantinople in the summer of 1812: at the end of that year he went from the Turkish capital to Smyrna, which city he left in the spring of 1813 to proceed through Asia Minor and Armenia. On the 1st of June he arrived at Tabriz, just within the frontiers of Persia, where he stayed till the end of summer. In pursuance of his plan of penetrating into Tartary he took his departure for Tehrán, the present capital of Persia, accompanied by only two servants.

Some days after their departure from Tabriz his two attendants returned to that city, where they reported that at a place about 120 miles from Tabriz, Mr. Browne had been attacked and murdered by robbers, who had permitted *them* (the two servants) to escape. They brought back with them a double-barrelled gun, and a few other effects of Mr. Browne's, but no papers. At the instance of Sir Gore Ouseley, who was then on a diplomatic mission in the country, the Persian government despatched soldiers to the spot described by the two servants, with orders to bring back Mr. Browne's remains, and hunt out the assassins. According to their own report the soldiers failed in both these measures, but fully ascertained the fact of Mr. Browne's death by finding torn fragments of his clothes, which being in the Turkish fashion and made at Constantinople were very distinguishable from Persian. They said they believed the body must have been torn to pieces and devoured by beasts of prey, and, as they are very numerous in most parts of Persia, this was probably the fact. Some time after, certain bones, supposed to be those of Mr. Browne, were brought to Tabriz, and there interred with due respect. "The spot," says Mr. Walpole, "was happily chosen near the grave of Thevenot, the celebrated French traveller, who died in this part of Persia about a century and a half before." Some doubt however must be allowed as to whether these said relics were really the bones of Mr. Browne.

As the murderers were never discovered, some awkward suspicions fell upon the Persian government, who, being then at war with the Turcomans, were supposed to be jealous of European intercourse with those hordes, or with any of the people east of the Caspian Sea. It was said at the time that men high in authority in the Shah's court had shown great anxiety about the traveller's objects and destination, and had particularly wished to know whether he was a military man or an engineer. It should be mentioned however, on the other hand, that Mr. Browne's imprudence in wearing the Turkish dress exposed him in a special manner to the fanaticism of the Persians, who hate the Turks (the schismatic Mohammedans, as they call them) even more than they hate Christians, and have seldom any objection to send a bullet through the head that wears a turban of the Constantinopolitan fashion. A Persian in the Shah's service said to the writer of this article, "Had Mr. Browne only worn an English hat he might have gone safely through Persia." The only public fruits of this last journey are a few short extracts of letters from Mr. Browne to his friend Mr. Smithson Tennant, which also are included in Mr. Walpole's work.

(*Browne, Travels in Africa, &c.; Memoirs relating to European and Asiatic Turkey*, edited by the Rev. Robert Walpole, 1820.)

* BROWNING, ROBERT, an English poet, was born at Camberwell, a suburb of London, in 1812, and educated at the University of London. In 1835, when twenty-three years of age, he published 'Paracelsus,' a poem of such peculiar originality as immediately to attract to him the attention of the best judges of poetic talent, though, both from the nature of the subject and the style of the treatment, the mass of readers could make nothing of the book. In 1837 Mr. Browning published 'Strafford, an Historical Tragedy,' which was also brought on the stage by Mr. Macready, but did not prove popular as an acting play. 'Sordello,' a long poem published in 1840, is still spoken of by Mr. Browning's greatest admirers as the least comprehensible of his works. Far more fitted to extend his reputation with the public, though still of a kind the full beauty of which only very intellectual readers could appreciate, were the poems, of various lengths and with various sub-titles, published by him in successive instalments from 1842 to 1846, under the quaint designation of 'Bells and Pomegranates.' Some of the poems in this collection—and none more than the one called 'Pippa Passes'—increased the estimate of Mr. Browning's powers even among those whose admiration he had already won. One of them, a dramatic piece entitled 'The Blot on the Scutcheon,' was produced in 1843 at Drury Lane Theatre, but with no very great success. At a later period, another drama in the collection entitled 'The Duchess of Cleves,' was produced at the Haymarket, Miss Cushman acting the part of the heroine. In 1849 a collected edition of his poems (omitting the larger ones) was published in two volumes; and about this time took place the most romantic event in his life—his marriage with Elizabeth B. Barrett, now Mrs. Browning, and then already distinguished as perhaps the first living English poetess. (BROWNING, ELIZABETH BARRETT.) Seldom, if ever, have husband and wife had such a coequal partnership in the Muses! Since their marriage Mr. Browning and

his wife have resided almost continually abroad—chiefly in Florence, but sometimes in Paris. In 1850 he added to his previous publications a poem as singular as any of them, and yet different from any of them, entitled 'Christmas-Eve and Easter-Day,' which has not received nearly so much attention as it deserves. With the exception of an 'Introduction' to some 'Letters of Shelley' published in 1852, but afterwards withdrawn from doubts as to their genuineness, Mr. Browning then published nothing new till the end of 1855, when his collection of miscellaneous poems, under the title of 'Men and Women,' gave the critics an opportunity of revising their past judgment of him, and assigning him his place and rank as an English poet. That place is, confessedly, a high one. With the exception of Tennyson, there is no living English poet that one would dare to place higher; and there are not a few who would be disposed, we believe, to claim for Browning, in some respects, more than a rivalry of Tennyson. On the whole however the two poets are so different, that they seem related to each other less as rivals than as polar opposites, supporting between them the English poetical literature of the present day. Browning's chief peculiarity is his intellectual subtlety. He is as much a thinker as a poet, and his thoughts are generally in tracks into which only educated minds can follow him. Add to this that he is a man of immense stores of acquired information on all kinds of curious topics—which information he shows in his allusions and even in his choice of subjects; and that he seems to be more at home in foreign circumstance and costume than in British. The greater part of his poems have their scenes under Italian or Spanish or oriental skies; the names of his persons are Italian or German; and he is fond of taking subjects from later mediæval history. It is this exotic character of his poetry, combined with the subtlety of the thought pervading it, that makes him peculiarly the poet of the cultured classes. He is conscious of this, and speaks of his affection for southern climes and themes as not acquired by residence in Italy, but, as it were, inborn. Let others, he says, walk in English lanes and amid English trees—

"What I love best in all the world
Is a castle, precipice-encircled,
In a gash of the wind-grieved Apennine."

Yet he has treated English subjects, and well. His style is as peculiar as his mode of imagination. It is terse, strong, and direct, but often crabbed and grotesque; while his versification is about the most extraordinary in the English language—occasionally beating for oddity of rhyme that of 'Hudibras.' Want of music in his metre is the fault most frequently alleged against him, and this is one point of contrast between him and Tennyson. Yet Mr. Browning is technically a musician, and a very learned one. "To us it seems," says a recent critic, "that his art is more perfect the nearer he keeps to blank verse and the other kinds of verse suited for narration, description, and exposition, and the less he ventures on purely lyrical measures, except for a bold or grand occasional purpose."

* BROWNING, ELIZABETH BARRETT, English poetess, already alluded to in the foregoing article as the wife of one of the first of our living English poets, is still best remembered by many under her former name of Miss Barrett. Born, we believe, in London, of a family in affluent circumstances, and educated with great care, Miss Barrett gave very early proofs of genius. At the age of ten she began to attempt writing both in prose and verse; at the age of fifteen her powers as a writer were known to her friends. Assiduous in cultivating these powers by attainments and studies in the classical languages, in philosophy, and in other departments, from which, by the want in our age of any means of university education for women equivalent to that provided for men, women are usually, but most improperly, taught to think themselves debarred, she became a frequent contributor, both in prose and verse, to various periodicals. Among her prose contributions were essays on some of the Greek poets, evincing both subtlety of intellect and accurate learning. Her first deliberate work was a translation of the 'Prometheus Bound' of Æschylus, published anonymously in 1833, but afterwards superseded by a new version from her maturer pen. In 1838 appeared 'The Seraphim and Other Poems' (the "other poems" being chiefly a collection of her fugitive pieces from periodicals). The high reputation won by this publication was won in circumstances which imparted to it something of sombre and painful interest. Before or about the time of the publication, the young authoress had, by the breaking of a bloodvessel in the lungs, been reduced to a state of debility which gave great alarm to her friends. With her eldest brother, to whom she was fondly attached, and other relatives, she removed for the benefit of a more genial air to Torquay in Devonshire. Here she was slowly regaining her health, when the death of her brother, with two companions, by the accidental upsetting of a boat, gave her a nervous shock which completely prostrated her. "It was not till the following year," says her friend Miss Mitford in her 'Literary Recollections,' "that she could be removed in an invalid carriage, and by journeys of twenty miles a day, to her afflicted family and her London home. On her return began the life which she continued for so many years: confined to one large and commodious but darkened chamber, to which only her own family and a few devoted friends were admitted; reading meanwhile almost every book worth reading in every language, studying with ever fresh delight the great classic authors in the original, and giving herself heart and soul to that poetry of which she seemed

born to be the priestess." It was from this seclusion that she sent forth in 1844 the first collected edition of her 'Poems,' in 2 vols., upon which her fame chiefly rests, and of which new editions were published in 1850 and 1858. Between the first and second editions that event took place which restored her once more to the world. Her health had been gradually improving, when, in giving her hand in marriage to one who was already the warmest of her admirers and the dearest of her friends, she ceased to be Miss Barrett, and became Mrs. Browning. A residence with her husband first at Pisa, and then at Florence, completed the favourable change; and now, sharing with her husband the honours of a rare literary celebrity, she is once more seen, during occasional visits to England, in general society. 'Casa Guidi Windows'—a poem of earnest political allusion to the present state of Italy, in which the authoress is supposed to see the signs and appearances of the Italian revolutionary movements of 1848-49 from the windows of the Casa Guidi in Florence, where she then resided—was published in 1851. There is more of direct political feeling and partisanship in this than in her husband's poems; but on the whole, her previous compositions are still liked best, though others, understood to be ready, are now waited for. In Mr. Browning's 'Men and Women,' which is dedicated to Mrs. Browning, there are poems of beautiful, though occult allusion to her influence on his life and poetry.

BRUCE, EDWARD, second son of Edward Bruce of Blairhall, in the county of Elgin, was born about the year 1549; and having passed advocate at the Scottish bar, was early appointed one of the judges of the Commissary Court of Edinburgh—a court instituted soon after the Reformation in the place of the abolished court of the Official of Lothian. On the 27th of July 1583, he was made Commendator of Kinloss, under a reservation of the life-rent of Walter the Abbot of Kinloss; and about the same time he was appointed one of the deputies of the Lord Justice General of Scotland.

In 1587 the general assembly of the Scottish Church having sent commissioners to parliament to demand the removal of the prelates from that house, as having no authority from the church, and the most of them no function or charge whatever in it, Bruce rose, and directing himself to the king who was present, made a long discourse in defence of the right they had to sit and give voice for the church in these meetings. Mr. Robert Pont, a Presbyterian minister, and one of the commissioners for the church on this occasion, was stopped in his reply by the king, who willed them to be quiet, and present their petition orderly to the lords of the articles, through whom they should be answered. When the petition came before the lords of articles, it was rejected without observation.

In 1594 Bruce was despatched on an embassy to England—an employment which at that time not infrequently devolved upon the judges of the court of session or other superior courts of justice—to complain of the secret assurance given by the Queen of England to the Earl of Bothwell, and of the harbour afforded him in her dominions; and though Elizabeth refused to deliver up Bothwell as desired, yet, in consequence of the remonstrances of the ambassadors, she commanded him to depart the realm. In 1597 Bruce was named one of the overseers of a subsidy then granted by parliament to the king for furnishing ambassadors, and other important purposes; and on the 2nd December in the same year he was made a lord of session. In 1598 he was again sent ambassador to England. He failed in securing the main object of his mission, which was to obtain the queen's recognition of James as her successor to the throne; but by his skill and address he gained over many of the English to his master's service. He was once more sent to England in 1601, in company with the Earl of Mar, to intercede for the Earl of Essex; but arriving too late for their purpose, the ambassadors readily converted their message into one of congratulation to Elizabeth on her escape from the conspiracy. On this occasion Bruce managed to settle a correspondence between the kingdoms, which contributed not a little to James's peaceable accession to the English throne. In reward for these services Bruce was knighted, and created a peer by the style of Baron Bruce of Kinloss; and having accompanied James to England, he was, on 3rd March 1603, called to the king's council board, and then made master of the rolls, when he resigned his seat on the Scottish bench. He was succeeded in the rolls, in 1608, by Sir Edward Phillips, and died on the 14th January 1611, in the sixty-second year of his age. By his wife, who was daughter of Sir Alexander Clerk of Balbirnie, some time Lord Provost of Edinburgh, he had two sons and a daughter. Through the former he was ancestor of the noble houses of Aylesbury and Elgin; and, with the daughter, King James gave 10,000*l.* as a marriage portion to William second Earl of Devonshire.

BRUCE, JAMES, was born at Kinnaird, in Stirlingshire, the 14th of December 1730. He was the eldest son of David Bruce, Esq., of Kinnaird, and of Marion Graham, of Airth. When eight years of age he was sent to London to school, and after three years he was removed to Harrow, where he remained till 1746. At Harrow he became acquainted with Daines Barrington, and their friendship lasted for life. On his return to Scotland he was entered, by his father, at the University of Edinburgh, to study the law, in which he made but little progress, and he shortly after removed into the country on account of his health. In the country he followed the sports of the field, and became a bold rider and a good marksman. In 1753 he set off for

London with a view to obtain leave to settle in India as a free-trader. In London he made the acquaintance of Mrs. Allan, the widow of a wine merchant, whose daughter he soon after married, and became a partner in the business. A few months after his marriage his wife died; Bruce however continued for some years in the partnership, and in 1757 he made a journey through Portugal, Spain, France, and the Netherlands, partly on business and partly for his own information. His father died in 1758, and Bruce returned to England to succeed to the family estate, with a moderate income, which however was considerably increased in consequence of the establishment of the Carron ironworks in its neighbourhood.

In 1761 Bruce dissolved his partnership in the wine trade. He had for some time past applied himself to the study of Arabic, and had likewise turned his attention to the Ethiopic in Ludolf's works. He also improved himself in drawing, under able teachers. By means of his friend Mr. Wood, the under Secretary of State, he became known to Mr. Pitt, who consulted him about an expedition intended against Ferrol, which however did not take place. At the beginning of 1762 Lord Halifax, at the suggestion of Mr. Wood, appointed Bruce consul-general at Algiers, with the understanding that he was to visit the interior of Barbary, and make sketches of the antiquities which, according to Shaw, existed there. In a conversation which Bruce had with Lord Halifax, something also was said about the mysterious sources of the Nile, and of the glory that would accrue to any bold traveller who should explore them.

Bruce set out for his consulate by way of Italy, in which country he spent several months improving himself in the study of drawing and of antiquities. While at Naples he went to Paestum and made sketches of the temples, which he caused to be engraved and intended to publish, but we find him afterwards complaining to his friend Mr. Strange that some one had obtained access to the engravings at Paris, had copied them, and published them in London by subscription. In March 1763, he finally left Italy for Algiers, where he remained about two years, and during his stay he learned the rudiments of surgery from the consulate surgeon. In May 1765 Bruce was superseded as consul, and on the arrival of his successor, he left Algiers for Tunis. Having obtained leave of the bey to travel through his dominions with an escort, he visited the country along the banks of the Bagradas, and the ruins of Thugga, Keff, and Hydrab, and thence went to Tipasa, in the province of Constantina, the capital of which, the ancient Cirta, he also visited, though he did not discover its remains, as is stated in his life, for Shaw and Sanson had visited them before him. He next went to Sitif, Medrashem, where, he says, is the sepulchre of Syphax, and thence to the Jebel Aouress and the ruins of Tezzoute, supposed to be the ancient Lambæsa, from whence he re-entered the Tunis territory by way of Kazareen and Sbeitlah. He then visited the south-eastern part of that state, the island of Jerbe, and proceeded to Tripoli across the desert. His description of these places in the introduction to his travels is hasty and meagre, and at the same time he speaks rather slightly of his able predecessor Shaw. Bruce made drawings of the architectural remains, part of which were purchased for the royal collection. Those who feel an interest about this matter may compare Bruce's and Shaw's accounts with that given by Sir Grenville Temple ('Excursions in the Mediterranean'), who visited the interior of Tunisia. There is a letter from Bruce to Mr. Wood ('Appendix to Bruce's Life,' No. xxiii.), which being written at this early stage of his journeys of discovery is characteristic of the writer's style when descending upon his own achievements. He says, "I have drawn eight triumphal arches, seven Corinthian temples, whose plans, parts, and decorations I have by very laborious searches and excavations made myself entirely master of; one large temple of the composite order in its best age, two large aqueducts, the ruins of the three principal cities of Africa—Jol, Cirta, and Carthage;" and then he adds, "I may safely say I have not left in the parts I have visited one stone undesigned whence any benefit could result to the arts. I have corrected and cleared up many passages of the Antonine Itinerary, Peutinger's tables, and Ptolemy, as well as of Sanson, Nollin, and Dibbler's French maps, all by actual observations," &c. He then enters into a detail of his dangers and fatigues. Travelling in the interior of Barbary is certainly not without danger, but Bruce apparently magnified the extent of his own discoveries. These journeys in Barbary were performed between September 1765 and February 1766. From Tripoli he sailed to Bengazi, whence he was driven away by famine and war, and having embarked in a crazy Greek vessel for Candia, was shipwrecked and swam on shore at Tolometa, whence he returned to Bengazi in October 1766. He there remained two months in great distress, and at last escaped from that miserable country in a French vessel for Candia, where he was seized by an intermittent fever, which returned occasionally during his subsequent travels. From Candia he went to Syria, visited Baalbec and Palmyra, and resided for some time at Aleppo with Dr. Patrick Russel, physician to the factory, from whom he received further instruction in the medical art. After spending about a year in Syria he proceeded to Alexandria in June 1768. At Cairo he was introduced to Ali Bey, the Mameluke chief, whose Coptic minister, Maalem Risk, had conceived a high opinion of Bruce, whom he fancied to be a great astrologer. Bruce had now fixed his plan of going to Abyssinia. He met at Cairo Father Christopher, a Greek whom he had known at

Algiers, and who was now Arohimaudrite under Mark, patriarch of Alexandria. He also obtained letters from the patriarch for several Greeks who were in high stations in Abyssinia, and from Ali Bey for the shereef of Mecca, the nayib of Masowa, and the king of Sennaar. Thus provided he set off for Upper Egypt, a country which was then far from being accurately known. Whatever interest Bruce's account of Egyptian antiquities which he gives in the first book of his travels might possess at the time, has now passed away. His description is not free from inaccuracies, but he corrected several common errors. From the Nile he crossed the desert to Cosseir, whence he sailed for Jidda in April 1769: but instead of going direct to Jidda he went, according to his own statements, up the gulf to Tor, and thence along the Arabian coast to Jidda. He gives his observations on the hydrography of his course, the position and bearing of the towns and harbours, &c. This voyage up to Tor, as well as the subsequent voyage to the straits of Bab-el-Mandeb, have been by some considered as fictitious, and Dr. Murray himself in his correspondence with Salt (Hall's 'Life of Salt') acknowledged that "the dates are contrary to their existence;" yet it is a fact that Bruce's observations are fully confirmed by the survey of the coasts of the Red Sea ('Notes on Bruce's Chart in the Journal of the Geographical Society,' vol. v.) made under the orders of the Bombay government.

At Jidda Bruce received every encouragement for his Abyssinian journey. The English at Jidda exerted their influence with the authorities of that place. Metical Aga, the minister of the shereef of Mecca, originally an Abyssinian slave, who was well acquainted with Ras Michael, the governor of Tigré, and at that time the most powerful chief in Abyssinia, agreed to send one of his confidential servants, Mahomet Gibberti, a native of Abyssinia, to accompany Bruce in his journey; and he wrote to Ras Michael, recommending the traveller as an English physician to his protection against the nayib of Masowa, a kind of independent chief, whose cruelty and avarice were the dread of strangers. This precaution of Metical Aga proved very useful to Bruce. He sailed with Gibberti for Masowa in September 1769. On arriving at Masowa, Gibberti went on shore first and despatched the letters to Ras Michael, after which Bruce was detained several weeks, annoyed and threatened by the nayib, and in some danger of his life. Bruce exhibited his usual firmness and courage, and was countenanced in secret by Ahmed, the nayib's nephew, and a better man than his uncle, for whom Bruce had brought a letter from Mecca. At last messengers came to Masowa from the interior, bearing letters from Ras Michael and from Janni, his deputy at Adowa, requesting the nayib immediately to forward the foreign physician. On the 15th of November Bruce left Arkeeko with the caravan, and after crossing the Taranta Mountains arrived at Dixan, the frontier town of Tigré. On the 6th of December he arrived at Adowa, the residence of Ras Michael, who was then absent on a campaign in Amhara. Bruce was kindly received by the deputy Janni, with whom he remained till the middle of January 1770. He visited Axum and other places in the neighbourhood, and continuing his journey through Siré and across the Tacaze, he passed over the Lamalmon, a part of the Samen range, and arrived at Gondar about the middle of February. The Ras and the young king were still absent with the army, but Bruce became acquainted with Ayto Aylo, a man of rank and very partial to foreigners, who introduced him to the iteghé or queen dowager, and afterwards to her daughter Ozoro Esther, Ras Michael's wife, who continued Bruce's constant friend during his residence in Abyssinia.

Bruce remained nearly two years in Abyssinia, which he spent entirely in that division of the empire called Amhara, and in that part of it which borders on the lake Dembea, without ever again visiting Tigré. Concerning the physical geography of the country his information is scanty and inaccurate. The southern provinces of Shoa, Esat, &c. he did not visit. The country was in a state of confusion, owing to a civil war between Ras Michael and other chieftains. The campaign of that year 1770, after beginning unfavourably to Michael's cause, ended by his complete triumph, which was attended by all the atrocities of revenge to which that clever but cruel chief was prone. In November of that year Bruce succeeded in reaching the sources of the Abawi, which was then considered as the main stream of the Nile; thus accomplishing what he had from the beginning fixed in his mind as the main object of his ambition.

As Bruce's narrative of his residence in Abyssinia has been the subject of much controversy, and as doubts of his veracity have been by some carried to an unreasonable extreme, it is well to state here what credible native witnesses who had known him at Gondar stated many years after to Salt concerning him. Salt, in his second journey to Abyssinia, became acquainted with Dofter Esther, a learned old man, much respected in the country, who, when a young man studying at Gondar, had been intimately acquainted with Bruce, and, after a lapse of nearly forty years, still spoke of him in terms of friendly regard. He said that when Bruce first arrived at Gondar, Ras Michael was absent with the army, but that "having questioned two Greeks, Sydee Petros and Paulos, who gave a favourable account of his religion," the Ras, on his return, was induced to treat him with great attention. Bruce's reputation was greatly increased by his having cured one of Ras Michael's children, and also Ayto Confu, Ozoro Esther's son by a former husband, of the small-pox. Ozoro Esther, the iteghé or queen dowager, and Ayto Aylo became his warm patrons.

After remaining some time at Gondar he set out, with the king's permission, to visit the sources of the Abawi, under the protection of Fasil, the governor of Damot and Gojam, who had then made his peace with Ras Michael. Bruce went with Balugani, a young Italian artist, who attended him on his travels. After failing in a first attempt, in which they were plundered, they succeeded in a second, and returned safe to Gondar. Dofter Esther described Bruce as a noble-looking man, who rode remarkably well on a black horse of his own; the king sometimes lent him a horse out of his stud. Bruce was greatly noticed by the king, and was one of the batoomals or favourites at court; Ras Michael was also attached to him, but seldom gave him anything. Bruce resided partly at Koscam and partly at a house near Kedus Raphael, which was given him by the king. Kofia Yasous, and many other persons of rank in the country, were much attached to Bruce, and when the latter quitted Abyssinia, Dofter Esther said "he left behind him a great name." After Ras Michael's defeat and disgrace, Bruce returned home by way of Sennaar. Thus far Dofter Esther's account agrees with the main part of Bruce's narrative; but there is a considerable discrepancy in several of the details. Dofter Esther said that Bruce did not speak the Tigré language, nor much of the Amharic; that when he arrived in the country he could read the written characters of their books, but did not possess any great knowledge of the Geez, though in this respect, as well as with regard to the Amharic, he considerably improved himself during his stay. He was accompanied by an interpreter of the name of Michael, through whom he generally conversed. He spoke however Arabic with some of the Mussulman inhabitants. Bruce never commanded a body of horse, as he stated; the king had no body-guard, though he had a body of black horsemen from Sennaar, who were commanded by Idris, a Mussulman. Bruce was not actually engaged in war, but he was present at one battle, probably the second battle of Serbraxos; and this is confirmed by Bruce's original journals, quoted by Dr. Murray in his edition of the 'Travels,' and which differ considerably from Bruce's text in the narrative. No shummut or district was ever given to Bruce, though he was said to have frequently asked for the government of Ras-el-Feel, which was held at one time by Ayto Confu. Dofter Esther said that Amha Yasous, prince of Shoa, never visited Gondar in Bruce's time, all connection between Shoa and Gondar having been broken off long before. It may be observed here also, that in Bruce's original memoranda (see Appendix vol. vii. of Murray's edition) there is no mention of this visit as stated in the narrative. The description of the Galla chief Guanguol, Dofter Esther said was strongly misrepresented; he remembered his visit to Gondar, when the Galla was becomingly dressed, as most Gallas are when they come to court. With regard to the story of the Worari or plundering parties on a march cutting a piece of flesh from the living animal, Dofter Esther had heard of the practice, and believed it true. This has been fully confirmed since by Pearce. ('Life and Adventures of Nathaniel Pearce,' edited by Hall.) On being told of Bruce's disgusting description of Abyssinian banquets, Dofter Esther said he had never witnessed such practices, and expressed great abhorrence at the thought. He admitted that the licentiousness of the higher orders was carried to much greater lengths in Amhara than in Tigré (see also Pearce's 'Life,' and Coffin's account of his excursion to Gondar annexed to it), but said that the scenes described by Bruce was certainly greatly exaggerated, and, as a proof of its inaccuracy, he pointed at the drinking of healths, a custom unknown in Abyssinia. (Salt's 'Abyssinia,' ch. 8.) Such was Dofter Esther's sober statement, the accuracy of which was confirmed to Salt from other quarters, among others by Sydee Paulus, already mentioned, who had lived fifty years in Abyssinia, and remembered Bruce perfectly well; and by Apostoli, another Greek, who had often conversed with Janni, Ras Michael's deputy, "who had always spoken of Bruce with great respect" (Salt, ch. 8.) Gobat, the missionary to Abyssinia, observes of the description of the feast as given by Bruce, "I admit that such a feast may have taken place among the most shameless libertines, but excesses of that kind are not customary, either as to their cruelty or their indecency."

It appears evident from all this that when Bruce composed his narrative, he did not consult or did not scrupulously adhere to his journals, but borrowed largely from his own imagination, especially with regard to details; he confounded dates, and jumbled together distinct incidents and circumstances, either through carelessness or for the sake of effect. "He was become old and indolent," says his friend Dr. Murray, "and I have reason to believe that after nearly twenty years had elapsed since his return from Abyssinia, his tale to his amanuensis resembled more that of an old veteran by his parlour fire-side in a winter evening, than the result of fresh and accurate observation. He wished to have it understood that he had omitted nothing when he travelled, but performed all—a species of ambition seldom reconcilable with fact." (Hall's 'Life of Salt.') There are however some points in Bruce's narrative which cannot be accounted for so easily. The Axum inscription, with the pretended words "King Ptolemy Evergetes," seems to be one of these. He also totally omits throughout the narrative of his journey to mention Balugani, a young Italian artist who had joined Bruce at Algiers, and had been the constant companion of all his journeys as far as Gondar and the sources of the Nile, had kept his journals, assisted him in drawing, and had

been evidently of material use to him. (Salt's 'Abyssinia,' ch. 8.) Bruce's great ambition was to be considered the first and only European who had ever visited the sources of the Nile, and he accordingly throws discredit on the accounts of the Jesuits Paex and Lobo, who had described them before him. He also omits in his narrative to mention the fact of three Franciscan friars from the Propaganda having reached Gondar only twenty years before him, where they rose for awhile into great favour, and made several proselytes to Catholicism, among others Bruce's friend Ayto Aylo and the iteghé or queen dowager; and yet in Bruce's original memoranda (Appendix, vol. vii.) we find it stated "that Ayto Aylo had been converted by Father Antonio, a Franciscan, in 1750." (Salt, ch. 10, and Appendix iii., where the journal of the Franciscans is translated from the Italian manuscript.) With regard to Bruce's translation of the 'Annals of Abyssinia,' Dr. Murray says, in a letter to Salt, 26th of February 1812, "The bulk of the facts are true, but they are often misplaced in time and local circumstance. The Portuguese and Abyssinian accounts are blended together, and the whole does not merit the title of an accurate narrative. Bruce often committed blunders in an unconscious way, particularly as to classic quotations and minute facts of ancient history, which he was not qualified by literary habits to balance and collate." (Hall's 'Life of Salt.') The latter part of this remark leads us to observe that Bruce, though he has had a character for learning among those who have none themselves, was very far from being an exact scholar or a really learned man. His dissertations on various subjects show sometimes great ignorance, and nearly always equal presumption and deficient judgment. Such are the dissertations in the second volume on the 'Indian Trade in its Earliest Ages,' on the 'Origin of Characters or Letters,' 'The Voyage to Ophir and Tarshish,' &c.

Notwithstanding these numerous defects, Bruce will always rank high among African travellers, and his journey to Abyssinia forms an epoch in the annals of discovery, for he may be said to have re-discovered a country of which no accounts had reached Europe for nearly a century, and to have renewed our intercourse with it. The Ethiopic manuscripts which he brought to Europe formed likewise a valuable addition to our literary treasures. A list of them is given in the Appendix to 'Bruce's Life,' by Dr. Murray, 4to. 1808. Bruce's courage, activity, and presence of mind are deserving of the highest praise.

The campaign of 1771 having turned against Ras Michael, and that chief being deserted by his followers, and taken prisoner, the opposite faction got possession of the king's person. Bruce was now tired of this distracted country and anxious to return home. Having obtained the king's leave, after much difficulty, he set off from Koscam in December 1771, attended by three Greeks and a few common servants. He arrived at Tcherkin in January 1772, where he found Ozoro Esther, Ayto Confu, and several of his Gondar friends. Taking leave of them, he proceeded by Ras-el-Feel, Teawa, and Beylah, to Sennaar, where he arrived in May. Here he was detained till September, and it was with much difficulty he found means to leave that barbarous country. He proceeded northwards by Herbagi, Halfay, Shendi, and across the Abara or Tacazze to Gooz, in the Barabra country, and then plunged into the desert, where he was a fortnight in crossing to Assouan, and in which he was near losing his life through thirst and fatigue. He left Assouan in December, and after resting some time at Cairo, proceeded to Alexandria, where he embarked in March 1773, for Marseille. In France he was received with marked attention by the Count de Buffon and other distinguished men. He thence went to Italy, and at last returned to England in June 1774, after an absence of twelve years.

Bruce was presented at court, and the king, George III., received him in a flattering manner; but he obtained no more substantial rewards, except a gratuity for the drawings which he had made for the king's collection. The strange stories he told in company about the Abyssinians and the Gallas interested his hearers, but at the same time excited ill-natured strictures. Some even went so far as to pretend that he had never been in Abyssinia. Bruce's haughty and disdainful manner was not calculated to soothe criticism. After some months spent in London, he went to Scotland, where his family affairs were in great disorder owing to his long absence. Upon these he bestowed much of his time, giving up meanwhile all thoughts about his Abyssinian journals. He married, in May 1776, Miss Dundas, with whom he lived in quiet retirement till 1785, when she died. After this loss, and by the advice of his friends, and especially Daines Barrington, he set about preparing his travels for publication. This work was published in 1790, in five 4to. volumes, 'Travels to Discover the Sources of the Nile, in the Years 1768-73.' The attractions of his narrative are generally acknowledged. His sketch of the character of Ras Michael has been particularly admired, and its truth is authenticated by the manuscripts of the 'Annals of Abyssinia,' vol. v., which includes the history of that chief down to the murder of the Emperor Joas in 1769 (Appendix to Murray's 'Life of Bruce,' in 4to.), as well as by the current report in the country. Bruce's work was sharply assailed in the critical journals of the day, especially in the 'Monthly Review.' It was translated into French by Casters, and into German by J. Volkman, with notes by J. F. Blumenbach.

Bruce died on the 27th of April, 1794, at Kinnaird, of a fall down stairs as he was going to hand a lady to her carriage. He was buried in the churchyard of Larbert, in the same tomb with his wife.

In 1805 his friend Dr. Alexander Murray published a second edition of Bruce's Travels, to which he added a biography of the traveller, and copious extracts from his original journals, which are of considerable importance. By consulting these journals, and the editor's notes and remarks in the life, the reader is enabled to separate the reality from the fiction or exaggeration which prevails in many parts of the author's narrative. Mr. Salt's two missions to Abyssinia, 1805 and 1810, having revived the discussion, Dr. Murray entered into a correspondence with Salt, which serves greatly to elucidate the question. A third edition of Bruce's 'Travels,' published in 1813, in seven volumes 8vo., is little more than a reprint of the previous edition. The preface by Dr. Murray, in which he adverts to Salt's correction of several of Bruce's statements, is deserving of attention.

BRUCE, MICHAEL, was born at Kinnesswood, in the parish of Portmoak and county of Kinross, on the 27th of March, 1746. His father was an operative weaver; and, in his religious sentiments, of that class of seceders called Burghers. He had eight children who, having little or nothing to inherit from their parents, were all brought up to rely on their own character and industry for support. Michael who was the fifth child, was destined for the office of a minister of the Gospel. To the great body of the people of Scotland that office has long been one of much reverence; and to furnish a member of the family for that holy calling is there to this day an object of nearly universal ambition. The strict and religious parents of Bruce partook in the common feeling; and in his devotion to reading from his earliest years, and his pious and domestic habits, they imagined they saw the elements of a character which would gratify their most ardent wishes. Accordingly, after bestowing on him such instruction as their humble roof and the village school could afford, his parents sent him to the schools in the neighbouring town of Kinross, and thence, in the year 1762, to Edinburgh, where he applied himself with equal assiduity and success, for some years to literature and philosophy, and to the learning more peculiarly necessary for the profession which he had in view.

In his native district young Bruce met with friends whose conversation and friendly suggestions contributed not a little to lead him to the love of reading and the study of the higher class of English poets. Soon after proceeding to Edinburgh he contracted an acquaintance with Logan, whose congenial spirit made him the intimate companion of Bruce in his lifetime, and his warm eulogist and editor of his works after his death. So long as Bruce remained about his father's house, his wants, which were then indeed but few, were readily supplied, but after his removal to Edinburgh his resources diminished, while his wants, both physical and mental, multiplied, and his desires increased in intensity. But poverty was not the only difficulty with which the youthful Bruce had to contend. He had also the narrow views of worthy but illiterate parents, who seem to have regarded general learning as unnecessary, if not positively mischievous. Bruce could not but feel how unnatural these prejudices were, what injustice they did to those powers and aspirations with which he was endowed and which glowed within him. He was too dutiful a son however to give his parents any cause of offence, and he accordingly took the greatest pains to conceal from them the knowledge of his studies in poetry and general literature. He had hardly reached his eighteenth year when his letters mark the beginning of that morbid melancholy which is frequently the attendant on a poetical temperament, and was in him also the forerunner of a fatal disease. He had by this time obtained a few evening scholars, but he states that the attending on them, though few, fatigued him. He spent the winters at school or college, and in the summer he endeavoured to earn a small pittance by teaching a school, first at Gairney Bridge and afterwards at Forest Mill, near Alloa.

"In the autumn of 1766," says Dr. Anderson ('British Poets,' vol. ii., p. 277), "his constitution, which was ill calculated to encounter the austerities of his native climate, the exertions of daily labour, and the rigid frugality of humble life, began visibly to decline. Towards the end of the year his ill-health, aggravated by the indigence of his situation, and the want of those comforts and conveniences which might have fostered a delicate frame to maturity and length of days, terminated in a deep consumption. During the winter he quitted his employment at Forest Mill, and with it all hopes of life, and returned to his native village to receive those attentions and consolations which his situation required from the anxiety of parental affection and the sympathy of friendship." He lingered through the winter, and in the spring he wrote the well-known 'Elegy' in which he so pathetically describes his feelings at that time, and calmly anticipates his dissolution. This elegy, from the circumstances in which it was written, the nature of the subject, and the merit of its execution, had an unusual share of popularity. It was the last composition which Bruce lived to finish. He died July 6, 1767.

The poems of Bruce are not numerous—for which his early death may well account—but they evince talents of a very high order. They are distinguished for their elegance and harmony; and, with little of the fervour of opening genius, they display sustained dignity and the polish of mature life. Soon after Bruce's death his works were subjected to the revision of his friend Logan, who published a collection of them in a small duodecimo volume; but unfortunately they were not only unaccompanied with any account of the state in which they

came into his possession, or of the process observed in preparing them for publication, but mingled with the poems of other authors, without any explanation by which they might be distinguished. This error was in some degree corrected by the labours of Dr. Anderson, who gave the poems of Bruce a place for the first time in a collection of the poets of this country, and prefixed a memoir of the author. A new edition, including several of Bruce's unpublished pieces, was brought out by subscription in 1807, under the care of Dr. Baird, for the benefit of the poet's mother, then in her ninetieth year. An edition of the poems of Bruce, with a memoir by the Rev. W. Mackelvie, D.D., of Balgedie, was published in 1837.

BRUCE, ROBERT, king of Scots, was born on the 21st of March, 1274. He was descended from Robert de Brus, who being brought up at the court of England with Earl David, afterwards King David I. of Scotland, became an intimate of that monarch, and received from his bounty a grant of the lordship of Annandale. His grandfather, Robert de Brus, the seventh lord of Annandale, had, on the death of his mother Isabel, second daughter of David, earl of Huntingdon, livery of her lands in England, and shortly afterwards was constituted sheriff of Cumberland and constable of the castle of Carlisle. He was then also appointed one of the fifteen regents of Scotland; and in 1264, with Comyn and Baliol, led the Scottish auxiliaries to the assistance of King Henry III. at the battle of Lewes. Robert de Bruce, the son of this baron, accompanied King Edward I. to Palestine in 1269, and was ever after greatly regarded by that monarch. In 1271 he married Margaret, countess of Carrick, in whose right he became Earl of Carrick, and by whom he had twelve children.

Of these Robert Bruce was the eldest son. He was in the tenth year of his age when his father and grandfather concurred with the other magnates of the realm in a solemn acknowledgment to King Alexander III. that his grand-daughter Margaret, 'the maiden of Norway,' was heir-presumptive to the Scottish throne. Two years afterwards the king died, and Margaret succeeded to the crown; but in September 1286, parties having now begun to be formed among the nobles with a view to a competition for the crown, Robert de Brus, the grandfather, met several important personages of the kingdom at Turnberry Castle, the seat of his son the Earl of Carrick, and there entered into a league or bond to support the person who should be found the true heir to the throne. The chief competitors were Robert de Brus, the grandfather, and John Baliol. [BALIOL.] King Edward I. of England having obtained the office of umpire in this contest, on the 16th of November 1292 pronounced for Baliol, "as, in all indivisible heritages, the more remote in degree of the first line of descent is preferable to the nearer in degree of the second." It was accordingly ordered "that John Baliol should have seisin of the kingdom of Scotland;" and seisin being given, Baliol did homage and fealty to Edward for his kingdom. To avoid no doubt the humiliating task of doing homage to a successful rival, the aged De Brus immediately resigned the lordship of Annandale to his son Robert, who, probably from a like motive, had about a fortnight before resigned the earldom of Carrick, which he had held in right of his wife, just deceased, to Bruce, their eldest son and heir, and shortly afterwards, retiring into England, left the administration of the family estates in the same hands.

Edward could not but see that his determination had disappointed the powerful lords of the house of Brus; but he had already experienced their friendship, as he had no doubt heard also of the attachment of the family to the English crown, and he was now anxious to foster the submission to his award which their retirement held out. Accordingly in 1295, the same year in which the aged De Brus died, Edward appointed the father of Bruce constable of the castle of Carlisle. During Baliol's revolt the Bruces remained subject to Edward; and in 1296 they attended the parliament of Berwick, where they renewed their oath of fealty and submission to him. Even the nobler stand of Wallace did not for some time rouse their patriotism; and when those to whom the peace of the western districts had been committed summoned them to Carlisle, Bruce not only obeyed the citation and swore fidelity to Edward, but to evince the sincerity of his declaration immediately after laid waste the possessions of the knight of Liddesdale, and carried off his wife and family prisoners to Annandale. Scarcely however was this act of violence committed, when he abandoned the English party and joined the national standard, expressing at the same time his hope of absolution from the oath which he said had been extorted from him. A few months afterwards the Scots were obliged to capitulate at Irvine, and Bruce with others made his peace with Edward. Wallace retired into the northern parts of the kingdom with a few adherents.

The signal victory gained by Wallace at Stirling on the 12th of September 1297 induced Bruce once more to join the national standard. He took no very active part in the struggle however, but while Wallace and his followers fought at Falkirk, shut himself up in Ayr Castle, where indeed, by preserving the communication open between Galloway and the western highlands, he did essential service to the cause. Edward, following up his victory, marched into the west with a determination to chastise Bruce, who, after burning the fortress, retreated into the fastnesses of Carrick, and Edward at length directed a willing army to return into England. In his progress he took possession of Lochmaben Castle, and wasted the estates of its lord; but among the confiscations of property which followed, the lands of Annandale and

Carrick remained unalienated—a favour probably accorded to the house of Bruce for its former services to England. The defeat of the Scots at the battle of Falkirk destroyed much of the confidence reposed in Wallace; and in 1299 the Bishop of St. Andrews, Bruce, and Comyn, were appointed guardians of Scotland in the name and place of Baliol. It was perhaps to destroy the authority of Wallace that Bruce was willing to be associated for a time with his great rival Comyn; and having attained this end, he no less willingly resumed his former inactive course of policy, and relinquished to Comyn the direction of the new-created power. The following year Edward again invaded Scotland, and laid waste the districts of Annandale and Carrick. Bruce suffered much on this occasion, but he cautiously avoided every act of retaliation; and we find that prior to the advantage gained by the Scots at Roslin he had surrendered himself to St. John, the English warden of the Western Marches. The campaign of Edward in 1304, which ended in a more complete subjugation of Scotland than he had before been able to effect, justified the prudence of Bruce; for on the death of his father he was not only allowed to inherit the extensive possessions of his ancestors, but in the settlement of Scotland as a province under the English king his opinion was much regarded.

Bruce however maintained only the semblance of loyalty to Edward and seeing that Baliol's restoration was hopeless, had formed the resolution of restoring his country to independence. Accordingly while actually engaged in assisting Edward in the settlement of the Scottish government, he entered into a secret bond of association with the bishop of St. Andrews, as head of the Scottish church, whereby the parties bound themselves mutually to assist each other against all persons whatsoever, and neither to undertake any business of importance without the other. He had also a conference with Comyn, at which he proposed that they should thenceforward entertain towards each other feelings of amity and friendship. "Support (said he) my title to the crown, and I will give you all my lands; or bestow on me your lands, and I will support your claim." Comyn accepted the former alternative; and an agreement being drawn up in form of indenture, it was sealed by both parties and confirmed by their oaths of fidelity and secrecy. Comyn however revealed the matter to Edward, who determined on revenge. But having one evening drank freely, Edward was imprudent enough to discover his purpose to some of the nobles of his court, among whom Bruce had friends. The Earl of Gloucester, a kinsman of Bruce, had notice of his danger, and anxious to save him, yet afraid in so serious a matter to compromise his own safety, sent him a piece of money and a pair of gilded spurs. Bruce understood the counsel thus symbolically communicated, and instantly set out for Scotland, accompanied by his secretary and a single attendant. He is said to have reached Lochmaben Castle on the fifth day after his departure from London, and thence repairing to Dumfries, where Comyn was, he sought a private interview with him. From some inward misgiving no doubt on the part of Comyn, the meeting took place in the convent of the Minorite friars. Here Bruce passionately reproached Comyn for his treachery, and after some altercation drew his dagger and stabbed him to the heart. Immediately hastening from the spot he called for his attendants, who seeing him pale and agitated inquired the cause. "I doubt I have slain Comyn," was the reply. "You doubt," cried Kirkpatrick fiercely; "I'ae mak sikker," and rushing towards Comyn despatched him on the spot. Almost at the same moment Sir Robert Comyn, the uncle, who came into the convent on the noise of the scuffle, shared a similar fate. The alarm soon became general; and the English judges, then holding a court in a hall of the castle, not knowing the extent of the danger, hastily barricaded the doors. Bruce, assembling his followers, surrounded the castle, and threatening to force their entrance by fire, compelled those within to surrender.

He soon afterwards proceeded to Scone, the ancient seat of Scottish inauguration, and was there crowned king of Scots on the 27th of March 1306. Edward had carried the 'regalia' to Westminster, but their place was soon supplied. The bishop of Glasgow furnished from his own stores the robes in which Bruce was arrayed; and a slight coronet of gold being got from the nearest artist, the bishop of St. Andrews set it on his head. The earls of Fife had from a remote antiquity enjoyed the privilege of crowning the kings of Scotland; but Duncan, the representative of the family, favouring at this time the English interest, his sister, the Countess of Buchan, with a boldness and enthusiasm which must have added to the popular interest felt for the young king, repaired to Scone, and asserting the privilege of her ancestors, placed the crown a second time on the head of Bruce. The eyes of all Scotland were now directed towards Bruce. Comyn was no more; and the brave Sir William Wallace had been executed by the English. Bruce was therefore without a rival: he was the heir of the throne, and his past conduct had given ample earnest of his intrepidity and prudence.

Edward heard of the murder of Comyn and of the usurpation of Bruce when residing with his court at Winchester. He immediately despatched a messenger to the pope, to pray the assistance of the holy see; he directed the garrison towns on the Marches to be strengthened; and nominating the Earl of Pembroke guardian of Scotland, he ordered an instant levy of troops for that kingdom. Proceeding to London he called together the prince his son and about 300 youths selected from the best families of England, and conferred on them the honour

of knighthood amidst a pomp and magnificence well calculated to rouse the ardour of the nation. He made also a splendid banquet in honour of the new-created knights, at which he uttered a solemn vow to execute vengeance upon Bruce and his adherents. Bruce, on the other hand, had prepared no system of offensive warfare nor even of defence; his followers were few, and when he first resolved to assert his claim to the crown, he had no fortress at his command save his two patrimonial ones of Lochmakin and Kildrummie. He had seen however the success of Wallace in less happy circumstances, and he witnessed an enthusiasm for his person which he believed the prospect of success would kindle into a wide and irresistible flame. Prompted therefore perhaps by the hope of striking an early and effectual blow, he sent a challenge to Pembroke, who had established his headquarters at Perth, defying him to battle. Pembroke returned for answer he would meet him on the morrow. Satisfied with this acceptance Bruce drew off his little band to the neighbouring wood of Methven, with a view to encamp there for the night; but the customary watches were omitted or insufficiently attended to. Pembroke having intelligence of this, called out his forces towards the close of the day, and gaining the unguarded encampment without observation, succeeded in throwing the whole body of the Scots into complete disorder.

From the defeat of Methven Bruce retired with the remains of his army to the mountains of Athol, whence however they were at length compelled by want and the rigour of the season to descend into the low country of Aberdeenshire; but on the advance of a superior body of English, they took refuge in the mountainous district of Breadalbane. Nor was the party safe from attack even here. The Lord of Lorn, who was an adherent of Edward, and closely connected by marriage with the family of the murdered Comyn, hearing of the approach of Bruce, collected his dependants to the number of about 1000, and having beset the passes, obliged the Scots to come to battle in a narrow defile where the horse of the party were an incumbrance rather than a service. The consequence was inevitable; and had not the king ordered a retreat, and himself taking post in the rear, by desperate courage, strength, and activity, succeeded in checking the fury of the pursuers, and extricating his men, they would have been utterly exterminated.

Having at last rallied his men, Bruce used every means in his power to re-animate their hope and to inspire them with fortitude and perseverance. After sending away his queen, the ladies who accompanied her, and some others of the party under an escort to his strong castle of Kildrummie, he determined with his remaining followers, amounting to about 200 only, to force a passage into Kintyre, and thence cross over into the north of Ireland, with the hope, as has been supposed, of receiving assistance from the Earl of Ulster, or of eluding for a time the hot pursuit of his enemies. On arriving at the banks of Loch Lomond there appeared no mode of conveyance across the loch; but after much search, Sir James Douglas discovered a small crazy boat, by means of which they effected a passage. The party were a night and a day in getting over, the boat being able to carry only three persons at a time; but Robert beguiled the tedious hours by reciting the story of the siege of Eglymor from the romance of Ferembras. The king soon afterwards fell in with the Earl of Lennox, ignorant till then of the fate of his sovereign, of whom he had received no intelligence since the defeat of Methven; and by his exertions the royal party were amply supplied with provisions, and enabled to reach in safety the castle of Dunaverty in Kintyre, whence, after recruiting the strength and spirits of his companions, the king and a few of his most faithful adherents passed over to the small island of Rathlin, on the north coast of Ireland, where they remained during the winter. In this remote situation Bruce was long ignorant of the unrelenting cruelty showed by Edward to his queen, family, and friends; the confiscation of all his estates; and the solemn excommunication of himself and his adherents by the pope's legate at Carlisle. Fordun indeed relates that in derision of his forlorn and unknown condition, a sort of ribald proclamation was made after him in all the towns of Scotland as lost, stolen, or strayed.

On the approach of spring, Sir James Douglas and Sir Robert Boyd left the king and passed over to Arran, where they were joined in a few days by Bruce, from Rathlin, with a fleet of thirty-three small galleys. The party made a descent upon the opposite coast of Carrick, which was in the possession of the English, and finding the troops under Percy carelessly cantoned, they rushed in among them and put nearly the whole body, consisting of about 200 men, to the sword. When the news of this enterprise became known, a detachment of above 1000 men, under the command of Roger St. John, was despatched from Ayr to the relief of Turnberry, when Bruce, unable to oppose such a force, retired into the mountainous district of Carrick. The effect of his success was still further counteracted by the fatal miscarriage of his brothers Thomas and Alexander, in their attempt to secure a landing at Loch Ryan in Galloway, where the whole party were routed, several persons of note slain, and the two brothers of Bruce taken prisoners and ordered to instant execution. When Bruce wandered among the fastnesses of Carrick, after the defeat of his auxiliaries at Loch Ryan, his army did not amount to sixty men. His own personal prowess however in an encounter with a force sent against him by the people of Galloway, in which it was related that single-handed he had for some time kept at bay a body of about 200 men, with bloodhounds

who had been sent to track the fugitives through the forests and morasses, roused the spirits of his party, and called many to his standard. Bruce indeed required all the aid he could receive; for Pembroke, the English guardian, was already advancing upon him with a great body of men, having also obtained the assistance of John of Lorn, whose followers were well acquainted with that species of irregular warfare to which Bruce was obliged to have recourse. Lorn had with him a bloodhound which it is said had belonged to the king, and was so familiar with his scent, that if once it got upon his track nothing could divert it from its purpose. This Bruce found to his experience, and well nigh fatally; for having arrived at the place where Bruce and his army lay, the bloodhound was let loose, and notwithstanding every stratagem that could be devised to elude it, the animal singled him out and led on the enemy in his pursuit, till at length Bruce and his companion (for to these two only had he successively subdivided his men) reached a rivulet, into which they plunged, and, after destroying in this way the strong scent upon which the hound had proceeded, turned into the adjoining thicket, whence he regained in safety the rendezvous of his followers. Here, having learnt the state of security into which the English had fallen, under the impression that the Scottish army was totally dispersed, Bruce collected a few men, and dashing upon a detachment of about 200 of the enemy, put the greater part of them to the sword. Pembroke shortly afterwards retired with his whole forces towards England, and after another disaster, similar to that just mentioned, retreated to Carlisle.

Bruce, encouraged by success, ventured down upon the low country, and reduced to his obedience the districts of Kyle, Carrick, and Cuninghame. Pembroke thereupon determined again to take the field; and putting himself at the head of a strong body of cavalry, he advanced into Ayrshire, and came up with the army of Bruce when encamped on Loudon Hill. Here, though his army was greatly inferior to the English, and consisted wholly of infantry, Bruce gave Pembroke battle; and so well conducted was the conflict by Bruce, that while the loss of the Scots was extremely small, Pembroke's whole forces were put to flight, a considerable number being slain and many made prisoners. Three days after this Bruce encountered another considerable body of English, whom he also defeated with great slaughter. These successes proved of the greatest consequence to Bruce's cause, which was still further strengthened by the death of Edward, who died at Burgh-on-the-Sands, in Cumberland, on the 7th of July 1307, in his progress towards Scotland. With his last breath he commanded that his body should accompany the army in its march, and remain unburied till the country was wholly subdued; but his son, disregarding the injunction, had his father's remains deposited at Westminster. The son indeed was incapable of conducting the enterprise which had devolved upon him; and after a useless and inglorious campaign he retired from the contest. For three years after this Bruce had to contend with the governors despatched by Edward, and with his other enemies in different parts of Scotland. He triumphed over all: and early in the year 1310 the clergy of Scotland assembled in a provincial council, and issued a declaration to all the faithful—that the Scottish nation, seeing the kingdom betrayed and enslaved, had assumed Robert Bruce for their king, and that the clergy willingly did homage to him in that character.

Finding at length his authority established at home, and that Edward was sufficiently employed by the dissensions which had sprung up in his own country, Bruce resolved by an invasion of England to retaliate in some measure the miseries which it had inflicted on his kingdom. He advanced accordingly as far as the bishopric of Durham, laying waste the country with fire and sword, and giving up the whole district to the unbounded licence of the soldiery. Edward at first complained to the pope, but soon afterwards made advances towards negotiating a truce with Scotland. Robert however, knowing the importance of following up the successful career which had opened on him, refused to accede to his proposals, and again invaded England. In the same year also he took various fortresses in his kingdom which hitherto remained in the possession of the enemy. The last of these fortresses was the castle of Stirling, upon which the hope of the English now depended, and Edward accordingly collected all his forces for its defence. It was on this occasion the famous battle of Bannockburn was fought, 24th of June 1314, when a complete victory was obtained by Bruce. By this event the sovereignty of Bruce was established, and the remainder of his public life was occupied in alternately invading England and defending himself from English attacks, in negotiating treaties with that kingdom, and framing laws for the ordering and consolidating the power which he had acquired. In April 1328 a parliament was held at Northampton, to conclude between the two kingdoms of England and Scotland a treaty of permanent peace, the principal articles of which were the recognition of Bruce's titles to the crown, the sovereignty of the kingdom, and the marriage of Johanna, the sister of the king of England, to David, the son and heir of the king of Scots.

Bruce did not long survive this event. The hardships and sufferings he had encountered brought upon him a disease, in those days called a leprosy, which the ardour of enterprise and a naturally strong constitution had hitherto enabled him to triumph over. The last two

years of his life were spent in comparative seclusion in a castle at Cardross, on the northern shore of the Frith of Clyde. He is said to have contemplated the approach of death with calmness and resignation, and not without deep expressions of repentance for the sins he had committed, as well as sorrow for the blood which he had spilt. He died on the 7th of June 1829, in the fifty-fifth year of his age and twenty-third year of his reign. His heart was extracted and embalmed with a view to its being carried, according to his request, to the Holy Land; and his remains were interred in the abbey church of Dunfermline.

BRUCKER, JAMES, a laborious scholar of the last century, was born at Augsburg, January 22, 1696. He was educated for the church at the university of Jena, where he took the degree of M.A. in 1718. In 1723 he was appointed parish minister of Kaufbeuren, where he gradually acquired a reputation for learning, which led to his being elected, in 1731, a member of the Academy of Sciences at Berlin, and soon after, to his being appointed senior minister of the church of St. Ulric, at Augsburg, where he spent the rest of his life, and died in 1770.

At an early age he applied himself to the study of philosophy, and his first work, 'Tentamen Introductionis in Historiam Doctrinæ de Ideis,' was published in 1719; it was afterwards enlarged and republished in 1723, under the title 'Hist. Philos. Doctr. de Id.' In 1731-36 he published a history of philosophy in seven volumes 12mo., from the creation to the birth of Christ, in the form of question and answer, which contains some details of literary history not to be found in his larger work. This, which was entitled 'A Critical History of Philosophy from the infancy of the world down to our own age,' was printed in 1741-44, in five volumes 4to., and met with considerable success; in 1767 a second edition appeared, with a sixth volume, consisting of supplement and corrections. Of his other works the chief are 'Pinacotheca Scriptorum nostra ætate literis illustrium,' 2 vols. fol. 1741-55; 'Lives of German Scholars in the 15th, 16th, and 17th centuries,' in German, 4to., 1747-49; 'Miscellanea Historiæ Philosoph. Literar. Crit. olim sparsim edita nunc uno fascio collecta,' 8vo., 1748. He undertook to superintend a new edition of Luther's translation of the Bible, but he died before completing the work, which was finished by Teller.

Brucker is now remembered by his 'Critical History of Philosophy.' The title is ill chosen, for a discriminating and correct judgment is the very point in which he is most defective. He was very laborious, and has amassed a vast quantity of materials; but he wanted the power of arranging them and sifting the important from the trivial; consequently his work is wearisome in the extreme, from minuteness of unnecessary detail, as well as dryness of style. He seems to have the same sort of notion of his subject as a fly might have of the dome of St. Paul's, after crawling over it bit by bit; he appears not to possess clear views of it as a whole, or of the connection of the several parts. His book however is remarkable and useful, if it were only as an attempt to grapple with so enormous a subject; for he gives an account of every school from the Hebrew, Chaldaic, Egyptian, Phœnician, &c., descending through those of Greece and Rome to the sects of Christian and Judaic philosophers, the schoolmen and their successors after the revival of learning, the Saracens, and the nations of modern Asia, Indians, Chinese, and Japanese; and he finishes in North America with the Hurons. As a book of reference, therefore, it is very valuable. But as the author is charged with frequent error, arising partly from inaccurate scholarship, partly from too much readiness to take his opinions at second-hand, it will be prudent for those who are careful inquirers, to corroborate Brucker's statements by at least occasional references to the original authorities.

BRUEIS, ADMIRAL, was a lieutenant in the French navy before the revolution, and afterwards became a rear-admiral in the service of the republic. He had the command of the Toulon fleet which sailed in June 1798, for Egypt, with General Bonaparte and his army on board. After landing the troops, Admiral Brueis anchored his fleet in Aboukir Roads close to the shore, thinking himself safe from attack. Nelson, with the English fleet, came in sight of the French fleet on the 1st of August, and immediately prepared for battle. Some of the English ships steered between the French and the shore, and thus the French found themselves between two fires. [NELSON.] After a dreadful fight, most of the French ships, being disabled, surrendered. Admiral Brueis, who was on board the Orient, of 120 guns, defending himself against two English ships, was killed by a cannon-shot, just before the Orient was discovered to be on fire. Soon after the Orient blew up with most of the people on board.

BRUGES, ROGER VAN, an old Flemish painter, and a pupil of John Van Eyck, is called by Vasari, Ruggieri da Bruggia, but is not the same person as Roger Van der Weyde, as some have supposed. Van Mander notices both as distinct persons; the subject of this article, he calls Rogier van Bruges, and speaks of him as an excellent draughtsman and good painter, but he does not give any personal information concerning him: the years of his birth and death are both unknown, but several works are attributed to him, bearing various dates between 1445 and 1462. He is mentioned several times by Bartholomæus Facius, 'De Viris Illustribus,' Florence, 1745; and Rathgeber, 'Annals of Painting, &c., in the Netherlands,' p. 106, enumerates twenty-nine works attributed to him. He is styled by

Facius, Rogerius Gallicus Joannis Discipulus, and he is probably the same person as Magister Rogel of Flandera, by whom there are three pictures, in one, painted in 1445, in the sacristy of the Carthusian church at Miraflores, near Burgos in Spain, the donation of Don Juan II.

Roger painted in water-colours, with white of egg or with size, and in oil, which last method he had learned of Van Eyck. He painted also on canvass, a rare practice in that early period: Van Mander speaks of Roger's paintings on canvass, of which he had seen many in churches, and in private houses, where they were adopted as substitutes for the ordinary hangings of drapery.

There are at Munich three admirable old pictures in the Pinakothek (Cabinet iii. Nos. 35, 36, 37), assigned in the catalogue to John Van Eyck, which have been attributed to Roger Van Bruges; they are three of the best and most interesting in the collection: they are included in the twenty-nine pictures enumerated by Rathgeber.

(Van Mander, *Het Leven der Schilders*, &c.; Rathgeber, *Annalen der Niederländischen Malerei, Formschneide- und Kupferstecherkunst.*)

BRUHL, HENRY, COUNT VON, was born in August 1700. His father was councillor of the prince of Saxe Weissenfels. Henry entered as page into the service of Augustus II., elector of Saxony and king of Poland, and eventually became his chamberlain. After the death of Augustus in 1733, Bruhl, who had charge of the crown jewels at Warsaw, set off with them for Dresden, where he delivered them to the new Elector Augustus III., and assisted him, by his manoeuvres, in ascending the throne of Poland. From that time he became the king's favourite, and having obtained the dismissal of his rival, Count Sulkowski, he remained sole ruler of the weak monarch, whom he kept in a state of complete tutelage. Bruhl lived in great splendour: his establishment was larger than the king's, and he kept above 200 servants. "Of all men of this age," says Frederic II. of Prussia, "he had most watches, dresses, lace, boots, shoes, and slippers." The king was indolent to excess, and Bruhl, who took good care not to disturb his apathy, and always to supply him with money, was obliged to borrow to such a degree, that the treasury became bankrupt at last. Bruhl involved Saxony in a war against Frederic II., who made the whole Saxon army prisoners in the camp of Pirna, and took Dresden, while the king and Bruhl escaped into Poland. After the peace they returned to Dresden, where Augustus soon after died. Bruhl was disliked by both Poles and Saxons, and the new elector dismissed him from his office. He died in October, 1764. He had amassed great wealth, which he left to his children; his fine library of 20,000 volumes was purchased by the elector for 50,000 crowns. His son Frederic Louis wrote several German plays, which were published at Dresden in 1785-90, in 5 vols. 8vo.

BRULLIOT, FRANZ, author of the 'Dictionary of Monograms,' &c., was born at Düsseldorf in 1760, and was the son of Joseph Brulliot, a native of Mannheim, and inspector of the celebrated Gallery of Düsseldorf, which was removed in 1805 to Munich. Joseph and his son Franz, who had adopted engraving as his profession, removed thither at the same time, and in 1808 Franz Brulliot was appointed assistant keeper of the king's prints. From this time he gave up the practice of engraving, and devoted himself entirely to the study of prints and the history of engraving, and in 1817 he published at Munich, in 4to, a dictionary of the monogram, &c., of artists ('Dictionnaire des Monogrammes, Chiffres, Lettres Initiales, &c.'). to which, in 1820, he commenced the publication, in the same form, of a supplementary work, entitled, 'Table Générale des Monogrammes, Chiffres, &c., but which was never completed. His great work did not appear till after an interval of twelve years from that date, the whole of which time was exclusively devoted to it. He visited the principal collections of France, Germany, and Holland to the same end, and his occupations as keeper of the prints of the King of Bavaria, to which post he had been appointed, gave him peculiar facilities for his labour. The complete work was published in Munich, in 3 vols. imp. 8vo, in 1832-34, under the title 'Dictionnaire des Monogrammes, Marques Figurées, Lettres Initiales, Noms Abrégés, &c., avec lesquels les Peintres, Dessinateurs, Graveurs, et Sculpteurs ont désigné leurs Noms.' It is a work of immense labour, is very accurate, and is incomparably the most complete work of its kind. In vol. i., containing the monograms, there are 3292 articles; in vol. ii., containing the initial letters, there are 2936 articles; and in vol. iii., containing the abbreviations and appendices to the three parts, there are 1818 articles; and the work contains also fac-similes, cut in wood, of all the marks, letters, &c., treated of, amounting to many thousands. Brulliot did not long survive the publication of his work; he died of cholera in 1836, at Munich. He was an honorary member of the Academies of the Arts of Munich and of Vienna.

BRUMOY, PIERRE, was born at Rouen in 1688, and entered the society of the Jesuits in 1704. He was subsequently intrusted with the education of the Prince of Talmont, and became a contributor to the 'Journal of Trevoux.' He first introduced himself to the public by 'Thoughts on the Decline of Latin Poetry,' and afterwards edited 'The History of Tamerlane,' written by Margat, a brother Jesuit, and printed at Paris in 1739, 2 vols. 12mo. Shortly after his superiors confided to him the continuation of 'The History of the Anglican Church,' of which work he had already published eleven volumes and was completing the twelfth, when he died at Paris on the 16th of April 1762, in the fifty-fourth year of his age.

Among all who have done honour to the Society of Jesus, both by their moral character and their literary talents, Father Brumoy stands pre-eminent. With the study of literature he combined that of the mathematics, which he taught from 1725 to 1730, and it is to this circumstance that we are indebted for his discourse 'Upon the Utility of Mathematics as connected with the Belles Lettres.' His works consist of—'A Life of the Empress Eleonora,' Paris, 1723, 12mo, imitated from the Latin of Father Ceva; 'An Apology for the English and French, or Remarks upon the Work (by Muralt) entitled "Letters upon the English and French,"' 1726, 12mo; 'Review of the Poem upon Grace,' Brussels, Paris, 1723, 8vo; six volumes in 12mo, containing 'Translations and Analyses of the Greek Tragedies, accompanied by Discourses and Remarks upon the Greek Theatre,' Paris, 1747, a work which, although highly and justly esteemed for the great learning which it exhibits, is deficient in simplicity and precision of style, and even occasionally betrays the want of a perfect comprehension of the original text: these errors have been rectified in the editions of 1785–89, 13 vols. in 8vo; 'A Collection of Various Pieces in Prose and Verse,' 14 vols., Paris, 1741, including discourses, epistles, tragedies, comedies, 'Isaac,' 'Jonathan,' the 'Coronation of David,' 'Pandora's Box,' 'Plutus,' &c. &c. In addition to the above works, Brumoy made a new edition of J. Morgudi's 'Traites upon French Poetry,' Paris, 1724, 12mo. He also translated two orations of Father Porée, one upon public exhibitions, and the other upon the question whether the *monarchical* or the *republican* form of government was best fitted for forming the heroic character. Brumoy completed, in conjunction with Father Rouillé, 'The Revolutions of Spain,' by Father d'Orleans, Paris, 1734, 3 vols. 4to; assisted in compiling the 'Memoirs of Trevoux,' and reviewed the 'History of Rienzi' of Father du Cerceau, Paris, 1733, 12mo.

BRUN, CHARLES LE, the son of a sculptor of Scotch extraction, was born at Paris in the year 1619. The singular merit of his juvenile sketches attracted the attention of the Chancellor Seguier, who undertook the charge of his education, and placed him, at the age of eleven, with Vouet, and afterwards with Nicholas Poussin. He remained in Italy six years, studying the antique and the works of the old masters. He assiduously cultivated a knowledge of history and costume. On his return to Paris in 1648 he was received into the Academy. From this time employment and honours poured in upon him. Having attained the highest rank in the Academy at Paris, he was appointed principal painter to the king, was invested with the order of St. Michel, and was ultimately named Prince of the Academy of St. Luke at Rome, although absent, and a foreigner. A change in the ministry, which had so long favoured Le Brun, carried political animosities into the painter's studio, and, although still honoured by the countenance of the king, he died of chagrin and vexation at the continued annoyances which he met with at court, in 1690, leaving a widow, but no children.

Le Brun was an industrious and a learned artist; his drawing is bold and correct, and his design often replete with life and magnificence; but the passion expressed in his countenances is neither refined nor elevated, and the grandeur of his pictures belongs rather to the physical than the moral development of the subject. His groups are well arranged and natural; the action of individual figures is also natural; and yet both are frequently injured by an affectation of grace in some part or other. His works are principally at Paris. The 'Battles of Alexander,' which are so well known by engravings, are very characteristic specimens of his style, and would alone entitle him to be reckoned among the more eminent painters of the secondary rank. The 'Passage of the Granicus,' and the 'Battle of Arbela,' are works of great power and feeling. His defects of colouring have been partly attributed to his neglecting to visit Venice; but his excusers have forgotten that Giorgione and Titian had no Venice to seek fine colour in. His facility in drawing was such, that having procured the delay for a moment of the car which conveyed the Marquise de Brinvilliers to execution, in "four strokes of the pencil," says his French biographer, he sketched a likeness. With the brush he was equally ready. Louis XIV., who daily spent two hours in watching his progress while painting the 'Family of Darius' at Versailles, desired him to paint at once the head of Parysatis, which he executed with so much success as to extort an expression of delight from Bernini, who was not among the number of his friends.

BRUNCK, RICHARD FRANÇOIS PHILIPPE, was born at Strasbourg on the 30th of December 1729. He was educated by the Jesuits in the college of Louis le Grand at Paris. He entered early into the engagements of active life, and was for some time employed as military commissary. He had attained his thirtieth year when, during a residence in winter-quarters at Giessen, in one of the campaigns in Hanover, he happened to lodge in the house of a professor, who revived in him a love for letters. On his return to Strasbourg he devoted himself to study, to which the possession of an easy fortune allowed his entire application; and the professor of Greek, whose lectures he attended, being a profound grammarian, Brunck quickly became well versed in that language. No sooner did he feel his own strength than he distinguished himself by his criticisms; but his emendations, which are sometimes happy, are always hazardous; and acting under a confirmed belief that the errors of the text in all cases proceeded from the fault of copyists, he corrected with a more 'slashing hook' than even Bentley

himself ventured to employ. His first work was an edition of the Greek Anthology, published under the title of 'Analecta veterum postarum Græcorum,' Strasbourg, 8 vols. 8vo, 1776; which contains, besides the epigrams usually given in an anthology, several of the minor Greek poets, Anacreon, Callimachus, &c. entire. Anacreon appeared in a separate edition in 1778. In 1779 he edited some Greek plays, which excited a great desire for the appearance of a complete edition of Sophocles which he had announced. His favourite author, Apollonius Rhodius, employed him in 1780, and was followed in 1783 by an Aristophanes, which superseded all its predecessors, and has since in turn been entirely superseded by other editions. In the year following he prepared the fragments of Theognis, Solon, Simonides, and other didactic and moral Greek poets, under the title of 'Ἡθικὴ Ποιησις,' sive 'Gnomici Poetæ Græci,' 1 vol. 8vo. In 1785 he issued an edition of Virgil, in which he was by no means sparing of the established text. His 'Sophocles' at length attracted the attention of scholars in 1786, and may be considered as the work upon which his reputation is chiefly founded. Subsequent critics however have found it necessary to restore the manuscript readings which Brunck had replaced by his conjectures. It appeared at first magnificently printed in 2 vols. 4to; a limited impression in 3 vols. 8vo, followed in 1788, and there is a third edition, under his own eye, in 4 vols. 8vo, in 1786–89. He prepared a copy of Plautus for the Bipont edition of the classics in 1788. On the breaking out of the Revolution he embraced the popular side with ardour; and notwithstanding Louis XVI, in return for a presentation copy of the quarto Sophocles superbly printed on vellum, had conferred on him a pension of 2000 francs, Brunck enrolled himself among the earliest members of a revolutionary society established at Strasbourg. During the Reign of Terror he was imprisoned at Besançon, and did not obtain his release till the fall of Robespierre. Reverses of fortune, produced by the public troubles, obliged him in 1791 to dispose of part of his library, and in 1801 of the remainder. His cultivation of Greek literature ceased with the loss of the first portion of his books; and he afterwards confined his labours to the Latin classics. In 1797 he printed an edition of Terence in quarto; and at the time of his death, which occurred on the 12th of June, 1803, he was engaged in superintending an edition of Plautus. His diligence was most remarkable. Instead of referring the printer to any former edition, he always transcribed the entire text of the author upon whom he was engaged. Thus, he twice copied Aristophanes, and Apollonius at least five times. Many of these copies, together with several other manuscript papers, are still preserved in the Bibliothèque Royale at Paris. Brunck was a member of the Academy of Inscriptions and Belles-Lettres, and also of the French Institute.

BRUNE, MARSHAL, was born at Brives, in the department of Corrèze, in 1736. His father was an advocate, and Brune studied the law at Paris. When the revolution broke out he entered the army, and served under Dumourier. He was quickly promoted, and was general of brigade in the army of the interior under Bonaparte in 1795. The following year he joined the army of Italy, and served in the division of Massena. After the peace of Campoformio he was sent by the Directory as commander-in-chief of the army which invaded Switzerland. After the fall of Bern he took the command of the army in Italy, and obliged the king of Sardinia, who was the forced ally of France, to deliver into his hands the citadel of his own capital, Turin. Brune was next sent into Holland, where in 1799 he defeated the Russians on the Helder, and obliged the Duke of York and the English army to evacuate the country. In the following year he returned to Italy, when, in conjunction with Macdonald, he forced the passage of the Mincio in December 1800, and afterwards concluded an armistice with the Austrian general Bellegarde, preparatory to the peace of Lunéville. Brune, on his return to Paris, was appointed councillor of state, and was afterwards sent by Bonaparte as ambassador to Constantinople, where he succeeded in establishing new relations between France and the shah of Persia. He returned to France in 1805, being appointed one of the marshals of the French empire. He commanded for awhile the camp at Boulogne. Being sent to Hamburg in 1807 as governor of the Hanseatic towns and commander of the reserve of the grand army, he had a long interview with Gustavus, king of Sweden, near Anklam, in Pomerania, which seems to have given rise to suspicions on the part of Napoleon. In the surrender of the island of Rugen by the Swedish general Toll, agreeably to a convention with Marshal Brune, the latter omitted in the text of the convention the titles of the Emperor Napoleon, and mentioned simply the French army and the Swedish army as parties to the agreement. Napoleon, who was highly offended, sent Brune his recalculation of his conduct "a scandal never seen since the time of Pharamond." From that time Brune lived retired and in disgrace, till Napoleon's first abdication, when he made his submission to Louis XVIII, who gave him the cross of St. Louis. During the 'Hundred Days' he joined Napoleon, who sent him to command a corps of observation on the Var. After the battle of Waterloo he proclaimed the king, and leaving his corps, was travelling from Toulon to Avignon on his way to Paris, when he found himself in the midst of the reaction that took place in the southern provinces at that time. A furious mob forced its way into the inn at Avignon where Brune was, and after insulting him, and upbraiding him with having been a terrorist, and having taken part in

the massacres of August and September 1792—to which Brune calmly replied that “he was at that time fighting on the frontiers against the enemies of his country”—they shot him in the room of the inn as he was standing with his back turned to the fire-place. His body was then dragged through the streets, and thrown into the Rhone.

BRUNEAUT, the younger daughter of Athanagildus, king of the Visigoths of Spain, married in 565 Siegbert, the Frankish king of Metz, or Austrasia. Her eldest sister Galsuinda, married Chilperic, Siegbert's brother and king of Soissons. Galsuinda was soon after murdered by Fredegonda, the mistress of Chilperic, who then married her. Bruneaut, determined to avenge her sister's death, induced Siegbert to make war upon his brother, and Chilperic only obtained peace by giving up part of his states. Other wars took place between the brothers at the instigation of their wives, and in the end Chilperic, having lost his territories, was besieged by Siegbert in the town of Tournai, when two assassins, hired by Fredegonda, murdered Siegbert in his camp, 575. Upon this Chilperic came out of Tournai, and made Bruneaut and her son Childebert prisoners. Meroveus, son of Chilperic, falling in love with Bruneaut, enabled her to escape into Austrasia, and Meroveus was in consequence murdered by Fredegonda. Chilperic himself was soon after murdered, 584. Bruneaut and her son Childebert now made war upon Fredegonda, who at last was obliged to resign her authority, 585. In 596 Childebert died, leaving his sons Thierry and Theodebert II. under the guardianship of his mother Bruneaut. From this time a long struggle began between the nobles of Austrasia and Bruneaut, who wished to reign without control, which lasted nearly twenty years. Thierry and Theodebert made war against each other, and Bruneaut sided with the former, who took his brother prisoner. Theodebert was murdered at Cologne, as some historians report, by order of Bruneaut. Clotarius, the son of Fredegonda, took advantage of these dissensions, and on the death of Thierry in 615 seized upon Austrasia and Burgundy, and thus reunited under his sceptre the whole kingdom of the Franks. Bruneaut, being taken prisoner by Clotarius, was condemned to a most horrible death. After suffering for three days all kinds of insults, she was tied to a horse's tail, and thus driven about till she was dead, when her body was burnt and the ashes scattered to the winds. Her old enemy, Fredegonda, had died many years before, in 597. The true character of Bruneaut has been the subject of much controversy. Several of her contemporaries, such as St. Gregory of Tours and Pope Gregory the Great, speak highly of her; while those who asperse her memory, such as Fredegarius, Aimoin the monk, &c., lived at least a century after her. Bossuet maintains that she was sacrificed to the ambition of Clotarius, and probably also to the rancour of the nobles of her own dominions. A monument was raised to her in the church of St. Martin of Autun. She is said to have promoted the preaching of Christianity in England.

BRUNEL, SIR MARK ISAMBARD, was born on April 25, 1769, at Hacqueville, in the department of L'Eure, a few miles from Rouen. His parents, who were respectable agriculturists, had four children, of whom he was the eldest. From his earliest boyhood he showed a decided inclination for mechanical pursuits; and on being sent to the seminary of St. Nicaise at Rouen, preferred the study of exact science, mathematics, mechanics, and navigation, to the classics; and during the vacations, which he passed at home, he was never happier than when busying himself in a joiner's workshop. He familiarised himself with the tools and some of their applications, and when but twelve years old was already a proficient in turning and in the construction of models—ships, machines, and musical instruments. All this constructiveness was little gratifying to his father, who would have preferred to see his son in the church or in a merchant's office.

On leaving the seminary at the age of fifteen, Brunel passed some time in the family of M. Carpentier, a friend of his father, at Rouen; and went through a regular course of lessons in drawing, perspective, and hydrography. He took so much interest in the astronomical part of his nautical studies, that on his visits home he set himself to observe the stars, greatly to the astonishment of the villagers. He made an octant, guided by the one belonging to his tutor, and a treatise on navigation; and finding its results unsatisfactory, he studied the instrument, and constructed another of ebony, which enabled him to take trustworthy observations.

Influenced perhaps by M. Carpentier, who had been a trading captain, Brunel enlisted as a sailor in 1786, from which date up to 1793 he made several voyages to the West Indies. He was remarked for the skill, intelligence, and good humour with which he discharged a seaman's duties; won good opinions from everybody; and astonished his companions by using instruments of his own construction, and by making a pianoforte while the ship once lay at Guadaloupe. During a visit to Paris after his last voyage in 1793, Brunel ventured to raise his voice in one of the political clubs against the ferocious doctrines there actively promulgated, and thereby endangered his personal liberty; but, obtaining permission from the minister of marine, he escaped to America, hoping to find employment for his abilities in a new country.

Brunel had not been long in New York when he joined a party of his countrymen who were about to explore the wild and unsettled regions bordering on Lake Ontario, to survey the lands of a French company. The operations were carried on for two months, during which the party, seven persons in all, Brunel being leader, encamped in the woods, finding a charm in the adventurous nature of their work.

In 1794 Brunel was appointed, conjointly with one of his fellow-explorers, to survey for the canal which now connects Lake Champlain with the river Hudson at Albany. With this task, in which his fertility of invention and readiness in overcoming difficulties were strikingly manifested, his career as engineer may be said to have begun. When designs for the houses of congress were called for he sent in one which, though acknowledged as the best, was rejected as too costly and magnificent for simple republicans. He afterwards acted professionally as an architect, and among other works built and fitted up one of the principal theatres of New York. It has since been burned down. He was employed on the forts erected for the defence of the city, and in the establishment of an arsenal and foundry, where his ingenious contrivances for boring cannon and moving large masses of metal with facility, showed how successfully he could bring new ideas to bear on the work immediately in progress.

In the family of his friend Carpentier at Rouen, Brunel had become acquainted with Miss Sophia Kingdom. This acquaintance, and a desire to work among the scientific engineers of Europe, drew him to England. He married shortly after his arrival; and to initiate his career in this country, produced an autographic machine designed to copy drawings, maps, and written documents. Soon afterwards he submitted to government a plan for making block-pulleys for ships by machinery, and was employed to carry it into execution in the dockyard at Portsmouth. The ingenuity of this contrivance is not less remarkable than the accuracy and economy with which its operations are performed. It comprises, so to speak, sixteen different machines, all driven by the same steam-power; seven of which cut and shape logs of elm or ash into the shells of blocks of any required size, while nine fashion stems of lignum-vitæ into pulleys or sheaves, and form the iron pin, which being inserted the block is complete. Four men with this machine turn out as many blocks as four-score did formerly, and at less cost. The supply has never failed, even in time of war, though 1500 blocks are required in the rigging of a single ship of the line. Results so satisfactory produced a corresponding liberality on the part of government, and the inventor was rewarded beyond his expectations. The steam saw-mill in Chatham dockyard was erected by Brunel. The success of the circular saws there introduced led him to further improvements, by which in the cutting of veneers double the usual number could be obtained. He invented a machine for making seamless shoes for the army, which after two years' trial was given up from an economical motive. Among other inventions may be enumerated a machine for making wooden boxes; for nail-making; to twist, measure, and form sewing-cotton into hanks; for ruling paper; a contrivance for cutting and shuffling cards without the aid of fingers, produced in reply to a playful request of Lady Spencer's; a hydraulic packing-press; new methods and combinations for suspension-bridges; and a process for building wide and flat arches without centerings. He was employed in the construction of the first Ramsgate steamer, and was the first to suggest the advantages of steam-tugs to the Admiralty. He constructed a machine for using carbonic acid gas as a motive power, and, assisted by his son, carried on a series of experiments for more than ten years in the endeavour to bring it to perfection. Most of the mechanical difficulties were overcome; but although an intense power was obtained, and with a very low temperature, the economical advantages as compared with the cost of the vapour of water, did not appear to be such as to compensate for the increased cost of the machinery, and the unusual difficulties in its use.

Brunel's works of engineering construction are to be found in different parts of the United Kingdom. That by which he is most popularly known is the Thames Tunnel. This great work, commenced in March 1825, was successfully accomplished notwithstanding the accidents, obstacles, and overwhelming disasters that hindered its progress. The water broke in more than once, and flooded the whole of the excavations. Brunel however proved himself equal to each emergency, and his persevering genius at length triumphed. The tunnel was opened to the public in March 1843.

Brunel was elected a Fellow of the Royal Society in 1814, and was chosen on the council, and appointed vice-president in 1832-33. He was a member also of other scientific societies and institutions. The honour of knighthood was conferred on him in 1841. With advancing years he became subject to a disease of which he had felt the first approaches while completing the tunnel, and he died in December 1849, having nearly reached the venerable age of eighty-one. His life is an example of what may be accomplished by genius seconded by industry. The high character of his inventions, their essential usefulness, give them especial claims to consideration. In the words of a French writer, these have gained for him “the celebrity that now distinguishes his name, the admiration of men of learning and of labour, and the affectionate remembrance of all those who, fortunate enough to know him personally, could appreciate his simple and noble character.”

(*Travaux de l'Acad. de Rouen; Proc. Roy. Soc.; Proc. Inst. Civ. Eng.; Quarterly Review, &c.*)

*BRUNEL, ISAMBARD KINGDOM, son of the constructor of the Thames Tunnel, was born at Portsmouth in 1806, when his father was engaged in erecting the block-machinery for the dockyard. He was taken while quite young to France, and finished his education at the College Henri IV. at Caen. He commenced practical engineering in

1826, under his father at the Thames tunnel, of which work he was resident engineer. Being the last to quit his post, he was more than once in danger from the frequent breaking-in of water, during the progress of the excavations, and only saved himself by swimming. The final irruption in 1828, when one man was drowned, surprised him 600 feet from the end of the tunnel: he was borne along by the stream, and rose to the surface near the top of the shaft.

Mechanical and railway engineering, and the construction of machinery for locomotives and steam navigation, have been the special objects of Mr. Brunel's study. For ten years he laboured in the experiments instituted by his father to employ carbonic acid gas as a motive-power. He was designer and civil engineer of the 'Great Western,' the first steamship built to cross the Atlantic; of the 'Great Britain,' of other large vessels; and of the huge iron ship now being built at Millwall for the Eastern Steam Navigation Company. He has been engaged on the docks at some of our out-ports; among which the most important are, the improvement of Bristol docks, Cardiff, and the construction of the Old North Sunderland Dock.

Mr. Brunel was appointed engineer to the Great-Western railway in 1833; and under his direction have all the tunnels, bridges, and other works been constructed on that line and its branches and connections—including the Bristol and Exeter, South Devon, West Cornwall, Birmingham and Oxford, and others. Noticeable among the bridges on these lines are, that across the Thames at Maidenhead, for the largest and flattest of brick arches—that at Chepstow for the great difficulties overcome in crossing the Wye—and the bridge of the Cornwall railway now in course of erection over the Tamar, which is as near as may be, from coincidence of natural causes, of the same span and height as the Britannia bridge, and has a central pier rising from a depth of 80 feet of water: the deepest yet encountered in railway engineering.

The Hungerford Suspension foot-bridge, across the Thames at London, was also erected by Mr. Brunel. It has the longest span in England. He took part in the floating and raising of the Conway and Britannia tubular bridges: operations not less remarkable for their novelty and magnitude, than for the friendly co-operation of eminent engineers by whom they were successfully accomplished. He set out and conducted the works of the Tuscan portion of the Sardinian railway; and had the entire charge of establishing and fitting the Renkioi hospitals on the Dardanelles, necessitated by the late war with Russia. These hospitals will accommodate 3000 patients; and as regards comfort, artificial ventilation, warming, baths, &c., and special adaptation to their purpose, they are not excelled by the best London hospitals. An abundant supply of water is laid on from the hills, and railways afford easy carriage from the landing-places on the shore into the several wards.

Mr. Brunel was elected a Fellow of the Royal Society in 1830, and was chosen on the council in 1844. He is a Vice President of the Institution of Civil Engineers, and of the Society of Arts; a Fellow of the Astronomical, Geological, and Geographical Societies, and Chevalier of the Legion of Honour.

BRUNELLESCHI, FILIPPO. Had this artist no other claims to notice than those arising from a single work, the dome of Santa Maria del Fiore, or the cathedral at Florence, is one of those memorable achievements which suffice to perpetuate a name. Brunelleschi was born at Florence, in 1377, and was descended from a family which had produced several eminent individuals. His father, who followed the profession of notary in that city, designed to educate him either for the same, or for the medical science. Filippo was accordingly initiated in the studies which would prepare him for either of those pursuits. But though not deficient in application, the natural bias of his mind diverted his faculties into another direction; and he at length prevailed upon his father to place him with a goldsmith. At that period the goldsmith's art comprised every branch of working in metals for ornamental purposes, and was intimately allied with design generally, and with sculpture in particular; in fact, to the latter art it frequently served as a kind of apprenticeship, as happened in Brunelleschi's case. Led on both by his own talent and the intimacy he had formed with the celebrated Donatello, he applied himself to sculpture, and with such success that he was admitted as one of the competitors in the designs for the bronze gates of the Baptistery at Florence.

After this he began to think of signalling himself in architecture, and as Donatello was about to proceed to Rome, resolved on accompanying him thither for the purpose of acquainting himself with the ancient buildings in that city. Here he perceived what a career was opened to him who should endeavour to revive a style of architecture altogether so different from that which had prevailed in his native place for so many centuries. In 1407 he returned to Florence, where it was proposed to complete the structure of Santa Maria, which had been commenced by Arnolfo di Lapo two or three years before his death, which happened in 1300, and which was afterwards carried on by Giotto. With this view the most eminent architects were invited from all parts to devise in what way it would be practicable to cover the spacious octangular area between the four branches of the cross. How it was originally intended to effect this, in accordance with the other parts of the edifice, does not now appear. Owing to the magnitude of the space to be covered by a single vault, very formidable difficulties presented themselves, and the possibility of doing it was

questioned; for with the exception of the only dome of Santa Sophia, the diameter of which is something less, the only example which could in any way serve as a guide were St. Mark's at Venice, and the cathedral at Pisa. While the rest were engaged in fruitless debates, Brunelleschi was assiduously employed in maturing his plans, models, and scheme of operations, and contented himself with pointing out the hazardlessness of a project which he had assured himself he should be able to accomplish. At length Brunelleschi's model, explaining the whole mechanism and construction of his intended cupola, was publicly exhibited, and convinced every one of his success. He was commissioned to commence the work, but it was soon determined to associate with him Lorenzo Ghiberti as a colleague. This arrangement he resented in every possible way, and ultimately Ghiberti was removed, and Brunelleschi constituted sole architect. He now gave all his energies to the work, and had the satisfaction of seeing this chef-d'œuvre terminated before his death.

While in size this noble cupola yields very little to that of St. Peter's (and being on an octangular plan its diameter as measured from angle to angle is somewhat more), it is infinitely more commanding, being so very much larger in comparison with the altitude and other dimensions of the mass on which it is placed. It further suggests the idea of greater amplitude of space within, and has less the appearance of being a separate and independent structure standing upon the lower one; besides which, its simplicity and expanse, if they do not perfectly accord with, are rendered not the less striking by, the fanciful and somewhat minute style of the older part of the fabric. Although this single structure was his most memorable work, it was by no means the sole one of any magnitude which he executed. Among his other productions may be mentioned the church of San Lorenzo at Florence, and the celebrated Pitti Palace in that city. The latter of these, which was afterwards continued and completed by Ammaneti, is chiefly remarkable for its severe simplicity and massiveness. Brunelleschi was also employed on several works at Mantua and in its vicinity. In his private character he is said to have been a man of a noble and generous spirit; and that as an architect he was enthusiastic in devotion to his art, there can be little doubt. He died in the year 1444 (that of Bramante's birth), and was buried with much ceremony in Santa Maria del Fiore, his remains resting within that edifice which he had consummated by his skill, and which will perpetuate his name.

BRUNI, LEONARDO, commonly designated **ARETINO**, was born at Arezzo, of humble parents, in 1369. He studied Latin and Greek at Florence, under the learned Coluccio Salutati, and afterwards went to Rome, where he obtained the post of secretary in the papal chancery [BRACCIOLINI], under Innocent VII. In a tumult, which took place at Rome against the papal government, he was assailed by the mob, and escaped with difficulty to Viterbo, where the pope took shelter. Bruni continued in his office, under Innocent's successors, and he attended John XXII. in 1414 to the Council of Constance. After the deposition of that pope, Bruni returned to Florence, where he chiefly resided for the remainder of his life. In 1427 he was appointed chancellor to the republic, an office which he retained till his death. He was also sent by the state on several missions. When the Emperor John Palæologus and the Greek patriarch came to attend the Council of Florence, Bruni harangued them in Greek, in the name of the republic. He died in 1444, and was buried, with great honours, in the church of Santa Croce, where he is represented on his monument reclining on a bier with the volume of his 'History of Florence' on his breast, and a crown of laurel round his head, that being the manner in which he was buried by order of the community. Bruni was commonly styled **L'Aretino**, from the place of his birth, which circumstance has led some travellers, and Mme. de Staël among the rest, to mistake his monument at Santa Croce for that of the obscene writer Pietro Aretino, who died and was buried at Venice. (Valéry, 'Voyages en Italie'.)

Bruni wrote a great number of works, many of which are now forgotten, and have never been printed. Méhus gives the title of sixty-three of them in his biography of Bruni, prefixed to the edition of his 'Epistolæ,' 2 vols. 8vo, Florence, 1741. Among his Latin works are a 'History of the Goths,' compiled in great measure from Procopius; a commentary on the Peloponnesian war, a book on the first Punic war, to fill up the void of the lost books of Livy, a history of his own times from the schism of Urban VI. and Clement, in 1387, till the victory of Anghiari by the Florentines, in 1440; and the 'Historia Florentina.' This last, Bruni's principal work, begins from the foundation of Florence, and is carried down to the year 1404. It was printed at Strasbourg, folio, 1610, and was also translated into Italian by Donato Acciajuoli, Venice, 1476, and Florence, 1492. The opinion of Machiavelli on the Florentine histories of his two predecessors, Bruni and Poggio, is quoted under BRACCIOLINI. Bruni translated into Latin 'Plato's Epistles;' the 'Politics, Ethic, and Economic of Aristotle,' several speeches of Demosthenes and Æschines; and made numerous other translations from the Greek. He wrote in Italian 'Vite di Dante e del Petrarca,' Florence, 1672, which are not among the best biographies of these two illustrious men; 'Vita di Cicerone,' which he first composed in Latin, and afterwards turned into Italian, printed for the first time by Bodoni, Parma, 1804; and 'Novella di Messer Lionardo d'Arezzo,' inserted among the 'Novelle di Varj Autori,' and published again separately at Verona, 1817.

BRÜNINGS, CHRISTIAN, was born in 1736 at Neckerau in the palatinate. He early applied himself to the study of hydraulics, and ultimately became one of the first hydraulic engineers of his time. The States-general of Holland having appointed him in 1769 inspector-general of the rivers and canals, he effected many useful works, drained several tracts of land, repaired the dykes of the Haarlem Meer, deepened the bed of the Oberwasser, and altered the course of the Panneerden Canal, which communicates between the Waal and the Rhine. In the course of these operations he invented an instrument to measure the rapidity of streams, and to determine the same at any depth. He explained the principles and the use of this invention, which goes by the name of the 'Bruningsche Strommesser,' in a treatise which was translated from the Dutch into German under the title of 'Abhandlung über die Geschwindigkeit des fließenden wassers, und von den mitteln dieselbe auf allen tiefen zu betimmen,' 4to, Frankfurt, 1798, with plates, and an introduction by Wiebeking, in which the great services rendered by Brünings to Holland are enlarged upon. Brünings died in 1805. Several scientific essays by Brünings are inserted in the 'Memoirs of the Haarlem Society of the Sciences.'

There is another CHRISTIAN BRÜNINGS, a native also of the palatinate and a professor, who wrote a book on the 'Antiquities of Greece,' Frankfurt, 1734, which was published again some years after with an appendix on the Roman Triumphs; and a 'Compendium of Hebrew Antiquities,' published in 1763. He was born in 1702, and died in 1763.

BRUNO, SAINT, born at Cologne in 1051, studied at Paris, and afterwards became a canon of Rheims, and director of the school or seminary of that diocese; but being disgusted with the vexations and misconduct of the Archbishop Manasses, he took the resolution of leaving the world and retiring to a solitude. He repaired first to Saise Fontaine, in the diocese of Langres, and afterwards to a mountain near Grenoble, in 1084, where being joined by several other ascetics, he built an oratory and seven cells, separate from each other, in imitation of the early hermits of Palestine and Egypt. Bruno and his monks cultivated the ground in the neighbourhood of their cells, and lived upon the produce, and upon what the charity of pious persons supplied them with. This was the origin of the order of the Carthusians, and of the splendid convent afterwards built on the spot, which is called La Grande Chartreuse. Bruno adopted the rules of St. Benedict, but afterwards Gui, the fifth general of the order, wrote distinct regulations for it. Pope Urban II., who had studied under Bruno at Rheims, insisted upon his going to Rome, where he stood in need of his advice. Bruno after a time becoming weary of the papal court, retired to a solitude in Calabria, where he founded another convent of his order, in which he died in 1101. He was canonised in 1514. Several commentaries and treatises have been attributed to him, which were written however by another St. Bruno Signy of Asti, a contemporary of the former, and abbot of the Benedictines of Monte Casino. Of St. Bruno the Carthusian there are two letters written from Calabria, one of which is addressed to his brethren of the Grande Chartreuse, near Grenoble. (Bollandi, *Acta Sanctorum*; and *Dict. Univ. Historique*.)

BRUNO, GIORDANO, was born at Nola in the kingdom of Naples, about the middle of the 16th century. He entered the order of the Dominicans, but being of an inquisitive turn of mind, he began to express doubts on some of the dogmas of the Roman Church, the consequence of which was that he was obliged to run away from his convent. Upon this he went to Geneva, where he spent two years, but soon incurring the dislike of the Calvinists, on account of his general scepticism on religious matters, he removed to Paris, where he published in 1582 a satirical comedy, 'Il Candelajo,' in ridicule of several classes and professions in society; this comedy was afterwards imitated in the French anonymous play, 'Bonifacio et le Pédant,' Paris, 1633. Bruno gave lectures on philosophy, in which he openly attacked the doctrines of the Aristotelians, which had already been combated in France by Ramus and Postel. Having made himself many enemies among the professors of the Paris university, as well as among the clergy, he went to England in 1583, where he enjoyed the protection of Castelnau the French ambassador, and gained the protection of Sir Philip Sidney, to whom he dedicated his 'Spaccio della bestia trionfante,' an allegorical work against the court of Rome, with the 'Cena delle Ceneri,' or 'Evening Conversations on Ash-Wednesday,' a dialogue between four interlocutors. He also wrote 'Della causa, principio et uno,' and 'Dell' infinito universo e mondi,' in which he developed his ideas both on natural philosophy and metaphysics. His system is a kind of pantheism: he asserted that the universe is infinite, and that each of the worlds contained in it is animated by the universal soul, &c. Spinoza borrowed some of his theories from Bruno. Buhle, in the 'History of Modern Philosophy,' gives an exposition of Bruno's system; see also 'Jacobi's Preface to the Letters on the Doctrine of Spinoza.' In his next work, 'Cabala del caval Pegaseo con l'aggiunta dell' asino Cillenico,' he contends that ignorance is the mother of happiness, and that "he who promotes science increases the sources of grief." Bruno's language is symbolic and obscure; he talks much about the constellations, and his style is harsh and inelegant.

After remaining about two years in England, during which he visited Oxford, and held disputations with some of the doctors of that

university, Bruno returned to Paris in 1585. In the following year he went to the university of Marburg in Germany, where he was matriculated, without however obtaining leave to give lectures. Having quarrelled with the rector on this account, he proceeded to Wittenburg, where he was received professor, and published in 1587, a treatise, 'De Lampade combinatoria Lulliana.' At Wittenburg Bruno was invited to become a member of the Lutheran communion, which he seems to have declined; upon which he proceeded to Brunswick, where he was well received by the Duke Julius, who placed him at Helmstadt as teacher. On the duke's death in 1589, Bruno repaired to Frankfurt, where he wrote several Latin treatises explanatory of his metaphysics. At Frankfurt on a sudden he resolved, from what motive is unknown, to return to Italy, a step which was greatly censured by his friends. He went first to Padua in 1592, where he remained two years, and then to Venice, where he was arrested by the ecclesiastical inquisition, and transferred to Rome in 1598. He remained two years in the prisons of the holy office, when the inquisitors having in vain attempted to bring him to recant his opinions, at length on the 9th February, 1600, sentence was passed upon him as a confirmed heretic, and he was burnt alive on the 17th February. Bruno's works were collected and published together by Dr. Wagner, with a life of the author: 'Opere di Giordano Bruno Nolano ora per la prima volta raccolte e publicate,' 2 vols. 8vo. Leipzig, 1830; the Latin writings of Bruno were published by M. Græfer at Paris in 1834, 'Jordani Bruni Nolani scripta quæ latine redegit omnia,' 1 vol. 8vo.

BRUNSWICK, HOUSE OF. The house of Brunswick, one of the oldest families in Germany, a branch of which is now seated on the British throne, derive their descent from Albert Azo I., margrave of Este in Italy, who died in 964. His great grandson, Albert Azo II. of Este, who held the sovereignty of Milan, Genoa, and other demesnes in Lombardy, had for his first wife Kunigunda, daughter of Guelph II., who died in 1030, and was of the blood of the Altorfs, counts of Swabia. His son by this marriage, Guelph the First (more properly the Fourth), became possessed of the dukedom of Bavaria, and founded the junior house of Guelph, to which the house of Brunswick traces its origin. This prince, who inherited the whole of the possessions of the Guelph family from his maternal uncle, died in 1101. Guelph II. (or V.), his eldest son, married in 1089 the celebrated Countess Matilda, but was divorced from her some years afterwards, and died childless in 1119. His inheritance devolved to his brother, Henry the Black, whose union with the daughter and heiress of the last duke of Saxony brought him a considerable accession of territory in Lower Saxony. This prince was succeeded in 1125 by Henry the Proud (or Magnanimous), his son, who, by intermarriage with the only daughter of Lotharius II., heiress of the vast possessions of the Billings, added to the dukedoms of Bavaria and Austria, Brunswick, and the duchy of Saxony, by which acquisitions he became the most powerful sovereign in Germany, and extended his dominion from Italy to the shores of the Baltic. He died in 1139, after the ban of the empire had been fulminated against him for laying violent hands on the imperial insignia, and endeavouring to usurp the imperial dignity. He was followed by his son, Henry the Lion, who, having seized upon Holstein and Mecklenburg, was stripped by the ban of 1179 of Bavaria, Saxony, Austria, and other possessions in the south, and allowed to retain only his domains in Lower Saxony, consisting of Lüneburg, Kalenberg, Göttingen, Grubenhagen, and the duchy of Brunswick-Wolfenbüttel. This was the death-blow to the supremacy of the Guelphs. As Henry's eldest son was become, by marriage, count palatine, and his second son, Otho, had died on the imperial throne in 1218, William, a younger son, succeeded on Henry's death to the Brunswick inheritance; and Otho, a son of this prince, became the founder of the present dynasty, by virtue of his solemn investiture with the territory of Brunswick as a fief of the empire in 1235, on which occasion he was recognised as the first Duke of Brunswick. His son Albert succeeded him; and John, another son, who died in 1277, founded the elder branch of the Lüneburg house, which became extinct in the person of William of Lüneburg in 1369. In this way, Magnus 'of the Chain,' a great grandson of Albert, who died in 1373, united the possessions of each dynasty, and became the joint ancestor of what are termed the 'intermediate lines' of Brunswick and Lüneburg. Of these two lines that of Brunswick, which in 1503 had split into the Kalenberg and Wolfenbüttel branches, became extinct with Duke Frederic Ulrich in 1634.

Ernest the Pious, or the Confessor, who died in 1546, inheriting the principalities of Brunswick and Lüneburg as surviving representative of the intermediate line, was the founder of both branches of the existing dynasty; but the inheritance was again divided at his decease, by which partition Henry, his eldest son, established the line of Brunswick-Wolfenbüttel in 1569, and William, his younger son, established the line of Brunswick-Lüneburg. A descendant of the last-mentioned prince, Duke Ernest Augustus, was raised to the dignity of ninth elector of the empire in 1692; and George Lewis, a son of Ernest Augustus, succeeded to the crown of Great Britain in 1714, by virtue of his descent on the female side from James I.

Augustus, who acquired some celebrity as a writer under the designation of Gustavus Selenus, removed his residence from Hitzacker to Wolfenbüttel, where he founded the great library in that town. At

his decease, in 1666, he left behind him three sons, the youngest of whom having had the sovereignty of Bevern assigned to him founded the line of that name; his elder brothers became joint rulers of the remaining territories of Brunswick-Wolfenbüttel, and having in 1671 put an end to the extensive privileges enjoyed by the town of Brunswick, compelled the citizens to recognise them as their masters. Upon the death of the elder of the two brothers, Anthony Ulrich, who built the town of Salzdahlen, became sole ruler. On his death in 1714, he left two sons behind him, Augustus William, who fixed his seat of government at Wolfenbüttel, and Lewis Rudolphus, who made Blankenburg his capital, but afterwards removed to Wolfenbüttel, the decease of Augustus having reunited the disjointed principalities in 1731. As Lewis had no male heirs, Ferdinand Albert, of the line of Bevern, succeeded to the dukedom of Brunswick in 1735. Lewis Ernest, the third son of this prince, held the rank of field-marshal in the service of the Dutch states from 1759 to 1766, during which period he was captain-general of the United Provinces, and acting guardian of the hereditary stadtholder; the jealousy however of the patriotic party exiled him to Bois-le-Duc, and he died there in 1788. His next brother, Ferdinand, who entered the Prussian service, distinguished himself greatly in the Seven Years' War, decided the battle of Prague, and in 1767, at the head of the Prussian army in Westphalia, gained the victories of Corfeld and Minden, and drove the French out of Westphalia, Lower Saxony, and Hesse-Cassel. The father of these two princes, Ferdinand Albert, after a reign of a few months, was succeeded in 1785 by his son Charles, who transferred the seat of government to Brunswick in 1754, and there founded the celebrated Collegium Carolinum. He was the steady and active ally of England during the Seven Years' war.

On his decease, in 1780, his son, Charles William Ferdinand, succeeded him. This prince, who had been educated as a soldier, at the head of the Brunswick auxiliaries in the Seven Years' war, was mainly instrumental in gaining the victory of Krefeld in 1758, and was acknowledged by Frederick the Great to be one of the first captains of his day. He married Augusta, princess of Wales, in 1764. At the close of the Seven Years' war, the domestic interests of his exhausted possessions afforded him a new sphere of action, in which, by the extinction of its debts and the wisdom of his general government, he showed himself as well fitted to govern a country as to command an army. Previously to his accession to the ducal crown, he had accepted a commission in the Prussian service as general of infantry: in this capacity, in 1787, he took the command of the Prussian forces, marched into Holland, and reinstated the stadtholder in his dignity. In 1792 he was called upon to lead the Austrian and Prussian armies in the campaign against revolutionary France, and, after issuing the violent manifesto of the 15th of July in that year, entered Lorraine and Champagne, where, destitute of resources and baffled by the caution of Dumouriez, his fruitless attempts to force the position of Valmy compelled him to conclude an armistice and abandon the French territory. In the campaign of the following year, which he carried on in conjunction with Wurmser, the Austrian general, on both banks of the Rhine, from Strasbourg to beyond Landau and Mayence, he was so ably opposed by Moreau, Hoche, and Pichegru, and so indifferently supported by his Austrian allies, that he determined to resign his command. He accordingly withdrew to Brunswick, and continued to employ himself with the cares of domestic government until Prussia called upon him to lead her troops against Napoleon I. in the year 1806. The duke, weighed down by years, unacquainted with the improved science of modern warfare, and at the head of an inexperienced army, physically inferior to the enemy, closed his distinguished career by the loss of the battles of Jena and Auerstedt in October, and retired, broken-hearted and mortally wounded, to Ottensen, near Hamburg, where he died on the 10th of November following. His duchy fell a prey to Napoleon, and was incorporated with the new kingdom of Westphalia. His son, William Frederick, who had distinguished himself in the campaigns of 1792 and 1793, as well as in 1806, and had succeeded to the collateral inheritance of Brunswick-Oels in Prussian Silesia, remained an exile from his native dominions until the Russian campaign shook Napoleon's power. The retreat of the French armies from the north of Germany in 1813 enabled the duke to recover possession of his Brunswick sovereignty in December of that year; but little time was afforded him to set it in order, for the renewal of hostilities with France in 1815 calling him into the field, he put himself at the head of his fellow-countrymen, joined the Prussian and other allied forces in Belgium, and bravely fell in the conflict at Ligny on the 16th of June. From that day until his son Charles came of age (October 30, 1823) George IV. of England (who had married Caroline of Brunswick, the sister of William Frederick), then prince-regent, administered the affairs of Brunswick as his appointed guardian. Charles, after a transient misrule of about seven years, was forced, in September 1830, by an insurrection in the city of Brunswick, to seek safety by a precipitate flight from his capital; and, under a resolution of the Diet of the German Confederation on the 2nd of December following, he was succeeded by his brother William, prince of Oels, who assumed the government on the 25th of April 1831.

BRUTUS, LUCIUS JUNIUS, son of Marcus Junius and of Tarquinia, sister of Tarquinius Superbus, having early lost his father

and elder brother by the cruelty of Tarquin, feigned imbecility of intellect, in order to secure personal safety. A prodigy which had occurred at Rome, the appearance of a snake in a wooden pillar of the palace, occasioned great anxiety among the Tarquini, and Titus and Aruns, sons of the tyrant, were deputed to obtain some explanation from the oracle of Delphi. The journey at that time was considered eminently hazardous, through unknown lands, and seas yet more unknown, and Brutus, a name which Lucius Junius had received out of contempt, accompanied the young princes, more as a buffoon to assist in their amusement, than as a companion to share the perils of their journey. On his entrance into the temple the offering which he made to the god was a bar of gold inclosed in a staff of cornel-wood hollowed for its reception, and intended to be emblematic of the votary's own situation. When the princes had finished their commission they inquired in the gaiety of youth which of them should reign at Rome hereafter. A voice from the adytum replied, "That one of you shall obtain sovereignty at Rome who shall first kiss his mother."

Titus and Aruns, in order to deprive their brother Sextus of participation in the chance, agreed to mutual secrecy and to the decision by lot of their own precedence. Brutus with more sagacity affixing a different interpretation to the response of the oracle, pretended to stumble, and kissed the earth, when he had fallen, as the common mother of all mankind.

After the atrocious violence offered by Sextus Tarquinius to Lucretia, Brutus was one of her kinsfolk whom the injured matron summoned to hear her complaint, and to witness her suicide. He plucked the reeking dagger from her bosom, and to the astonishment of all present, throwing aside the semblance of fatuity which he had hitherto assumed, he solemnly devoted himself to the pursuit and punishment of the whole race of Tarquin, and the abolition of the regal name and power at Rome. The populace was easily excited to insurrection. Brutus carefully avoided any personal interview with Tarquinius Superbus, who was dethroned and exiled, and on the change of government which followed, himself and Tarquinius Collatinus, widower of Lucretia, were made the chief magistrates under the title of consuls. This revolution occurred 245 years after the foundation of Rome, and B.C. 507.

Collatinus was speedily removed from his new office on the ground that he bore the name of Tarquinius, and was connected with the expelled family. The latter of these objections applied also to Brutus, who was descended from the Tarquini by the maternal side; but it does not appear that any difficulty was raised against him, and indeed it was chiefly through his agency, perhaps altogether at his suggestion, that the abdication of his colleague was procured. The place of Collatinus was supplied by P. Valerius. On the discovery of a plot for the restoration of the Tarquini, their property was confiscated; their moveables were given up to plunder; their landed estate lying between the city and the Tiber was consecrated to the god of war, and became the celebrated 'Campus Martius.' The conspiracy involved many of the noblest Roman youths, and among them Titus and Tiberius, sons of Brutus by a sister of the Vitelli, who were its principal leaders. The culprits were tried and condemned by their own father, who also witnessed their punishment. They were scourged and beheaded in his presence, not without his betraying marks of paternal emotion during the execution of public duty. Livy seems unequivocally to applaud this unnatural act, but Plutarch more justly describes it by saying that "he shut up his heart to his children with obdurate severity."

Several Etruscan cities took arms under Porsena in behalf of the Tarquini, and Brutus headed the cavalry by which they were opposed. He was recognised by Aruns, who denouncing him with the bitterest animosity as the chief instrument which had occasioned the expulsion of his family, and as now braving it under borrowed ensigns of dignity which he had transferred to the consulate, clapped spurs to his horse and selected him as an opponent in single combat. Brutus eagerly met the defiance, and so great was the fury of the encounter, that each regardless of his own safety sought only the destruction of his adversary. Their shields were mutually pierced, and each fell dead from his horse transfixed by the lance of his enemy.

Such is the story of Lucius Junius Brutus given by Livy (i. 56, &c. ii. 1-6). A public funeral was decreed to him; the matrons of Rome, in honour of the champion and avenger of Lucretia, wore mourning for him during a year; and, according to Plutarch, a brazen statue with a drawn sword in his hand was erected to his memory, and placed together with those of the kings. Niebuhr, 'Roman History,' vol. i., 'Commentary on the Story of the last Tarquini,' has pointed out the inconsistencies and chronological difficulties involved in this story, in which there can be little doubt that a large measure of fiction is mingled with what is unquestionably authentic.

BRUTUS, DECIMUS JUNIUS, is believed to be the son of a consul of the same name, who held office A.U.C. 676, B.C. 78. On his adoption by Aulus Postumius Albinus he took the name of the family into which he was received, so that he sometimes appears on medals as 'Albinus Bruti filius.' Shakspeare has called him Decius, and both that poet and Voltaire in many particulars have confounded him with Marcus Junius. Of his early history little is known, but he appears to have been entrusted by Cæsar with some important commands, and to have been highly esteemed by him. It is plain indeed from the share which he took in the murder of the Dictator how deeply he

enjoyed his confidence, and how extensive was the influence which he exercised. On the ides of March, when all things were prepared for the assassination, the plot was nearly frustrated by an announcement from Cæsar that he should not attend the meeting of the senate, being deterred by some evil dreams which had visited both himself and his wife Calpurnia, and by indisposition. D. Brutus was employed to dissuade him from this inopportune resolution, and he succeeded by ridiculing the soothsayers, by showing Cæsar that the senators assembled by his orders would think themselves insulted if they were dismissed on pretexts so frivolous, and above all by assuring him that it was intended on that day to nominate him king of all the provinces 'out of Italy,' and to decree that he might wear a crown except within the limits of Italy. (Plutarch, 'Cæsar,' lxi.)

The affection which the murdered Dictator bore to Decimus Brutus was exhibited in his will, in which he named that false friend among other persons to inherit his fortunes in case of the failure of direct heirs. Cæsar also had appointed him commander of his cavalry, consul for the succeeding year A.U.C. 711, and governor of Cisalpine Gaul, in which province Brutus attempted to maintain himself on the banishment of the conspirators. The newly-raised legions by which he hoped to support his authority were chiefly framed of gladiators, who gradually deserted; till Brutus, fearful of being left alone, after having been defeated at Mutina, endeavoured to make his way to the army in Greece. For this purpose he disguised himself in the habit of a Gaul, and attempted to pass through Aquileia to Illyricum. Although well acquainted with the language of the country which he traversed, he fell into the hands of some banditti. Having inquired of his captors to which of the Gaulish princes the district in which he had been taken belonged, and having heard that it was ruled by Camillus, a chieftain whom he had formerly obliged, he entreated to be led to his presence. Camillus received him with apparent goodwill, and rebuked the robbers for having injured so great a man; but to Antonius, whom he secretly informed of his capture, he employed far different language. Antonius, affecting compassion, refused to see the prisoner, and ordered Camillus to put him to death, and to send him his head. (Appian, 'De Bellis Civilibus,' iii. ad fin.)

BRUTUS, MARCUS JUNIUS, son of Marcus Junius Brutus by Servilia, sister of Cato of Utica, was born at Rome A.U.C. 668, B.C. 86. He was traditionally descended from Lucius Junius, the expeller of the Tarquins, a descent asserted by himself in a medal commemorating the assassination of Julius Cæsar, but which is denied by Dionysius of Halicarnassus. A passage in the first Philippic of Cicero (c. 6) corroborates this origin by stating that the expeller of kings, L. Brutus, has propagated his stock through 500 years, in order that a descendant might emulate his virtue by again freeing Rome from regal domination. But this allusion, which suited the purpose of Cicero, is only a rhetorical flourish. Plutarch, in the beginning of his life of M. J. Brutus, assumes his descent from the first Brutus, conformably to his practice in such cases, without troubling himself as to the credibility of the fact. He is sometimes called Q. Cæpio Brutus both by Cicero and Dion Cassius, and also on several of his medals, where 'Q. Cæpio Brutus Procos.' or 'Imp.' occurs. He owed this name apparently to his adoption by his maternal uncle, Q. Servilius Cæpio. On an unjust divorce from his first wife, Appia Claudia, he married Portia, the widow of Bibulus, and daughter of his maternal uncle Cato, under whose inspection he had been most carefully educated in philosophy and letters, after the loss of his father, who was put to death by Pompeius in the war between Marius and Sylla. Plutarch says that he was acquainted with all the Grecian systems of philosophy, but particularly attached to those of Plato's school. Afterwards, at least, he certainly adopted the Stoical tenets and discipline. When Cato, B.C. 59, was appointed under a law passed by the influence of Clodius to annex Cyprus to the Roman empire, Brutus accompanied his uncle, and during his residence in that island he appears to have been guilty of certain pecuniary extortions by no means consistent with integrity, but perhaps too much countenanced by the habits of the times.

When the civil war broke out between Julius Cæsar and Pompeius, Brutus sacrificed his private resentments to that which he believed to be the better cause of the two, and appeared under the banners of the latter. After the defeat of Pompeius at the battle of Pharsalia, Brutus was particularly distinguished by the clemency of the conqueror, who not only bestowed upon him personally his especial favour, but granted pardon through his interference both to Cassius, who had married his sister, and to Delotarus, king of Galatia, for the latter of whom Brutus pleaded in a set oration. Scandal attributed these acts of grace to a remembrance which Julius Cæsar entertained of a youthful intrigue with Servilia, and a false report was circulated that Brutus was a son of the dictator. But the words which Suetonius has put into the mouth of Cæsar when he perceived Brutus among his assassins, "And are you among them, my son?" may be received as indicating affection and familiarity rather than as any acknowledgment of consanguinity. Brutus was only fifteen years younger than Cæsar himself.

When Cæsar undertook his expedition into Africa against Cato, he committed to Brutus the government of Cisalpine Gaul, which was administered with wisdom and humanity, and he afterwards preferred him to Cassius in a rivalry for the post of Prætor Urbanus. Notwithstanding these distinguished favours, Brutus was one of the principal assassins on the ides of March. He retired to Athens when Marcus

Antonius had produced a reaction in the people of Rome, where he devoted himself partly to literature and partly to preparation for war. In the end, Antonius and Octavianus on one side, and Brutus and Cassius on the other, met at Philippi in Macedonia. The battle was fiercely contested, but ended in the total rout of the exiles; and Cassius, unwilling to survive his defeat, fell upon his own sword, receiving as a eulogy from Brutus, when he heard of the deed, that he was "the last of the Romans."

Brutus, in a second battle fought not long afterwards, near the same spot, obtained a partial victory; but perceiving himself surrounded by a detachment of his enemy's soldiers, and in danger of being made prisoner, he despaired of ultimate success; and after more than one of the friends about him had declined the painful duty, he delivered the hilt of his sword to Strato, and throwing himself on its point, expired in the forty-fourth year of his age.

Of his works, which were much praised by contemporaries, it is not certain that any have descended to us. His eulogy on Cato is certainly lost; some few letters in Greek, which are probably not genuine, have been printed in the collections of Aldus, Cujacius, and H. Stevens. He is also said to have made a kind of abstract or epitome of the history of Polybius, of the annals of C. Fannius, and of the history of L. Cælius Antipater. His Latin letters to Cicero have been characterized by Markland as "silly barbarous stuff," which he "cannot read without astonishment and indignation." Their authenticity, on the other hand, is strongly supported by Conyers Middleton in answer to an attack by Tunstall; but Ruhnken expressed his opinion against them, and also F. A. Wolff.

When Brutus and Cassius were about to leave Asia for their Macedonian campaign, it is said that an apparition admonished Brutus of his approaching fate. Brutus was of a spare habit, abstemious in diet and in sleep. One night, when he was overcome by watching, and was reading alone in his tent by a dim light at a late hour, while the whole army around him lay wrapped in sleep and silence, he thought he perceived something enter his tent, and saw "a horrible and monstrous spectre standing silently by his side. 'Who art thou?' said he, boldly; 'art thou God or man, and what is thy business with me?' The spectre answered, 'I am thy evil genius, Brutus: thou wilt see me at Philippi!' To which he calmly replied, 'I'll meet thee there.' When the apparition was gone he called his servants, who told him that they had neither heard any noise nor seen any vision." He communicated his adventure on the next morning to Cassius, who professed the philosophy of Epicurus, and argued on the principles of his sect against the existence of such beings as demons and spirits; or, admitting their existence, denied that it was probable they should assume a human shape or voice, or have any power to affect us; in fine, he attributed the whole incident to sleeplessness and fatigue, which, as he justly remarked, suspend and pervert the regular functions of the mind. On the night before the second battle, "they say," continues Plutarch, "that the spectre again appeared and assumed its former figure, but vanished without speaking."

Plutarch remarks that there is a diversity in the statements respecting the death of Portia; that Nicolaus the philosopher and Valerius Maximus affirm that, being prevented from suicide by the constant vigilance of friends who surrounded her couch, she snatched some burning embers from the fire, and held them in her mouth till she was suffocated. If however we admit the authenticity of a letter attributed to Brutus, this account must be a fabrication; for he laments in it the death of Portia during his own lifetime, describes her distemper, and praises her conjugal affection.

Voltaire wrote a tragedy, 'La Mort de Cæsar,' from which, contrary to the usage of the stage, he excluded all female characters. His plot is founded on an hypothesis which we have shown to be false, that Brutus was the son of Cæsar.

(Plutarch, *Brutus*; Appian, lib. 15, 16; Cicero, *Letters and Orations*; Dion Cassius.)

BRUYÈRE, JEAN LA, was born in 1644, near Dourdon in Normandy. Of his early life scarcely anything is known. After filling the office of treasurer of France at Caen he removed to Paris. He was appointed teacher of history to the Duc de Bourgogne, under the direction of Bossuet, and passed the remainder of his life in the service of his pupil, in the quality of 'homme de lettres.' In 1687 he published his work entitled 'Characters,' was admitted into the French Academy on the 15th of June 1693; and died of apoplexy at Versailles on the 10th of May 1696.

He is represented by the Abbé d'Olivet as a philosopher whose happiness consisted in passing a life of tranquillity, surrounded by his friends and his books, in the choice of both of which he showed considerable judgment. He was polished in his manners, but reserved in his conversation, and free from pretension of every kind.

Of all La Bruyère's friends, Bossuet, to whom he had attached himself from a sense of gratitude, sympathised with him the least in character. It was, no doubt, gratitude to his friend that betrayed him into the weakness of using his pen in favour of the Bishop of Meaux against Fénelon in the absurd affair of 'Quietism.' Upon this theological controversy he left some 'Dialogues;' and if we cannot wholly excuse him for having written them, we must admit that he showed his good sense by not publishing them. They were however published three years after La Bruyère's death by Louis Dupin.

Among the somewhat large sacrifices which La Bruyère thought it expedient to make to the prevailing opinions of the day, his work frequently gives indications of a bolder manner of thinking—the precursor of the philosophy of the succeeding century. It even appears to have been his wish to let posterity into the secret of his cautious dissimulation. "Satire," says he, "is shackled in him who is born a Christian and a Frenchman. Great topics are interdicted him. He enters upon them now and then, but soon turns aside to minor subjects, to which he imparts an interest and an importance by his genius and his style." Since it was this twofold relation of subject of Louis XIV. and of Christian (he ought rather to have said Papist) that imposed upon La Bruyère the trammels of which he complains, it may be inferred, that notwithstanding his cold eulogies of the absolute monarch and his gloomy theology, he by no means participated in that respect for despotism and for the abuses of Popery which so strongly characterised the age of Louis XIV. The persecutions which rewarded the generous and liberal principles advocated, in his 'Telemachus,' by Fénelon, as well as those suffered by Molière, turned La Bruyère aside to less dangerous subjects, to the details of social, and the follies of private life. Malignity however assailed him, even within the narrow limits to which he had confined himself, of criticisms on the morals and the habits of his times. Upon completing his 'Characters,' he showed the book to M. de Malézieux, who said, "this will procure you many readers and many enemies," a prediction which was fully accomplished, for while the book was read with avidity the moment it appeared, intentions were attributed to the author of which he was certainly innocent. The originals of La Bruyère's portraits were discovered, as it was pretended, and their names were published in a 'Key to the Characters,' which thus formed a kind of scandalous commentary, in which the persons designated could not complain that they were calumniated, though they were held up to public ridicule.

La Bruyère, though rarely profound, is always judicious, natural, and nicely discriminative; and if his views of human nature are not very extensive, he amply compensates for the deficiency by the closeness of his inspection. He places the most trite and common characters in a new and unexpected light which strikes the imagination, and keeps attention alive. Perhaps he too often affects strong contrasts and violent antitheses, and in wishing to avoid sameness falls into the error of attempting too much variety, in which he loses his individuality. His style is characterised by strong powers of delineation, and the talent of a great painter must undoubtedly be conceded to him, though he is not altogether free from the charge of occasional affectation.

If it be true, as has been remarked, that Theophrastus, whose work was studied and translated by our author ('Sieur de la Bruyère's posthumous Dialogues upon Quietism, continued and published by Louis Ellias Dupin,' Paris, 1699, 12mo.) may be said to have formed La Bruyère, it must be admitted that this is the highest praise that we can give to the Greek author. But nothing is less just than to draw this manner of parallel. It is impossible to judge rightly or even to understand the 'Characters' of Theophrastus, without possessing accurate notions of the political, moral, and social condition of the people whose features they represent. If we compare for a moment only the political and social position of the Athenians with the reign of Louis XIV., before whose despotism and ostentation men of all ranks in France obsequiously bowed; if we identify and familiarise ourselves with the respective circumstances under whose influence the two authors wrote,—we shall no longer entertain the idea of comparing Theophrastus with La Bruyère: the sole resemblance between them consists in the minuteness and accuracy of their observation, and in the justness and spirit of the strokes by which each has delineated his characters.

La Bruyère's work, stamped as it is with the impress of a sound judgment and a good-natured satire, is one of those advisers we always consult with pleasure and advantage. It anticipates our knowledge of the world and perfects it; and although the manners and characters therein delineated may undergo changes and modifications, its interest will be always the same, because, like all great works which take nature as their basis, it will always be true.

Numerous editions of the 'Characters' of La Bruyère have appeared since 1687; but the best is that of 1827, 2 vols. 8vo, with a life of La Bruyère, by Monsieur Sicard, a prefatory notice and original notes by Monsieur Auger, to which are annexed the 'Characters' of Theophrastus, with additions and notes by M. Schweighauser.

BRUYN, CORNELIUS, a painter and traveller of some eminence, was born at the Hague in 1652. In 1674 he quitted his native country to explore by rather a novel route Russia, Persia, the Levant, and the East Indies, and he did not return home for many years. His first work, 'Voyage to the Levant,' was published in folio at Paris in 1714. It relates chiefly to Egypt, Syria, the Holy Land, Rhodes, Cyprus, Scio, and Asia Minor, and is embellished with more than 200 engravings, representing eastern cities, ruins, natural productions, costumes, &c. All these plates were executed from drawings made by himself on the spot, and, though somewhat hard, there is a great deal of truth and nature in them. His second work, 'Travels through Muscovy, in Persia, and the East Indies,' was published at Amsterdam by the brothers Wetstein in 1718; it contains upwards of 300

engravings, and is also in folio. Many of these plates, representing eastern ceremonies, ancient edifices, animals, birds, fish, plants, and fruit, are admirably executed. Several of the engravings are devoted to the ruins of Persepolis. Another edition of the second work with corrections and notes, by the Abbé Banier, was brought out at Rouen in 4to, 1725. In this second work will be found much information concerning the coasts of Arabia, the island of Ceylon, Batavia, Bantam, and parts of Russia. At Batavia, where there were many Chinese colonists, he carefully investigated some of the manners and customs of that extraordinary people. He was residing on that island when the English buccaneer William Dampier, or, as he calls him, "the famous Captain Dampier," arrived there from Ternate, after a most extraordinary voyage and series of adventures. [DAMPIER.] The value of Bruyn's second work is further increased by an account of the route taken by M. Isbrants, the ambassador of Muscovy, through Russia and Tartary to China.

In 1714, the year in which he published his first great work, Bruyn put forth in Holland a small disputative treatise, entitled 'Remarks on the engravings of old Persepolis, formerly given by Messieurs Chardin and Kæmpfer, and the mistakes and errors in them clearly pointed out.' In this pamphlet he defends himself for the differences between the plates of his own work and those of Chardin, and shows in what portions of the engravings his own are the more correct. His 'Remarks' are in Dutch, his 'Travels' in French; but the 'Remarks' were afterwards translated into French, and published in an appendix to his second great work in 1718.

The compilers of cyclopedias and biographical dictionaries have gone on repeating one after the other, and evidently without looking into the old traveller's books, that, though curious and instructive, Bruyn is inelegant in his style, and not always exact in his facts. Now in reality his style, though exceedingly simple, and somewhat deficient in warmth and picturesque beauty, is very far from being inelegant, and his exactness, a quality he had in common with so many old travellers of his nation, is everywhere admirable. For the fidelity of his descriptions of most of the places he visited in the Levant, we can vouch from our own personal observation. He was not credulous himself, and he several times censures the credulity of explorers who had preceded him.

BRYANT, JACOB, was born at Plymouth in 1715; his father, who held a post in the custom-house of that town, was transferred in the seventh year of his son's age to Kent, in which county Jacob Bryant received his early education at Luddesdown, near Rochester, whence he was afterwards removed to Eton. Having been elected fellow of King's College, Cambridge, he graduated A.B. in 1740, and A.M. in 1744. Being early distinguished for his attainments and love of letters, he was appointed tutor to Sir Thomas Stapylton, and afterwards to the Marquis of Blandford and his brother Lord Charles Spencer, at that time at Eton. A complaint in the eyes obliged him for a short time to relinquish this occupation, but having returned to it, he was rewarded in 1756 by the appointment of secretary to the Duke of Marlborough, who, continuing his patronage when nominated master-general of the ordnance, took him as a secretary and travelling companion during his command in Germany, and gave him a lucrative situation in his own public office. His circumstances thus being rendered easy, he devoted his whole life to literature, and twice refused an office which has frequently been much coveted by others—the mastership of the Charterhouse.

The history of his life is embraced in that of his publications, all of which are distinguished by learning, research, and acuteness, but are more or less disfigured by fanciful conjectures and wild speculations. His first work was 'Observations and Inquiries relating to Various Parts of Ancient History,' Cambridge, 4to, 1767. In contradiction to Bochart, Grotius, and Bentley, he here, among other things, contends that the wind Euroclydon, mentioned in Acts xxvii. 14, ought properly to be termed Euroquilo; and in opposition to the same writers, together with Cluverius and Beza, he affirms that the island Melite, mentioned in the last chapter of the same book, is not Malta. The remaining subjects treated of in this volume are very obscure and very remote from common inquiry. He professed to throw light upon the earliest state of Egypt, upon the Shepherd Kings, and upon the history of the Assyrians, Chaldeans, Babylonians, and Edomites. Pursuing a similar course, he published in 1774 the first two volumes of the work upon which his fame chiefly depends—'A New System or Analysis of Ancient Mythology, wherein an attempt is made to divest Tradition of Fable, and to restore Truth to its Original Purity.' It appeared in quarto, and was followed by a third volume in 1776. Besides the nations whose history he had formerly investigated, he now turned to the Canaanites, Helladians, Ionians, Leleges, Dorians, Pelasgi, Scythæ, Indoscythæ, Ethiopians, and Phœnicians; pressing into his service every scattered fragment which his extensive reading enabled him to collect, and supporting his arguments by numerous forced and oftentimes false etymologies. This publication involved him in much controversy, which he undertook in part anonymously, and in part, particularly in defence of the Apamean medals, in the 'Gentleman's Magazine.' The Apamean medals were struck in honour of Septimius Seyerus, at Apameia, a town in Phrygia. The devices on them are a rainbow, a dove, a raven, and an olive-branch, and the legend NDE. This treatise was published separately in 1775, in 4to;

and Eckhel, the most learned numismatologist of his time, declared in its favour. In 1780 Bryant published with his name a tract which he had before printed and recalled, entitled 'Vindiciæ Flavianæ,' advocating the disputed testimony of Josephus to our Saviour. Priestley expressed himself as convinced by the arguments in favour of the passages; but he afterwards engaged in controversy with Bryant on the difficult subject of Necessity. Bryant was a firm believer in the authenticity of the poems attributed to Rowley, and in 1781 he published 2 vols. 12mo containing 'Observations' upon them. In 1783 the Duke of Marlborough printed for private distribution an account of the gems in his own collection, the first volume of which work was written in Latin by Bryant. In 1792 appeared a treatise 'On the Authenticity of the Scriptures and the Truth of the Christian Religion,' 8vo, executed at the request of the dowager Lady Pembroke; and two years afterwards, in 8vo, some 'Observations on the Plagues inflicted on the Egyptians.' But the work which engaged him in most dispute, and was more distinguished by his love of paradox than any other which he produced, was suggested by M. Le Chevalier's description of the plain of Troy. It appeared in 1796, 4to, and was entitled 'A Dissertation concerning the War of Troy and the expedition described by Homer, with the view of showing that no such expedition was ever undertaken, and that no such city in Phrygia ever existed.' It was scurrilously answered by Wakefield, and it provoked far more honourable replies from Mr. Morritt and Dr. Vincent. In the following year appeared a tract in 8vo, entitled 'The Sentiments of Philo-Judæus concerning the Greek ΛΟΓΟΣ.' Besides these, Bryant also wrote 'Observations on Famous Controverted Passages in Justin Martyr and Josephus,' and a pamphlet addressed to Mr. Melmoth. He closed his literary life by preparing for the press some remarks on very curious Scriptural subjects, written more than thirty years before. This quarto volume contained dissertations on the 'Prophecies of Balaam,' the 'Standing still of the Sun in the Time of Joshua,' the 'Jaw-bone of the Ass with which Samson slew the Philistines,' and the 'History of Jonah and the Whale.' In the seventh volume of the 'Archæologia' he furnished some 'Collections on the Zingara or Gipsy Language;' and numerous juvenile or fugitive pieces were found among his papers in manuscript.

His exemplary and protracted life was closed at his own residence at Cypenham, near Windsor, on the 14th of November 1804, in consequence of a hurt which he received in the leg by a chair slipping from under him while taking down a book from an upper shelf. Such a death, as has been well remarked by a French biographer, was for a literary man to expire on the field of honour. His merits are very justly eulogised in a note on the second 'Dialogue of the Pursuits of Literature.' He left his very valuable library to King's College, Cambridge, 2000*l.* to the Society for the Propagation of the Gospel, and half that sum to the superannuated collegers of Eton, at the discretion of the provost and fellows.

* BRYANT, WILLIAM CULLEN, was born at Cumington in Massachusetts, United States, November 3, 1794. Having received a careful preliminary education, he was entered at the age of sixteen at Williams College, where he greatly distinguished himself in classical studies. On leaving college he was placed with an attorney, and on the completion of his legal training, pursued for some years the practice of the law. But he had become known as a poet while yet a boy, by the publication in 1808 of a kind of political poem, entitled the 'Embargo,' and in 1816 he published in the 'North American Review' his poem of 'Thanatopsis.' In 1821 the longest of his poems, 'The Ages,' appeared, and established his reputation as one of the very best living American poets. Finding his legal pursuits incompatible with the study of literature, he in 1825 abandoned the law, and shortly after in conjunction with Robert Sands, founded the 'New York Review and Athenæum Magazine;' and a year or two later, along with the same gentleman, he began the publication of an annual called the 'Talisman.' In these publications many of his shorter poems first appeared, and their quiet gracefulness of style and genuine poetical feeling speedily made them popular in England as well as in America. But he gradually forsook the muses for the more exciting pursuit of politics. Having become the editor of the 'New York Evening Post,' he has for nearly 30 years devoted to it his chief energies, taking in it a prominent and decided part on the democratic side on all the great questions, whether of local or general politics, which have engaged the attention of the citizens of New York. Yet however influential he may have been as a politician, it is on his poetry that his chance of lasting fame depends. A handsomely illustrated edition of the poetic works of Mr. Bryant was published at Philadelphia in 1846. Several other editions of his poetic works have been issued in America and England. Mr. Bryant has travelled a good deal in his own country, and has made two or three tours in England, France, Germany and Italy: his impressions of these tours have been published in the form of letters in the 'Evening Post.' Mr. Bryant has also published several tales and sketches.

BUKER, MARTIN, was born in 1491, at Schelestadt, near Strasbourg, a town of Alsace, in the modern French department of the Lower Rhine. His real name was Kuhhorn (Cowhorn), which, according to the pedantic fashion of his time, he changed into a Greek synonym, calling himself Bucer. Having entered the order of

Saint Dominic, he received his education at Heidelberg. Some tracts by Erasmus and others, and, yet more, some by Luther which fell in his way, induced him to adopt the opinions of the latter in 1521. About eleven years afterwards, he appears to have preferred the profession of Zuinglius, but he was ever a strenuous promoter of union between the different sects of the Reformed, according to whose doctrine he taught divinity for twenty years at Strasbourg. At the diet of Augsburg, in 1548, he vehemently opposed the system of doctrine called the *Interim*, which the Emperor Charles V. had drawn up for the temporary regulation of religious faith in Germany until a free general council could be held. On the insidious nature of that proposition we need not here dwell; and it may be sufficient to state that although it was expressed for the most part in scriptural phrases, it favoured almost every disputed article of the Romish Church. It was opposed equally by the Romanists and the Reformed; but the emperor urged its acceptance so fiercely, that Bucer, after having been subjected to much difficulty and danger, accepted an invitation from Cranmer to fix his residence in England. Bucer had denounced the *Interim* as "nothing but downright Popery, only a little disguised," and about the same time he wrote a book against Gardiner, chiefly relating to the celibacy of the clergy.

On his arrival in England, he was appointed to teach theology at Cambridge, and appears to have been much admired and respected. When Hooper accepted the bishopric of Gloucester, but refused to be consecrated in the episcopal vestments, Bucer wrote a most convincing but moderate treatise against this fastidious reluctance; and on the review of the Common Prayer Book, he expressed his opinions at large; that he found all things in the service and daily prayers clearly accordant to the Scriptures. The amendments which he wished to see made have since either been adopted, or are such as a large party among the most undoubted friends of the Church of England approve. The king having heard that Bucer's health had suffered during the winter from the want of a German stove, sent him 20*l.* to procure one. In return, he wrote a book for Edward's own use, 'Concerning the Kingdom of Christ,' which he presented as a new year's gift. It referred the miseries of Germany to the want of ecclesiastical discipline, the adoption of which he strongly recommended in England; he likewise urged the reduction of non-residence and pluralities.

Bucer was thrice married, and his first wife, by whom he had thirteen children, was a nun, perhaps selected by him, not very judiciously, in imitation of Martin Luther. He died at Cambridge in the close of February 1550, and was buried in St. Mary's with great honour, his remains being attended by full 3000 persons jointly from the university and the town. A Latin speech was made over his grave by Dr. Haddon, the public orator, and an English sermon was then preached by Parker, afterwards archbishop of Canterbury, to whom, not long before his death, he had applied in a very pathetic and urgent letter for the loan of ten crowns for a month; and on the following day, Dr. Redman, master of Trinity College, preached at St. Mary's a sermon in his commendation.

During the reign of Mary, five years afterwards, when inquisitors were sent to Cambridge, the corpses of Bucer and of Fagius were dug up from their resting-places, fastened erect by a chain to stakes in the market-place, and burned to ashes; their names, at the same time, were erased from all public acts and registers as heretics and deniers of the true faith; and this violence to their memories continued till Elizabeth became queen. A very interesting collection of tracts relative to the life, death, burial, condemnation, exhumation, burning, and restoration of Martin Bucer, was published at Strasbourg, in Latin, by his friend Conrad Hubert. Bucer wrote both in Latin and in German, and so largely that it is thought his works, if collected, would amount to eight or nine folio volumes.

BUCH, LEOPOLD VON, a distinguished geologist, was born on the 25th April 1774, at Stolpe, in the Uckermark (Brandenburg). He came of an ancient and noble family, which reckons among its members not a few authors and statesmen. After the usual course of education, he became a student in the Prussian department of mines, and was marked for the earnestness of his scientific pursuits. In 1790 he entered the Mining Academy at Freiberg, where he had Humboldt for a companion, and where Werner, its eminent founder, taught the then novel science of mineralogy, in a way so interesting and genial, as thoroughly to enlist the sympathy of his pupils. Under his teachings grew up a school of young philosophers, destined to widen and confirm his reputation, and amend his errors, among whom Von Buch was one of the most conspicuous. In 1792 the publication of his 'Mineralogical Description of the Carlsbad region,' formed the first of that series of valuable papers with which he enriched his favourite science for the rest of his life—all distinguished as much by conscientious inference, as by perfection of observation. Next appeared his 'Versuch einer mineralogischen Beschreibung von Landeck,' describing a little known part of the mountains of Silesia; followed shortly afterwards by 'Versuch einer geognostischen Beschreibung von Schlesien,' with (for that time) a very advanced geognostical map of the country. These works are written in accordance with the views of his great master, in which the Neptunian theory prevailed; and it is no small proof of the accuracy of the observed facts that they are now easy to be reconciled with the present more enlightened theory.

In 1797 Von Buch and Humboldt met in Styria, and spent some time in geological excursions among the Alps, and passed the winter together in Salzburg in observation and verification of natural phenomena. In the following year Von Buch travelled alone, on foot, to Italy, and furnished to scientific periodicals descriptions of the geology of the countries he traversed, in which, besides the clearness of perception, there began to appear doubts as to whether the Wernerian doctrine were tenable in its integrity. He grew mistrustful of his former views. Writing from Rome to his friend Von Moll, he says: "Make the finest and surest observations, and then go a few miles farther on, and you will find occasion, upon grounds just as certain, to maintain the very opposite of your former conclusion."

In February 1799, Von Buch arrived at Naples, and betaking himself to the study of Vesuvius, described the phenomena in that picturesque and eloquent style which among other qualities characterised his writings. In 1802 he visited the volcanic region of Auvergne. He revisited Italy, and was present at the eruption of Vesuvius in 1805. The results of these five years of observation were published in two volumes, 'Geognostischen Beobachtungen auf Reisen durch Deutschland und Italien,' 1802-9, in which, though reluctant to throw doubt on Werner's conclusions, he abandons his view as to the action of water, and declares basalt to be a rock of volcanic origin.

For the next two years, from 1806 to 1808, Von Buch travelled into Scandinavia, and made some of his most important geological discoveries. He was the first to establish the fact of the slow and continuous upheaval of the Swedish coast above the sea-level; and he made valuable observations in climatology and the geography of plants, as may be seen in his narrative 'Reise durch Norwegen und Lappland,' two vols. 1810: of which an English translation was published with notes by Professor Jameson in 1818.

The more interest attaches to these journeys as they were performed on foot. Few who met Von Buch walking with unsteady gait, his head bent forward, wearing even in summer a great coat with numerous pockets to contain maps, specimens, his hammer and notebook, would have believed they beheld one whom Humboldt describes as "the greatest geologist of our age; the first to recognise the intimate connection of volcanic phenomena and their mutual interdependence in regard to their effects and relations in space." Possessed of sufficient means, Von Buch could gratify his inclination for travel, and for the encouragement of others, especially youthful students, less fortunate than himself.

In 1815 he sailed from England (accompanied by the Norwegian botanist Christian Smith, who afterwards met with an untimely death in Tuckey's expedition to the Congo), for a geological exploration of the Canary Islands. In 1824 appeared the first geological map of Germany in forty sheets, of which Von Buch, though anonymous, was the compiler and author. He had visited the basaltic islets of the Hebrides and the Giant's Causeway on his return from the Canaries, and in 1825 he published 'Physikalische Beschreibung der Canarischen Inseln,' with an atlas, of which the subsequent works, 'Ueber den Zusammenhang der basaltischen Inseln und Ueber Erhebung-Krater,' and 'Ueber die Natur der vulkanischen Erscheinungen auf den Canarischen Inseln und ihre Verbindung mit andern Vulkanen der Erdoberfläche' may be regarded as supplementary. These volcanic researches alone would suffice to establish his reputation. The science of volcanoes, —the fruitful source of many later advances—is therein developed and placed on a sure basis. He shows how the phenomena of upheavals are traceable to craters of elevation, and demonstrates the action of fire; and states his conviction that "the ancient seas have not rolled away over the mountain chains, but that the mountain chains have been upheaved into the atmosphere, bursting through the series of strata in long lines—fissures—and that these upheavals have taken place at different geological epochs."

Von Buch's life is strikingly manifest by his labours. His papers in the 'Abhandlungen' of the Berlin Academy of Sciences, would alone form several large volumes. They exhibit the development of his scientific views from first to last. In 1806 he had suggested certain ideas in his paper 'Ueber das Fortschreiten der Bildungen in der Natur,' as to the progress of forms in nature, and when past the age of fifty, he showed how the ideas had ripened in his mind by his papers on the *Ammonites*, *Cystidæ*, *Terebratulæ*, *Orthis*, *Productus*, and others, accomplishing for the geological branch of palæontology what Cuvier had accomplished for the physiological branch. In the words of the late Edward Forbes, it was Von Buch "who first developed the idea of the chronomorphosis of genera, the great leading principle of natural history applied to geology." He pointed the way moreover to a new field of fossil botany in the important conclusions which he shows to be deducible from the nervation of the leaves of fossil plants. And in his writings on climate, on hail, the temperature of springs, and the geography of plants—guiding principles apparent in all—he proves himself an able physicist as well as geologist.

In his many journeys Von Buch visited Sweden and Norway, and Auvergne a second time, and any excuse sufficed to draw him to Switzerland. He would leave his house in Berlin without telling any one of his intentions, remain away for weeks or months, and return as unexpectedly. He liked to find out and make the acquaintance of geologists of eminence, and for this purpose he attended the meetings of naturalists on the continent and of the British Association in England.

He was present at the Werner festival, celebrated with so much pomp at Freiberg in 1850. He never married, was somewhat eccentric in his habits, but always serious as regards science. When asked for his titles he was accustomed to reply, 'Royal Prussian Student of Mines.' He was created a baron, a knight of the Order of Merit (Berlin), and of the Red Eagle, and held the appointment of royal chamberlain in the court of Prussia. He was a member of the Academy of Sciences of Berlin, and of the chief scientific societies on the continent and elsewhere. In 1828 he was elected a foreign member of the Royal Society of London, and in 1840 was chosen one of the eight foreign associates of the French Academy of Sciences. He died at Berlin, after a few days' illness, on the 4th of March 1853.

"Von Buch was a sower," says E. Forbes, in his anniversary address to the Geological Society. "He went about the world casting the seeds of new researches and fresh ideas, wherever his prophetic spirit perceived a soil adapted for their germination. The world of science has gathered a rich harvest through his foresight. He is the only geologist who has attained an equal fame in the physical, the descriptive, and the natural history departments of his science. In all these he has been an originator and a discoverer. In every subdivision of all three he has been a suggester—a high merit in itself."

The 'Abhandlungen' of the Berlin Academy of Sciences, Leonhard's 'Taschenbuch für Mineralogie,' and other German scientific periodicals, contain most of Von Buch's papers. Among his other works are—'On the Petrifications collected by Humboldt in America'—'Die Bären Insel . . . geognostisch beschrieben,' 4to, 1847; 'Ueber Ceratiten besonders von denen die in Kreidebildungen sich finden,' 8vo; besides those above-mentioned. A French translation of his 'Canary Islands' was published at Paris in 1836.

(Hoffmann, *Geschichte der Geognosie; Monatsbericht, Acad. Berlin; Edin. New Phil. Journ.; Journ. Geol. Soc.*)

BUCHANAN, REV. CLAUDIUS, D.D., vice-provost of the College of Fort William in Bengal, and well known for his exertions in promoting an ecclesiastical establishment in India, and for his active support of missionary and philanthropic labours, was born on the 12th of March 1766 at Cumbuslang, a village near Glasgow. When a young and almost friendless man of the age of twenty-one he made his way to London, where he succeeded in attracting the attention of the Rev. John Newton, the well-known rector of St. Mary's Woolnoth. By Mr. Newton's influence he was sent to Cambridge, where he was educated at the expense of Henry Thornton, Esq., whom he afterwards repaid.

Buchanan went out to India in 1796 as one of the East India Company's chaplains, and on the institution of the college of Fort William in Bengal in 1800 he was made professor of the Greek, Latin, and English classics, and vice-provost. During his residence in India he published his 'Christian Researches in Asia,' a book which attracted considerable attention at the time, and which has gone through a number of editions. In 1804 and 1805 he gave various sums of money to the universities of England and Scotland, to be awarded as prizes for essays on the diffusion of Christianity in India. He returned to England in 1808, and during the remainder of his life continued, through the medium of the pulpit and the press, to enforce his views. His reply to the statements of Charles Buller, Esq., M.P., on the worship of the idol Juggernaut, which was addressed to the East India Company, was laid on the table of the House of Commons in 1813, and printed. He died at Broxbourne, Herts, February 9, 1815, being at the period of his death engaged in superintending an edition of the Scriptures for the use of the Syrian Christians who inhabit the coast of Malabar.

(Rev. Hugh Pearson, *Life and Writings.*)

BUCHANAN, GEORGE, was born of poor parents, in the parish of Killearn, and county of Stirling, about the beginning of February 1506. He was the third of eight children, who were early left to the care of their widowed mother. By James Heriot, his maternal uncle, Buchanan was sent at the age of fourteen to the University of Paris, where however he had not been two years, when his uncle dying, he was left in a state of such utter destitution that in order to return to his native country he was fain to join the corps then being raised as auxiliaries to the Duke of Albany in Scotland. After a twelvemonth spent at home in the recovery of his impaired health, he again joined the troop of French auxiliaries, and proceeded with them to the siege of Weik; but the hardships which he suffered on this occasion reduced his youthful frame to its former state of debility, and he was confined to his bed the remainder of the winter.

In the ensuing spring, he and Patrick, his eldest brother, were entered students in the 'pedagogium,' afterwards St. Mary's College, of the University of St. Andrews. George passed as Bachelor of Arts on the 3rd of October 1525; and in the following summer he became a student in the Scots' college at Paris, where, as he had obtained the degree of B.A. at St. Andrews, he was immediately incorporated of the same degree. This was on the 10th of October 1527. The next year he proceeded Master of Arts, and the year following he was chosen procurator of the German nation—a division of the students which comprehended those from Scotland. After a struggle of two years with "the iniquity of fortune," as he expresses it, he obtained the situation of a regent, or professor in the college of St. Barbe, where he taught grammar nearly three years. He then became tutor to Gilbert, earl of Cassilis, a young Scotch nobleman, who resided at that time in the neighbourhood of the college, his previous tutor,

William, abbot of Crossragwell, having left him to do his pilgrimage to Rome under a royal licence to that effect dated April 8th, 1530. (Pitcairn's 'Criminal Trials,' vol. i. p. 245.) With that nobleman Buchanan remained abroad about five years, and in this period committed to the press his first publication, which was a translation of Linaere's 'Rudiments of Latin Grammar.' In May 1537 he returned to Scotland in company with Lord Cassilis, who had just attained his majority; and he was appointed tutor to James Stewart, one of the natural children of James V., with a liberal allowance.

At Lord Cassilis's seat, where he seems to have continued a visitor, Buchanan composed his poem entitled 'Somnium,' in derision of the regular clergy. The king, who had a turn that way, having seen the poem, solicited him to write some more satires of a like kind. He did so accordingly, and published among others his 'Palinodia,' and 'Franciscanus.' These pieces brought upon his devoted head the vengeance of the ecclesiastics. He was seized as a heretic, and thrown into prison; and Cardinal Beaton is said to have tendered to the king a sum of money to consent to his immediate death. Buchanan however escaped from his confinement and got to England, where, after a severe struggle with want and the dread of re-imprisonment, he resolved on returning to Paris. Finding on his arrival that Cardinal Beaton was living there at that time, he gladly accepted an invitation from Andrew Govea to become a regent or professor of Latin in the college of Guienne at Bordeaux. It appears that he was at Bordeaux before the close of the year 1539, for on the 1st of December of that year he presented a poem in the name of the college to Charles V. when he made his solemn entry that day into Bordeaux. He remained here three years, during which he published his Latin tragedy, 'Baptistes,' and several other minor pieces; but being continually harassed by the clergy under letters from Cardinal Beaton, who had traced his retreat, he removed to Paris, and from the year 1544 till about 1547 taught Latin in the college of the Cardinal de la Moine, along with the learned philologists Turnebus and Muretus. In 1547 Govea was invited to become principal of the University of Coimbra in Portugal, and to bring with him learned men to fill the vacant chairs. Buchanan accompanied him on that occasion, and became a regent in the university; but having the misfortune to lose his friend Govea by death the following year, the inquisition assailed him as a heretic, and after harassing him for nearly a year and a half, shut him up in the cell of a monastery. But nothing could subdue the mind of Buchanan. It was in this solitary abode he began his well-known 'Version of the Psalms.' Being at last restored to liberty he embarked for England in a vessel then leaving the port of Lisbon; but the political state of that country bearing an unfavourable aspect, he soon quitted it again for France, which he reached about the beginning of the year 1553. The siege of Metz was raised about the same time; and at the earnest request of some of his friends he commemorated that event in a Latin poem. He was soon afterwards appointed a regent in the college of Boncourt; but in the year 1555 he gave up that charge for the place of domestic tutor to Timoleon de Cossé, son of the celebrated Maréchal de Brissac. During his connection with this family, which lasted till the year 1560, he published several poetical works, among which was his translation of the 'Alcestis' of Euripides, and the earliest specimen of his paraphrase of the Psalms. In 1560 he returned to Scotland, where we find him in the beginning of the year 1562 classical tutor to the young queen Mary. For his services in that capacity she gave him a pension of 500*l.* Scots a-year for life out of the temporalities of the abbey of Crossragwell; and in the year 1566 the Earl of Murray, her brother, to whom he had dedicated a new edition of his 'Franciscanus,' presented him with the place of principal of St. Leonard's College at St. Andrews. The following year he was chosen Moderator of the General Assembly of the Church of Scotland, which was a still more extraordinary homage to his character and various abilities, as it is the only instance on record of that office being held by a layman.

In 1570 he resigned the office of principal of St. Salvador's College, on being appointed one of the preceptors to the young King James, then in the fourth year of his age. The same year the place of Director of the Chancery was for his services conferred upon him, and soon afterwards that of Lord Privy Seal. This latter was a highly honourable and lucrative office, and entitled its holder to a seat in parliament. In the year 1578 he was joined in several parliamentary commissions, legal and ecclesiastical, and particularly in a commission issued to visit and reform the universities and colleges of the kingdom. The scheme of reformation suggested, and afterwards approved of by parliament, was drawn up by him. The same year also he brought forth his celebrated treatise 'De Jure Regni apud Sotos.'

Continued indisposition and the advance of age now warned him of his approaching dissolution. In his seventy-fourth year he wrote a brief memoir of his own life. When visited a few days before his death by some friends, he was found sitting in his chair teaching the boy that served him in his chamber the elements of the English language and grammar; and not long afterwards he expired, while his great work, 'The History of Scotland,' was passing through the press. He died at Edinburgh, on the 28th of September 1582, and was buried at the public expense, having by his many charities and benefactions left himself without means to defray the necessary charges of his burial. As a man of great and various learning, and of nearly uni-

versal talent, Buchanan was without a rival in his own day; he is one of the most elegant Latin writers that modern times have produced, and he appears to have been also a good Greek scholar.

There are two collected editions of the works of Buchanan. One is by Ruddiman, published at Edinburgh in 1715, in 2 vols. folio. The other is by Peter Burman, Lug. Bat. 1725, in 2 vols. 4to.

BUCKINGHAM. The county, and also the town of Buckingham have given a title to many individuals distinguished in our history. The first EARL OF BUCKINGHAM appears to have been Walter Giffard, created by the Conqueror, who died in 1102. The title having become extinct was revived in 1377 in the person of Thomas Plantagenet, duke of Gloucester, youngest son of Edward III., whose son Humphrey died without issue in 1400. His heir Humphrey, earl of Stafford, was created Duke of Buckingham in 1401, and his grandson, Henry Stafford, "the deep-revolving, witty Buckingham" of Shakspeare, after assisting Richard III. to mount the throne, was put to death by him in 1483. His son, Edward Stafford, offended Wolsey, fell under the suspicions of Henry VIII., and was attainted and beheaded in 1521. He was the last nobleman who enjoyed the office of Lord High Constable. The title of *Earl* of Buckingham was not revived till 1617.

GEORGE VILLIERS, DUKE OF BUCKINGHAM, third son of Sir George Villiers, knight, by his second wife Mary, a lady of the ancient family of Beaumont, was born August 20, 1592, at Brookesley in Leicestershire, a seat which had been in the possession of his ancestors for nearly four centuries. His father died when George was about thirteen years of age. In his eighteenth year he went to France, where he resided for three years, and on his return he was well skilled in all bodily exercises. As yet he was a stranger to the court, but his fine person and graceful demeanour made a strong impression on James I., who attached him to his own person as cup-bearer, and familiarly gave him the name of Steenie. Promotion followed most rapidly, and he successively became a knight and gentleman of the bed-chamber, with a pension of 1000*l.* a year out of the Court of Wards. On the following New Year's Day he was made Master of the Horse, and installed Knight of the Order of the Garter. In the next August he was created Baron of Whaddon and Viscount Villiers; and in the ensuing January he was advanced to the earldom of Buckingham, and sworn of his Majesty's privy council. Scarcely another year elapsed before his patent was made out as Marquis. He was appointed Lord Admiral of England, Chief Justice in Eyre of all the parks and forests on the south of Trent, Master of the King's Bench Office, High Steward of Westminster, and Constable of Windsor Castle—"none of them," as Sir Hugh Wotton adds, "unprofitable pieces."

A rise so unprecedented, and so entirely unmerited, could not fail to create abundant jealousy; and it is by no means easy at present to ascertain the truth of many of the contemporary imputations under which he laboured. One of these, which perhaps may be considered most doubtful (for whatever might be his faults, Buckingham never evinced deficiency in personal courage), related to his marriage, in 1620, with the only daughter of the Earl of Rutland. It was not likely that he should make dishonourable advances to the richest heiress in the kingdom, nor that he should be forced into a union with her by the menaces of her injured father. Such however was the scandal of the time. Three years afterwards, while negotiations were pending for the marriage of Charles, prince of Wales, with the Infanta of Spain, Buckingham persuaded the prince to undertake a journey to Madrid to carry on his suit in person. Many of the adventures of this expedition were of a romantic cast. The prince, in company with the marquis, set out on the 15th of February 1623, from New Hall in Essex, "with disguised beards, and with borrowed names of Thomas and John Smith." On ferrying over the river near Gravesend, they found themselves without silver; and the piece of gold, worth twenty-two shillings, with which they presented the boatman, created so much suspicion, that he, feeling a misgiving as to their quality, and thinking them gentlemen going beyond sea to settle some quarrel, laid information with the officers of the town, who sent orders to stop them at Rochester. The mayor of Canterbury having received information detained them, till the marquis "thought it best to dismask his beard, and so told them he was going covertly to take a secret view, being admiral, of the forwardness of his Majesty's fleet, which was then in preparation on the narrow seas." At Paris having escaped some similar accidents on their route, they spent a whole day, and had a close sight of the Princess Henrietta Maria, "at the practice of a masquing dance then in preparation." While in the Spanish capital Buckingham made a good answer to the Conde d'Olivarez, who told him of a report that the prince was secretly designing his departure from Madrid. To this Buckingham replied, that "though love had made his highness steal out of his own country, yet fear would never cause him to leave Spain in other manner than should become a prince of his noble and generous virtues."

During his absence Buckingham had been created a duke; and upon his landing he was nominated Lord Warden of the Cinque Ports, and Steward of the Manor of Hampton Court. The war with Spain which ensued, the marriage with Henrietta Maria of France, and the impeachment of the Earl of Bristol, are sufficient proofs of Buckingham's continued ascendancy. Charles succeeded to his father's throne in 1625, and the duke still retained the high honours which he had

enjoyed in the former reign, and the intimate confidence of the new king.

The war with Spain, although undertaken without due grounds, had been popular at first, perhaps on account of the long peace which had preceded it. But the ill success which attended an expedition against Cadiz, rendered Buckingham odious to the Commons, and even occasioned his impeachment, from which he escaped chiefly through the interference of the king.

The spirit which in the end overthrew the kingly power was already awakened, and the nation submitted with impatience to the levies necessary for the conduct of hostilities with France. The Duke of Buckingham, wholly ignorant of the art of war, rashly sailed with 100 ships and 7000 soldiers for the occupation of La Rochelle, at that time in possession of the Huguenots. So wholly without concert had this expedition been undertaken, that the Rochellois were alarmed at the appearance of this huge fleet in their harbour, and being ignorant of its intentions, and ill-prepared at the moment for a general rising, they closed their gates and rejected the proffered assistance. Buckingham then directed his armament upon the neighbouring island of Rhé, and after unskillful operations during three months, and a defeat which cost him 2000 men in attempting re-embarkation, he returned, according to the language of Hume, "totally discredited both as an admiral and a general, and bringing no praise with him but the vulgar one of valour and personal bravery."

A large force was entrusted to Buckingham for another attempt to relieve La Rochelle, and he went to Portsmouth to superintend the preparations. "There were many stories," says Clarendon, "scattered abroad at that time of several prophecies and predictions of the duke's untimely and violent death. Amongst the rest there was one which was upon a better foundation of credit than such discourses usually have," which he proceeds to relate at some length.

On August 24, 1628, the duke having dressed himself in his chamber at Portsmouth, was preparing to take a hurried breakfast, in order to communicate to the king, then holding his court at Southwick, about five miles distant, some important intelligence which he had received from La Rochelle. While conversing with Sir Thomas Fryar, one of his colonels, "he was on the sudden struck over his shoulder on the breast with a knife, on which, without using any other words but 'The villain has killed me!' and at the same moment pulling out the knife himself, he fell down dead, the weapon having pierced his heart."

A hat was picked up, into the crown of which had been sewed a paper, containing part of the declaration of the House of Commons, in which the duke was styled 'an enemy to the kingdom,' and under it were written a short ejaculation or two apparently belonging to a prayer. The hat belonged to a man who was walking before the door very composedly, and who was recognised to be John Felton, a younger brother, of mean fortune, and of Suffolk extraction. He appears to have been of a moody temperament, and to have withdrawn from the army in consequence of disappointment in promotion. He was probably not without a touch of insanity; and it appears he was awakened to the full enormity of his crime before his execution.

George Villiers was murdered in his thirty-sixth year, having had three sons and one daughter by his wife, Lady Catherine Manners. The Lady Mary was his first-born; his eldest son died at nurse; his second succeeded him in his title and estates, and his third was Lord Francis.

An instance of Buckingham's public-spirited munificence while employed in concluding a treaty at the Hague ought not to be omitted, especially as his many faults have been carefully chronicled. Hearing that a rare collection of Arabic manuscripts, which had been made by Erpenius, a scholar of great erudition, was at that moment on sale by his widow to the Jesuits at Antwerp, "liquorish chapmen," as Sir Henry Wotton adds, "of such ware," the duke anticipated them by giving the widow 500*l.*, "a sum above their weight in silver, and a mixed act both of bounty and charity, the more laudable from being out of his natural element;" for Buckingham had received but an imperfect education. It was his intention, if the design had not been prevented by his unexpected death, to present these manuscripts together with many other similar treasures, to the University of Cambridge, of which learned body he was chancellor: after his assassination they were deposited by his widowed duchess in the public library of that university, where they still remain.

GEORGE VILLIERS, DUKE OF BUCKINGHAM, second son of the George Villiers, duke of Buckingham, just noticed, was born in London, January 30th, 1627. He was educated at Cambridge, under the especial patronage of the king, and after travelling with his brother, Lord Francis Villiers, returned to England on the outbreak of the civil war, and espoused the royal cause. The Earl of Holland, under whom he served, was defeated by Fairfax, near Nonsuch, in which battle Lord Francis, after fighting bravely, was killed, and the duke himself escaped with difficulty beyond the seas. The parliament required him to return within forty days, under the penalty of confiscation of his estates; but he preferred remaining abroad, where he supported himself by the sale at Antwerp of a valuable gallery of paintings which his father had collected. He afterwards served under Charles II. at Worcester, and was again compelled to take refuge on the Continent.

Part of his estates had been assigned by the parliament to Fairfax,

who generously allowed the duchess of Buckingham, the duke's mother, a considerable annuity. The duke, not without hope that the republican general might exercise similar liberality towards himself, ventured, although outlawed, to return to England, was well received by Fairfax, and married one of his daughters in 1657. Cromwell, taking this alliance ill, arrested Buckingham, and committed him to the Tower. On the abdication of Richard Cromwell he was released from Windsor Castle, the place which had been allotted for his less rigid confinement; and on the Restoration he recovered his paternal estates. He had already received the order of the garter while in Holland, and he was now sworn of the privy council, and nominated lord lieutenant of the county of York. His political conduct however was most versatile, and the influence which he maintained over Charles by his talent for agreeable ridicule was unworthily employed in procuring the fall of Clarendon. In his habits Buckingham was utterly profligate. He appears to have regarded buffoonery as an honourable and legitimate weapon against a court rival. Not unfrequently, when the grave chancellor had retired from the council-table, Buckingham threw the king into convulsions of laughter by mimicking the gait of the venerable statesman, carrying a cushion dangling by his side as the bag and seals, and ordering an attendant to precede him with the bellows as a mace.

On the formation of the 'Cabal' ministry Buckingham's name contributed an initial to that anagram. In 1670 he proceeded on an embassy to the court of France, nominally to condole with Louis XIV. upon the death of Charles's sister, the duchess of Orleans, but in truth to urge his accession to the triple alliance. On that occasion, he condescended to pander to his master's pleasures by providing him with a French mistress; but so light of purpose and frivolous was he, that the ascendancy which he might thus have secured was lost by his total neglect of the afterwards Duchess of Portsmouth, immediately upon her embarkation. Objects yet more unworthy than that lady had been already introduced by him to the royal notice, and the actresses, Mistress Davies and Nell Gwynn, were first known at court through him. "He was a man indeed," to use the strong language of a contemporary by whom he was well known, "who had studied the whole body of vice;" and assuredly no one had ever less barrier of principle to stand in the way of his instruction. So entirely did he set at nought all moral feeling, that when Charles II. on one occasion expressed apprehensions that his injured queen might probably interfere with some intrigue by her jealousy, Buckingham offered to remove her to a West Indian plantation, where "she should be well taken care of, without creating more trouble." The king, though selfish and cold-hearted, had enough good feeling remaining to revolt from so atrocious a project.

Already, in 1666, Buckingham had manifested symptoms of his fickleness, and had forfeited all his high offices, to which however he was subsequently restored through his own submission and the king's extreme facility. The Duke of Ormond had taken a considerable part against him on this occasion, and so deeply did Buckingham cherish resentment that there is strong reason to believe he was concerned in a plot which nearly ended in the murder of that nobleman by Colonel Blood. The transaction was not inquired into, but the Earl of Ossory, eldest son of the Duke of Ormond, could not forbear from taxing Buckingham with his guilt, even in the king's presence.

Notwithstanding his public and private crimes, Buckingham still retained the king's favour, was still employed on important embassies, and like his father, and with as little title to the honour, was elected chancellor of the University of Cambridge. On the dissolution of the Cabal ministry and his dismissal from office, he gradually weaned himself from the court. In 1674 he resigned the chancellorship of Cambridge, and vehemently supported the Nonconformists by his opposition to the Test Act. He was deeply engaged in the popish plot, and the remainder of his days was spent in factious opposition, and in connection with the intrigues of Shaftesbury.

One incident in Buckingham's life but too plainly exhibits the demoralisation of the times on which he was thrown. Buckingham, having been detected by the Earl of Shrewsbury in an intrigue with his wife, killed him in a duel, while the wife of the unfortunate earl held the duke's horse during the combat, in the disguise of a page. For this murder, which occurred in February, 1667-68, the duke received a royal pardon, but it was afterwards brought before the House of Lords in a petition presented by the Earl of Westmoreland in the name of the young Earl of Shrewsbury, who desired justice against Buckingham for his father's blood and his mother's infamy. The duke insolently replied, "first, that it was very true he had had the hard fortune to kill the Earl of Shrewsbury, but that it was on the greatest provocation in the world; that he had fought him twice before, and had as often given him his life, nevertheless that the earl had threatened that if he would not again fight him he would pistol him wherever he could find him, and that for these reasons the king had been induced to pardon the fatal result of their meeting. Secondly, that as for that part of the petition which regarded Lady Shrewsbury, he knew not how far his conversation with that lady was cognisable by that House, but that if he had given offence by it she was now gone into retirement." - The parliament was soon afterwards prorogued, and although a day had been appointed for taking the petition into consideration, it does not appear that it was further noticed.

On the death of Charles II. the Duke of Buckingham, conscious that he would have a more difficult master in his successor, and finding his health ruined by a long career of vice, and his fortune diminished by unbounded extravagance, retired to his seat of Helmsley in Yorkshire, where he devoted himself to field-amusements. His death occurred on April 17th 1688, at the house of a tenant at Kirkby Moorside, after a few days' fever produced by sitting on the damp ground when heated by a fox-chase; but the picture of destitution so finely drawn by Pope in the third of his 'Moral Essays' is greatly exaggerated. The duke had not reduced himself to beggary, nor did he breathe his last in the "worst inn's worst room." The portrait which Dryden has presented, under the character of Zimri in 'Absalom and Achitophel' is by no means thus overcharged, and may be unhesitatingly received not only on account of the fitness of its execution, but also the justice of its features.

The duke was interred under a sumptuous monument in Henry VII.'s Chapel in Westminster Abbey. By his death without issue his branch of the ancient family of Villiers became extinguished. It is said that he was the first person who introduced from Venice into England the manufacture of glass and crystal. In the intervals which he snatched from dissipation and politics he employed himself in literary composition. For the stage he produced 'The Restoration, or Right will take place,' a tragi-comedy; 'The Battle of Sedgmore,' a farce; 'The Chances,' a loose and improbable comedy, altered from Beaumont and Fletcher; and 'The Rehearsal.' Besides these he published a 'Satire against Mankind,' some poems, and one of his speeches in parliament. A treatise is also attributed to him in his later years, the genuineness of which may perhaps be doubted upon a perusal of its title, 'A Discourse upon the Reasonableness of Men having a Religion or Worship of a God.' These writings were collected in an octavo volume of miscellaneous works in 1704.

The life of the Duke of Buckingham was printed and his works were pirated by the notorious Curl in 1721, on which occasion a vote passed the House of Lords, declaring it to be a breach of privilege to print any account of the life or any of the works of a deceased peer without consent of his heirs or executors.

JOHN SHEFFIELD, DUKE OF BUCKINGHAMSHIRE, was born in 1649, and succeeded his father Edmund, earl of Mulgrave, in that title in 1658. When he was but seventeen years old he served in the same ship in which Prince Rupert and the Duke of Albemarle had embarked in the first Dutch war. At the meeting of parliament in the following year he was summoned by writ to take his seat, but was excluded on account of nonage on a motion of the Earl of Northumberland. In an encounter with the noted Earl of Rochester, which occurred about this time, he conducted himself, according to his own account as given in his autobiography, with distinguished credit.

In an engagement with De Ruyter in the second Dutch war, Sheffield served with gallantry as a volunteer on board the ship of the Earl of Osory. His behaviour in the engagement procured for him the command of the best second-rate ship in the navy. In the land-service he raised a regiment of foot, and commanded it as colonel; and the old Holland regiment, in which he bore the like commission, was also placed under his orders. He was installed Knight of the Garter, and appointed a gentleman of the bedchamber. For a short time he entered the French service under Turenne, and when the unhappy Monmouth showed symptoms of rebellion, Sheffield received the lord-lieutenancy of Yorkshire with the government of Hull, from which Monmouth was dismissed.

On the accession of James II. he was sworn into the Privy Council, and appointed Lord Chamberlain. Not being very fervent in his religious opinions, and indeed holding a place in the high commission, with the illegality of which he afterwards professed himself to be unacquainted, he took no part in the revolution. Once it was designed to request him to join in the invitation to the Prince of Orange, but the Earl of Shrewsbury declared that he well knew that Mulgrave's concurrence was not to be expected. His reply to King William, who mentioned this fact to him, was singularly bold and upright:—"Sire," said he, "if the proposal had been made, I would have discovered it to the king whom I then served." To the honour of William, it should be added, that he was far from being displeased with this answer. Mulgrave however by no means courted the favour of the reigning king. He opposed him on some important questions; and it is related that this opposition neither interfered with his advancement, nor did his advancement silence his opposition. In 1694 he was created Marquis of Normanby, and afterwards was admitted into the cabinet council with a pension of 3000*l.* per annum.

On the accession of Queen Anne he was named Lord Privy Seal. It is said that an early tender attachment to that princess once nearly cost him his life; for that Charles II., in order to punish his ambition, despatched him in a leaky vessel to the relief of Tangier. In 1703 he was created Duke of Normanby and of Buckinghamshire. In consequence of the ascendancy of the Duke of Marlborough he resigned the Privy Seal, and greatly offended the queen by supporting the Tory motion for inviting the Princess Sophia to England. He refused the strong temptation of the chancellorship, which was offered to lure him back, and employed his leisure from politics in erecting Buckingham House at Piccadilly, upon land granted by the crown. In 1710 he was made Lord-Chamberlain of the household, but after

Queen Anne's death he reverted to opposition. He died February 24, 1720-1. By his first two wives he was without children; by his third, a daughter of James II. by the countess of Dorchester, and widow of the Earl of Anglesea, besides other children he had a son Edmond, by whose death in 1735 the line of Sheffield became extinct.

As a poet the Duke of Buckinghamshire is below criticism, and it is to his rank rather than to his talent that we must ascribe the praises which he received from Roscommon, from Dryden (to whom he erected a monument in Westminster Abbey), and from Pope. The few prose pieces which the Duke of Buckinghamshire has left to us are light and graceful, and although now perhaps forgotten, they deserve a higher rank than his poetry. His remains lie under a sumptuous monument erected by his widow in Westminster Abbey.

GEORGE GRENVILLE NUGENT TEMPLE, second earl of Temple, was created marquis of the town of Buckingham in 1784, and his son, Richard Grenville Brydges Chandos, was advanced to the dukedom of Buckingham and Chandos in 1822.

BUCKINGHAM, JAMES SILK, was born in 1786, in the marine village of Flushing, near Falmouth, in Cornwall. His father had been a seafaring man, but then occupied a farm, and died while Buckingham was yet a boy. His mother sent him to school at Falmouth, and was desirous of bringing him up to the church, but he preferred going to sea, and made a few voyages to Liabon, in the last of which the ship was captured by the French, and the crew made prisoners. After some delay they were set at liberty, but on their way home were impressed for the British navy. Buckingham however escaped from the press-gang, returned to Cornwall, and entered into an engagement with a bookseller at Devonport, in whose employ he remained about four years; and here he seems to have gained some knowledge of the trade of a printer. He however took to the sea again on board a king's ship, but deserted, returned home, tried the law, and abandoned that profession also. He married before he was twenty years of age. About this time his mother died, leaving him a considerable property in charge of trustees. He then commenced business as a bookseller, on borrowed money. One of his trustees robbed him of his property, his business proved a failure, and he was left destitute with a wife and female child.

Leaving his wife in the care of her friends, Buckingham then went to London, in the hope of getting an engagement as captain of some vessel, but having waited till he was almost in a state of starvation, he obtained employment in a printing-office, and was afterwards engaged at the Clarendon Press, Oxford. At length he was appointed captain of a West-Indian man, and continued four or five years in that trade. He afterwards was a captain in the Mediterranean trade, and made many friends at Malta and Smyrna. He then resolved to settle at Malta as a ship-owner and merchant, and having purchased a cargo of goods, he sailed from London in April 1813. When the vessel reached Malta, the plague had broken out there, and no persons were allowed to land; the cargo however was taken on shore, and the ship then proceeded to Smyrna. While he remained at Smyrna, many failures took place in Malta, and he among others lost all his property.

Buckingham then resolved to try his fortune in Egypt, and left Smyrna for that purpose, August 30, 1813. He was well received at the British Embassy, and was introduced to Yuseff-Boghos, an Armenian, the principal agent of the pasha, Mohammed Ali, who was then absent on an expedition in Arabia. At this time there was much speculation about renewing the commerce with India through the Red Sea, and making a navigable canal from that sea to the Mediterranean. Buckingham had a despatch forwarded to the pasha, in which he offered his services to examine the Isthmus of Suez for an eligible track, and to trace as far as possible the course of the ancient canal. His offer, after some delay, was accepted, and having in the meantime ascended the Nile as far as the cataracts, he started from Keneh on the Nile, with a single attendant, for the purpose of travelling to Kosseir on the Red Sea. His attendant deserted him on the route, he was robbed of everything he possessed, and was left entirely naked. He was befriended by a poor Arab, who supplied him with some scanty covering, and at length reached Kosseir, whence however he was obliged to return to Keneh, and thence to Cairo, without effecting anything. At Cairo he was introduced to the pasha, Mohammed Ali, with whom he had some long conversations, and again set out February 15, 1814, for the same purposes as before; he reached Suez, and traced the ancient canal as far as it had not been filled up and obliterated. After his return to Cairo the pasha had changed his mind as to the canal, but gave him a commission to purchase ships for him in India, and to encourage a trade between India and Egypt.

Mr. Buckingham then left Cairo for the purpose of proceeding to Bombay by the Red Sea, and reached Suez, October 18, 1814, and Bombay April 6, 1815, having been delayed in Arabia. He found the merchants at Bombay distrustful of the pasha of Egypt, and unwilling to trade with him; he therefore accepted an engagement from the agent of the Imaum of Muscat as commander of a ship of 1200 tons burden, which was intended to trade to China on the Imaum's account. When this was made known to the civil authorities at Bombay, and also that he had no licence from the East India Directors to reside in India, he received an order to return to England, but, after much remonstrance on his part, was allowed to return to Egypt in one of the East India Company's ships, which was about to proceed

up the Red Sea for surveying purposes. He accordingly sailed from Bombay June 27, 1815, was landed at Suez, and reached Cairo November 20, in the same year. After another interview with the Pasha he received a firman and other assistance, by the aid of which he travelled overland to India through Syria, Mesopotamia, and Persia, dressed in Turkish costume, and speaking Arabic, which, he states, is more or less understood in all those countries.

From this period his proceedings in the East are imperfectly known. In 1816 he was in Calcutta, and established a journal there, but the boldness of his censures of the mal-administration of Indian affairs led to his expulsion from the presidency of Bengal; his printing-presses were seized, and he was compelled to return to England.

After his arrival in London, Mr. Buckingham delivered many lectures against the monopoly of the East India Company, and in support of opening the trade to China. A liberal subscription was entered into to reimburse him for the losses he had sustained by the suppression of his journal. He established in London 'The Oriental Herald,' which became the precursor of several similar journals, and 'The Athenæum,' which is now the leading literary journal among those which are published weekly. In 1822 he published his 'Travels in Palestine;' in 1825 'Travels in Arabia;' in 1827 'Travels in Mesopotamia;' in 1830 'Travels in Assyria and Media.' At a later period he made several tours through various parts of Europe and of North America. He published 2 vols. on Belgium, the Rhine, and Switzerland; and 2 vols. on France, Piedmont, and Switzerland. He was nearly three years in America, and traversed the United States in all directions, from Maine to Louisiana. His 'Travels in America' comprise:—3 vols. on the Northern States; 3 vols. on the Slave States; 3 vols. on the Eastern and Western States; and 1 vol. on Canada, Nova Scotia, and New Brunswick. Much of these volumes however consists of statistics, and a great variety of other matters of compilation. Their literary or other worth is very small.

In 1832 Mr. Buckingham was elected member of parliament for Sheffield, and he retained his seat till 1837. He was a supporter of liberal policy, and especially of social reforms. For many years his chief occupation was the delivery of public lectures in various parts of the country. His choice of subjects, style, and especially his manner, were popular and pleasing, and his lectures were always fully attended. In 1843 he was the chief agent in establishing a literary club called the British and Foreign Institute, of which he was appointed secretary, but which ceased to exist in about three years. In 1849 he published 'National Evils and Practical Remedies,' 1 vol., in which he expounded his views on many subjects connected with the public welfare. He was a zealous advocate of the temperance movement, and he was President of the London Temperance League formed in 1851. In 1855 he published the first two volumes of his 'Autobiography,' and he intended to publish the next two volumes in the course of the same year, but he closed his life of extraordinary vicissitude and adventure on June 30, 1855. The court of directors of the East India Company had made amends for their former ill-treatment by granting him a pension, which he enjoyed for a few of the last years of his life, and which is continued, we believe, to his widow, who is still living, having been his wife for fifty years. He had also for a few years a pension of 200*l.* a year from the civil list. The manuscript journals of his various travels occupy, as he states in his 'Autobiography,' 28 folio volumes, closely written.

*BUCKLAND, THE VERY REV. WILLIAM, Dean of Westminster, an eminent geologist, was born at Axminster, Devon, in 1784. He was educated at St. Mary's College, Winchester, and from thence, in 1801, entered Corpus Christi College, Oxford, as scholar. In 1808 he was elected Fellow of this college. In 1813 he was appointed reader in mineralogy, and in 1818 reader in geology in Oxford University. His geological lectures were characterised by such clearness and comprehensiveness of description, and such apt illustration, that they met with brilliant success. Geology, as a science, was then in its infancy, and much of its subsequent vigorous advancement is due to Dr. Buckland's lectures.

The Geological Museum at Oxford owes its chief excellence to Dr. Buckland's industry in procuring and arranging specimens, particularly of the remains of the larger fossil *Mammalia*, and other animals from the caves in different parts of England and Germany. He spared neither pains nor expense in travelling to make the collection worthy of the university and the science it was intended to illustrate, as exemplified in his 'Descriptive Notes,' with sections of 50 miles of the Irish coast, made conjointly with the Rev. W. Conybeare, dean of Llandaff, during a tour in Ireland in 1813, and published in the third volume of the 'Transactions of the Geological Society.'

In 1818 Dr. Buckland was elected a Fellow of the Royal Society. In 1820 he delivered a lecture before the university, which was afterwards published under the title 'Vindiciae Geologicae, or the Connexion of Geology with Religion explained.' The object of the lecture was to show that the study of geology has a tendency to confirm the evidences of natural religion, and that the facts developed by it are consistent with the accounts of the Creation and Deluge as recorded in the Mosaic writings.

In 1822 he communicated to the Royal Society an "Account of an assemblage of fossil teeth and bones of elephant, rhinoceros, hippo-

potamus, bear, tiger, hyena, and sixteen other animals, discovered in a cave at Kirkdale, Yorkshire," and for which in the same year the society awarded him their highest honour, the Copley medal. This paper was made the foundation of a treatise published in 1823, 'Reliquiæ Diluvianæ, or Observations on Organic Remains attesting the Action of an Universal Deluge,' which proved of essential service in the promotion of geological science.

In 1825 Dr. Buckland was made canon of Christ Church, Oxford. He was president of the British Association at their second meeting at Oxford in 1832. Four years later he published his Bridge-water Treatise, 'Geology and Mineralogy considered with reference to Natural Theology,' 2 vols. 8vo. The discovery of new facts had materially advanced geological science; and modifying in this work the previous diluvial theory, Dr. Buckland brought the weight of his authority to support the views now generally received. One of the most able of his numerous geological writings, as subsequently testified by Murchison and Sedgwick, was a sketch of the structure of the Alps, published in the 'Annals of Philosophy,' in which he showed, for the first time, that many crystalline rocks of this chain are of no higher antiquity than our Lias, Oolitic, and Cretaceous formations.

The 'Transactions of the Geological Society' contain highly valuable suggestive evidence of Dr. Buckland's skill as a field geologist, as well as a palæontologist, and among them, his description of the south-western coal district of England (1825) may be mentioned as an example. It has stood the test of more than thirty years, and is still appealed to as a standard work.

Dr. Buckland was chosen on the council of the Royal Society in 1827, and in subsequent years up to 1849. He was one of the earliest fellows of the Geological Society, having been elected in 1813, and has twice filled the presidential chair. His anniversary addresses are printed in the society's 'Journal.' He is also a Fellow of the Linnæan Society. In 1845 he was made Dean of Westminster; and, coming to reside in London, he was appointed a Trustee of the British Museum in 1847, and took an active part in the meetings of scientific societies, and in the establishment of the Museum of Practical Geology in Jermyn-street. Since the year 1850 he has been obliged to relinquish his favourite pursuits, but hopes are entertained that he may be able once more to resume them.

BUDÉ, GUILLAUME, or, as he is better known by the Latinised name, Budæus, was born in Paris in 1467 of an ancient and honourable family. His early education appears to have been neglected, and when he went to Orléans to study the civil law he profited little, owing to his very imperfect knowledge of Latin. Indolence and a love of amusement consumed much of the remainder of his youth, till he was suddenly inspired with so ardent a love of letters that he even regretted the hours necessarily given to repose and refreshment, and applied to learning with an assiduity which threatened injury to his health. Yet although, to use his own words, he was self-taught and late-taught, he attained an eminence in learning which placed him above most of his contemporaries.

Budæus was well known by name both to Charles VIII. and to Louis XII.; yet, notwithstanding he was twice employed by the latter king in Italian embassies, and even inscribed on his list of royal secretaries, he did not appear at court till the reign of Francis I., during the interview with Henry VIII. at Ardres. The king then appointed him his librarian and *maitre-des-requêtes*, and the citizens of Paris named him provost of the merchants—offices which he complained were great interruptions to his pursuit of letters. In 1540, while accompanying the court on a summer visit to the coast of Normandy, in order to avoid the excessive heat, he contracted a fever which rapidly carried him off. He left injunctions that his interment should take place by night. This request, and an avowal of Protestantism made at Geneva soon after his decease by his widow and some part of his family (he left seven sons and four daughters), have thrown doubt on his orthodoxy, and he has been abused by the Romanists accordingly. The rumour derives strength from his intimate correspondence with Erasmus, whom he rivalled in anti-Ciceronianism, and in his hatred of monks and illiterate ecclesiastics. In one of his letters he shows a supreme contempt for the divines of the Sorbonne, and calls the members of it prating sophists, and, with the deviation of a single letter (a licence not to be denied to a pun), "divines of the Sorbonian (Serbonian) bog."

Budæus was less skilled in Latin than in Greek, and his epistolary style in the former language is tinged with harshness, and strongly contrasts with the pure and elegant tone of Erasmus. His works, of which an accurate list is given by Baillet in his 'Jugemens des Savans,' were collected at Basel in 1557 in four folio volumes, an edition which has become extremely scarce. All his writings abound in learning; but the tract best known to modern readers is entitled 'De Asse et Partibus ejus,' in the preface to which he complains that on his wedding-day he was not allowed more than six hours for study. A second story, which has been attributed to other great scholars also, rests on not quite so good authority. "An alarm of fire having been one day given while he was at work in his study, he asked the terrified servant with great calmness why she did not inform her mistress. 'You know,' he added, 'I never concern myself about household matters.'" His 'Commentaries on the Greek Tongue' are still deservedly held in high repute. They elucidate many terms employed by the orators, the

explanation of which is not so easily attainable elsewhere. His Greek letters also are written with much elegance, and show a profound knowledge of the language.

BUDGELL, EUSTACE, son of the Rev. Gilbert Budgell, was born about 1685 at St. Thomas's, near Exeter. Through his mother, Mary Gulston, daughter of a bishop of Bristol, he was connected with Addison, who used to name him "that man who calls himself my cousin," and who wrote an epilogue to Prior's 'Phædra' which was attributed to Budgell, and acquired for him a reputation which he little merited. He was educated at Christchurch, Oxford, and afterwards entered at the Temple; where, devoting himself to literature, he wrote largely in the 'Spectator,' to which he contributed all the papers marked X, and on the discontinuance of that work all those in the 'Guardian' marked with an asterisk. Through Addison's influence he held many subordinate offices under government in Ireland; and in 1717, when his patron became secretary of state in England, he procured for Budgell the lucrative appointment of accountant and comptroller-general in Ireland. A mis-understanding with the lord-lieutenant, Lord Bolton, and some lampoons which Budgell was indiscreet enough to write in consequence, occasioned his resignation.

From that time he appears to have trodden a downward course: he lost 20,000*l.* in the South Sea Bubble, and spent 5000*l.* more in unsuccessful attempts to get into parliament. In order to save himself from ruin he joined the knot of pamphleteers who scribbled against Sir Robert Walpole, and he was presented with 1000*l.* by the Duchess of Marlborough. Much of the 'Craftsman' was written by him; also a weekly pamphlet called the 'Bee,' which commenced in 1733, and extended to 100 numbers. But his necessities reduced him to dishonest methods for procuring support, and he obtained a place in the 'Dunciad,' not on account of want of wit but of want of principle, by appearing as a legatee in Tindal's will for 2000*l.*, to the exclusion of his next heir and nephew—a bequest which Budgell is thought, perhaps unjustly, to have obtained surreptitiously. In 1736, being utterly broken in character and reduced to poverty, he took a boat at Somerset Stairs, and ordering the waterman to row down the river, he threw himself into the stream as they shot London bridge. Having taken the precaution of filling his pockets with stones, he rose no more. On the morning before that on which he drowned himself he had endeavoured to persuade a natural daughter, at that time not more than eleven years of age, to accompany him. She however refused, and afterwards entered as an actress at Drury Lane Theatre. Budgell left in his secretary a slip of paper, on which was written a broken distich, intended perhaps as an apology for his act:—

"What Cato did, and Addison approved,
Cannot be wrong."

It is unnecessary to point out the fallacy of this defence of his conduct, there being as little resemblance between the cases of Budgell and Cato, as there is reason for considering Addison's 'Cato' written with the view of defending suicide.

BUFFALMACCO, an old painter of Florence of the beginning of the 14th century, and a scholar of Andrea Tafi, celebrated for his humour by Boccaccio and Sacchetti, and for his ability by Ghiberti and Vasari. The name of Buffalmacco appears to have been a nickname as given to him by Boccaccio: his real name is said to have been Buonamico di Cristofano, but some have supposed the name of Buonamico, which is used by Ghiberti, to have been a nickname also. Rumohr and others have even doubted his actual existence, supposing that Vasari himself has given him his historical existence by confounding together the real Buonamico of Ghiberti and the imaginary Buffalmacco of Boccaccio—an idea which does not seem to have occurred to either Balducci or Lanzi, or any of the Italian editors of Vasari's work. This however is certain, that Vasari has gleaned most that is interesting and all that is amusing in his 'Life of Buffalmacco' from the novels of Boccaccio and Sacchetti; and some of his narrations of the ready humour of this painter are the most amusing passages in his 'Lives': they are from the following novels of Boccaccio:—'Decamerone,' viii. 3, 6, 9; ix. 3, 5; and the following of Sacchetti:—161, 169, 191, 192.

Vasari enumerates many of Buffalmacco's works, of which however scarcely anything now remains. Of those attributed to him there are still some in the Campo Santo at Pisa, and at Arezzo. At Pisa there is a 'Creation of the Universe,' some stories from the life of Noah and his sons; and the 'Crucifixion,' the 'Resurrection,' and the 'Ascension of Christ; but though there is some meaning in them as compositions, as designs they are barbarous works: they are engraved in Lacinio's 'Campo Santo.' Vasari however speaks of other works which have perished as very superior to these, and he says that Buffalmacco, when he chose to exert himself, which was not often, was equal to any of his contemporaries. In some of his works in Pisa he was assisted by Bruno di Giovanni, who is also mentioned by Boccaccio. Buffalmacco died poor, according to Vasari, in 1340, aged 78, but according to Balducci he was still living in 1351; he was therefore probably a younger painter than Giotto, who died in 1336, aged 60, though Vasari's account makes Buffalmacco the elder.

(Vasari, *Vite de' Pittori, &c.*; Balducci, *Notizie dei Professori del Disegno, &c.*; Lacinio, *Pittura a Fresco del Campo Santo di Pisa.*)

BUFFON, GEORGE LOUIS LE CLERC, COMTE DE, son of

Benjamin Le Clerc Buffon, a councillor of parliament, was born at Montbard, in Burgundy, on the 7th September 1707, a year which was also marked by the entrance of Linné into life. We first trace the young Buffon at Dijon, where he was entered at the Jesuits' College as a student of law; but it would appear that the legal profession, which his father wished him to adopt, had no charms for him, and that astronomy and mathematics were his favourite pursuits. The parent, observing his son's disgust at the former study and his zealous application to the last-named sciences, wisely suffered him to follow the path which he had chosen, and he became so wedded to his geometry that some of his biographers assert, that while his companions were at their sports he was generally to be seen in some retired nook poring over his pocket Euclid. Such a mode of spending hours, which would otherwise have been hours of idleness, brought forth its fruits in due season, and there are stories current that he had anticipated Newton in some of his discoveries, but that he withheld his claim, observing that people were not obliged to believe the assertion. We receive these on *dis* with some grains of allowance, for, to say nothing of dates, vanity was certainly not absent as an ingredient in Buffon's character.

An acquaintance which he had made with Lord Kingeton and his tutor, at Dijon, soon ripened into friendship, and Buffon travelled through Italy with these companions, the latter of whom appears to have been a man of science, while the former was the ready partner in his pleasures: the friends afterwards visited Paris and London together. The death of his mother, whom he lost during this expedition, put him in possession of a large income, nearly 12,000*l.*, but he did not settle down on his estate till the age of twenty-five. In this retirement he resolutely pursued his studies, and as it may not be uninteresting to those who think life was not given to us to be passed in mere frivolities, to know how Buffon passed his time, we select the following account from a modern biographer, premising that the history of one day seems to have been that of all the others, generally speaking, throughout a period of fifty years. "After he was dressed he dictated letters, and regulated his domestic affairs; and at six o'clock he retired to his studies at the pavilion called the Tower of St. Louis. This pavilion was situated at the extremity of the garden, about a furlong from the house, and the only furniture which it contained was a large wooden secretary and an arm-chair. No books or pictures relieved the naked appearance of the apartment, or distracted the thoughts of the learned possessor. The entrance was by green folding doors, the walls were painted green, and the interior had the appearance of a chapel, on account of the elevation of the roof. Within this was another cabinet, where Buffon resided the greater part of the year, on account of the coldness of the other apartment, and where he composed the greater number of his works. It was a small square building, situated on the side of a terrace, and was ornamented with drawings of birds and beasts. Prince Henry of Prussia called it the cradle of natural history; and Rousseau, before he entered it, used to fall on his knees and kiss the threshold. At nine o'clock Buffon usually took an hour's rest; and his breakfast, which consisted of a piece of bread and two glasses of wine, was brought to the pavilion. When he had written two hours after breakfast, he returned to the house. At dinner he spent a considerable portion of time, and indulged in all the gaieties and trifles which occurred at table. After dinner he slept an hour in his room, took a solitary walk, and, during the rest of the evening, he either conversed with his family or guests, or sat at his desk examining the papers which were submitted to his judgment. At nine o'clock he went to bed to prepare himself for the same routine of judgment and pleasure." Among his other studies the alleged burning of the Roman fleet, under Marcellus, by Archimedes, on its approach within bowshot, by means of mirrors, attracted his attention, and he commenced a series of experiments, with the view of verifying the fact. After several experiments and considerable expense, he constructed a great mirror, composed of 168 pieces of plain silvered glass, six inches by eight. The contrivance allowed of extensive motion, the whole of the pieces being set in an iron frame, with an apparatus of screws and springs. Having made his preparations he commenced his experiments, and, on the 23rd of March, a plank of beech, which had been covered with tar, was set on fire at the distance of sixty-six feet, only forty mirrors being brought to bear on it, and without their being set in the stand. On the same day ninety-eight mirrors, under some disadvantageous circumstances, ignited a tarred and sulphured plank, at the distance of 126 feet. Other experiments were still more successful. At three o'clock, on the 5th of April, 154 mirrors fired small sulphured chips of deal, mingled with charcoal, at the distance of 250 feet, when the day was not bright; a few seconds were sufficient to produce ignition when the sun shone powerfully. An unclouded and clear sun, soon after mid-day of the 10th of April, inflamed very suddenly a tarred fir-plank, the distance being 150 feet, and the number of mirrors brought into action being 128. On the 11th of April some small combustibles were ignited by 12 mirrors, at 20 feet; a large pewter flask, 6 lbs. in weight, was melted by 45 mirrors at the same distance, and some thin pieces of silver and iron were brought to a red heat by 117. These experiments led him to others, having for their object the structure of mirrors by bending glass upon spherical moulds; but his great difficulty appears to have been encountered in

the cooling and grinding, and only three, it is said, were preserved out of twenty-four. He presented one of these, having a diameter of 46 inches, and considered as the most powerful burning-glass in Europe, to the king of France.

Hitherto we have seen Buffon devoting himself to his studies with unwearied diligence; but the more abstruse of the sciences and the formation of his style appear to have almost entirely occupied him up to a certain period.

Some few years however before he commenced the experiments above recorded, he was, at the age of thirty-two (about the year 1739), called to succeed M. Dufay, who, struck by a mortal disease (the small-pox), had recommended Buffon to the minister as the only man capable of following up his projects in the office of intendant of the Royal Garden and Museum, where he planted the two avenues of lime-trees which terminate towards the extremity of the nursery, and mark the limits of the garden at that period. The appointment seems to have at once awakened his dormant love for the study of natural history. His ardent mind took an immediate and comprehensive view of the subject, and commencing with the theory or history of the earth as his basis, he followed it out through the great work which has immortalised his name as a zoologist, calling to his assistance the talents of men who were most deeply versed in particular branches of the study:—the names of Daubenton and Lacépède stand pre-eminent among those who were thus associated with him.

His marriage with Mademoiselle de Saint Belin, in 1762, appears to have been productive of great happiness to both parties, for she is recorded as anxiously watching all his steps on the road to fame, and rejoicing with him at the honours which were showered upon him by crowned heads and learned societies. Louis XIV., in 1776, raised his estate into a comté, and invited him to Fontainebleau, with a view of inducing him to accept the office of Administrator of the Forests of France, but Buffon declined the office.

His days appear to have been passed in great tranquillity, uninterrupted till a late period of his life, when that cruel disease, the stone, came to embitter the rest of it. After seven or eight years of suffering he died on the 16th of April 1788, at the age of eighty-one. Fifty-seven stones, some of them as large as a bean, are said to have been found in his bladder. His body was embalmed, and placed in the same vault with that of his wife, at Montbard. The respect paid to his memory was great, and reflected honour on the assemblage of academicians and persons of rank and distinction who followed his remains to the tomb. It is said that above 20,000 people had congregated to see the funeral pass. Condorcet, Broussonet, Vicq d'Azyr, and Lacépède were his principal eulogists.

Buffon left an only son, whose abilities were considerable, and whose attachment to his parent was extreme, if indeed filial love can ever be extreme. He was in the army, and had risen to the rank of major in the regiment of Angoumois. We have seen the father's obsequies celebrated by the great and good, and attended by the people; but this homage to a great genius was soon to give way to the storm that darkened the political horizon of all Europe. The son of the great Comte de Buffon expiated the crime of his birth on the scaffold which had already reeked with the noblest blood of France; and even the bones of the father—the man whom the people had delighted to honour—could not escape desecration. The remains of the illustrious zoologist were torn from the grave; the lead in which he was hearsed was plundered, and his monument was razed to the ground. And when a citizen, to whom science was dear, complained to the Committee of Public Instruction of the outrage, and proposed that Buffon should have a place in the Pantheon, he was answered that the temple would be profaned by the presence of one who had been connected with the aristocracy of France.

The character of Buffon's mind seems to have been comprehensive, exhibiting an insatiable desire of knowledge joined with a persevering fondness and appetite for study rarely to be found: to these gifts nature had added a most fervid imagination, and, his biographers have superadded, no small portion of vanity. He would read to his visitors those passages in his works which were his greatest favourites, such as portions of his natural history of man, the description of the Arabian deserts in the account of the camel, and his poetical pages on the swan. The last affected Prince Henry of Prussia, to whom the author read it when he was on a visit to Montbard, so strongly, that he sent to the zoologist a service of porcelain on which swans were represented in almost every attitude.

Buffon was of a noble countenance and commanding figure, and his fondness for magnificence and dress seems to have amounted almost to a passion. It is curious to observe such an intellect as his finding time in the midst of the severest studies to submit his head to the friseur often twice and sometimes three times in the day, and to make his toilet in the extreme of the fashion. On a Sunday, after the service of the church, the peasantry of Montbard came to gaze on the count, who, clad in the richest dress, and at the head of his son and retainers, was wont to exhibit himself to their admiring eyes. This last exhibition however may have been a trait of the times.

His devotion to study early ripened into a habit, and became his solace under the excruciating torments which embittered the last years of his life. When asked how he had found time to do so much, he would reply, "Have I not spent fifty years at my desk?" Buffon's

style was brilliant and eloquent even to the verge of poetry; and it is worthy of remark, that a mind which had been trained and disciplined in the severity of the exact sciences should surrender the reins so entirely to the most luxuriant but wildest imagination. Hence he was often arraigning nature at the bar of his fancy for some supposed defect of design, when the fault was in his own want of perception of the end to which that design was directed, arising from his not being acquainted with the habits to which it ministered. His observations on the bill of the avoet, on the structure of the sloth, and on the melancholy condition of the woodpecker (*Picus*), are examples of this habit; upon the woodpecker he is quite pathetic, but, as in all such cases, he bestows his pity very needlessly. He has been charged with infidelity; but this, like some others, is a charge easy to be made and hard to be disproved; though it must be admitted that his works afford some ground for it. His moral character, we are compelled to add, was far from good, there being too much evidence in proof of his licentious habits and conversation to admit of doubt on the subject.

His works were numerous, and have obtained for him that fame which he is said to have so much desired. His translations of Hales's 'Vegetable Statics,' and of Newton's 'Fluxions,' both of which he prefaced with great ability, appear to have been undertaken with a view of improving his style as well as of advancing his knowledge. The 'Memoirs of the Royal Academy,' of which he was so distinguished a member, contain many of his papers; but without entering into these and other compositions, we proceed to the notice of his *opus magnum*, the 'Histoire Naturelle.' Of the quarto editions, the first in 36 vols., printed at the royal press, appeared in 1749, and was in a course of publication down to 1788; another was published in 1774 and the following years, in 28 vols., but this is comparatively of less value, for though it contains the supplementary matter, Daubenton's 'Anatomy' is cut out, and the plates are considered as worn and bad. Of the Supplement, 6 vols. appeared in Buffon's lifetime; the 7th was published in 1789, by Lacépède, after Buffon's death, and in it Lacépède expressed his deep regret for the loss. In the department of the Birds, Buffon was assisted by M. Gueneau de Montbeillard, Bailion, and the Abbé Bexon. There are 5 vols. on minerals; a history of vegetables was also contemplated. The magnificence of the 'Planches Enluminées' is well known to every collector.

The 'Histoire Naturelle' has been translated into Italian, Spanish, Dutch, German (twice with additions), and English. Numerous editions of the 'Histoire Naturelle' have been published in France since the death of Buffon, as well as several selections from his writings. Of the former, the most valuable are the 'Histoire Naturelle de Buffon, mise un nouvel ordre; précédée d'une notice sur les ouvrages et la vie de Buffon, par M. le Baron Curvier,' in 36 vols. 8vo, Paris, 1825-26; and that edited by M. A. Richard, in 30 vols. 8vo, 1824, &c.

BUGEAUD DE LA PICONNERIE, THOMAS ROBERT, DUC D'ISLY, Marshal of France, was born at Limoges, October 15, 1784. He came of a good family, most of the members of which were among the emigrants of the first revolution. Young Bugeaud however remained in France, and having chosen a military life, entered the army as a private in 1804. At Austerlitz he was a corporal; the following year he was made sub-lieutenant. He served in the campaign of Prussia and Poland, and was wounded at Pultusk, Nov. 26, 1806. Sent into Spain as adjutant-major he speedily caught the eye of Marshal Suchet, who in his despatches made frequent mention of Bugeaud's merits. He in consequence rose steadily in professional rank till he was made lieutenant-colonel, and appointed to the command of the 14th regiment of the line. On his return to France he was created colonel.

On the abdication of Napoleon I., Bugeaud gave in his adhesion to the restored dynasty; but, with most of the other officers, went over to the emperor on his return from Elba. During the Hundred Days he had the command of a small body of troops, and with it he succeeded in defeating a much superior Austrian force at l'Hôpital-sous-Confans, June 1815. Upon the second restoration, Bugeaud retired to his estate, where he diligently cultivated the soil, till the revolution of July 1830 called him again into public life. He was elected a member of the Chamber of Deputies, and became an earnest supporter of Louis Philippe, whose confidence he quickly gained, and who named him marshal. In January 1834 occurred a deplorable event, which caused great excitement in Paris, and rendered Bugeaud extremely unpopular: this was the death of M. Dulong, in a duel between him and General Bugeaud, arising out of some bitter remarks made in the Chamber of Deputies by Dulong in reply to Bugeaud, in a debate on the conduct of Marshal Soult. So great was the exasperation of the Parisians, that the government found it advisable on the occasion of Dulong's funeral to take precautions against an insurrection. A few months later Bugeaud's unpopularity was increased by the decisive measures he took for suppressing the various émeutes which broke out, and especially by having his name coupled with the massacre of the Rue-Transnonain.

In 1837 Bugeaud was sent to Algiers, where he concluded a treaty with Abd-el-Kader, which was much criticised at home, but which served the purpose for which Bugeaud made it—that, namely, of enabling the French commander, by securing the inactivity of the

only chief whose prowess and authority were really to be feared, to direct his whole strength against the disunited tribes, and reduce them successively to submission. Bugeaud returned to Paris to give an account of his mission. It soon appeared that Bugeaud knew better how to deal with the Arabs than the officers previously sent; and in 1840, affairs appearing very unpromising, Marshal Vallée was recalled, and Bugeaud was appointed governor-general of the French possessions in Africa. We have already given an outline of his proceedings [ALGERIE, in GEOG. DIV.; and ABD-EL-KADER, ante, col. 12], and it will be enough here to observe, that the maxim he was fond of repeating was that "to conquer the Arab you must first become an Arab," and that in accordance with this he set about organising the Zouaves and other irregular soldiers, characterised by their capacity for acting independently as well as in masses, their celerity of motion, and their daring, and who have since become so important a part of the French army; and having established a chain of fortified posts, he was enabled to maintain incessant attacks and surprises, never permitting any body of armed natives to collect without immediately dispersing them, and never allowing any hostile tribes to carry on any of their ordinary agricultural avocations. From his energy and ruthlessness, there was no escape for the uncivilised natives. Attacked in detail, resistance was useless; there was only the choice of submission or destruction. In three years Bugeaud was able to announce that there was no longer an enemy in the field. Abd-el-Kader was a fugitive, and Algiers was formally annexed to the French crown. The Emperor of Morocco had ventured to oppose the progress of the French arms; but his coast-towns were ravaged, and at Isly Bugeaud with a far inferior force had destroyed his army. For this last achievement Louis Philippe created Bugeaud Duc d'Ally; the Arabs gave him the more poetic title of Conqueror of Fortune. He returned to France in 1846; but in his absence Abd-el-Kader again collected an army, and the whole country was speedily in revolt. Bugeaud was sent back, and with an iron hand quickly and effectually crushed the Arab rising.

At the outbreak of the revolution of February 1848 Bugeaud was in Paris, and on the night of the 23rd the command of the troops was given to him. He would have adopted energetic measures, but the king shrank from shedding blood, and the military command was placed in other hands. Bugeaud was not again employed till Louis Napoleon became president, when he was named to the command in chief of the army of the Alps. He was also elected by Charente-Inférieure representative in the National Assembly. But he enjoyed neither dignity long; he died of cholera, on the 10th of June 1849. Bugeaud published memoirs on infantry manœuvres, on army organisation, on the establishment of military colonies, and on various matters connected with the governance of Algiers.

(*Galerie des Contemporains; Nouvelle Biographie Universelle; Resancenes, Biographie complete de M. le Maréchal Bugeaud; &c.*)

BULARCHUS, of Lydia, in Asia Minor, has the distinction of being the earliest painter on record. He was a distinguished painter at least as early as 720 years before Christ. Pliny ('Hist. Nat.,' xxxv. 34) tells the following story about him:—He painted a battle of the Magnetæ, for which Candaules, king of Lydia, about 716 B.C., gave him as much gold coin as would cover the picture. Pliny in another part of his work (vii. 39) speaks of this picture as representing the destruction of Magnesia; and the late K. O. Müller has, in his 'Archæology of Art,' on this account rejected the tradition, because the only known destruction of Magnesia took place, according to Archilochus, about forty years after the death of Candaules, through Ardyas, the successor of Gyges. Pliny however in the first instance mentioned, where he treats more particularly of art, calls it a Battle of the Magnetæ ("in qua erat Magnetum proelium"). This may appear a singular and incredible incident: but the early existence of painting in Asia Minor is not an isolated fact. There is much evidence in ancient writers to show that painting was comparatively an old art in Asia Minor and among the Ionian Greeks, while at the same period in Greece itself there is scarcely any evidence of its existence. Welcker ('Archiv. für Philol.,' 1830) agrees with Müller in rejecting the entire story as fictitious.

*BULGARIN, THADDEUS, a novelist and essayist of considerable note in Russian literature, is by birth a Pole, and remarkable for the irregularity of his career. "For almost a quarter of a century," he says in the preface to his 'Reminiscences' published in 1846, "I have now lived, as it were, in public, conversing with the public day by day on whatever of interest occurred; but for ten years of my previous life I was almost literally never out of the saddle: I lived in battles and the smoke of bivouacs, traversing all Europe with arms in hand from Torneo to Lisbon, passing day and night under the open sky in thirty degrees of cold or heat." Bulgarin was born in 1789 in the government of Minsk in Lithuania. His father was an officer under Kosciuszko in his last unsuccessful struggle for the independence of Poland, and one of the earliest recollections of the son was that of hearing the cannon thunder at a distance on the morning of a day in 1796, and of accompanying his mother in the evening to take refuge in the woods from the approach of the victorious Russians who had defeated the Poles in the last action of the war. A few years later his friends procured him admission into the Institution of Military Cadets at St. Petersburg as a pupil, and he was there at the time

of the death of the Emperor Paul, when he describes the astonishment of the scholars at being drummed out of their beds one morning before the usual hour to take the oath of allegiance to the new emperor Alexander, whom the governor of the institution, Count Zubov, had had a very material share in assisting to the throne the night before. Bulgarin entered the Russian army in the Uhlan regiment commanded by the Grand Duke Constantine, and was at the battles of Austerlitz and Friedland, in the latter of which he distinguished himself by his bravery, and received a serious wound. After taking part in the campaign of Finland, which tore that province from Sweden, some unpleasantness with the officers in the regiment induced him to solicit his dismissal from the Russian service, and he entered that of France, a power then in alliance with Russia, and became an officer of the Polish legion. He afterwards published 'Reminiscences of the War in Spain,' to which country the Polish legion had the misfortune to be sent, and in which Bulgarin had more than his share of wild adventure. When the war broke out between France and Russia, he marched against the country where he had received his education, and it was said in after-life by his literary opponents, when he published at St. Petersburg a popular novel on the war of 1812 and the conflagration of Moscow, that the first occasion of his entering Moscow was when he entered it with the grand army of Napoleon. This his friends denied, and asserted that up to that moment (in 1840) he had never entered Moscow at all. It was beyond dispute however that he had been an officer in the invading army, and had borne a part in the horrors of the memorable retreat. In the next year (1813) he was in command of an outpost of the French army on the night before the battle of Bautzen, when Napoleon rode up, accompanied by Ney and Berthier, and a conversation took place, of which Bulgarin has published a spirited narrative. "You Poles," said the emperor among other things, "speak almost the same language as the Russians." "Exactly so, your Majesty; we can easily understand each other as a Swede understands a Dane, or a German a Hollander." "By the bye, can you speak German?" asked Napoleon. "I can, your Majesty." "Then get on your horse, and bring me a peasant from the village in front of us; I will command the outpost while you are away." The peasant was brought, cross-questioned on the depth of a neighbouring stream, and was then so liberally rewarded that for the first time it flashed upon him that his questioner must be the emperor.

Bulgarin steadily adhered to the fortunes of Napoleon till his fall in 1814, when he returned to Poland, and was presented at Warsaw to his old commander the Grand-Duke Constantine, who not only accorded him a gracious reception, but invited him to re-enter the Russian army. Bulgarin however was then anxious to settle on his property in Poland, and devote himself to the support of his aged mother. The Polish language, which he had almost forgotten when in the Russian service, had become familiar to him in Spain when serving in the Polish legion, and he wrote various articles with some success in the Warsaw periodicals. In 1819 a family lawsuit took him to St. Petersburg, and falling into the society of some Russian literary men, among others of Greek, the author of the best Russian grammar and the best history of Russian literature, he took up the idea of writing in Russian. With this view he studied the language anew with the assistance of Greek—a very necessary labour, as the style of Karamzin had given a new direction to it so strongly marked, that it has been said that every Russian of fifty years of age now speaks a different language from that he spoke in his childhood. As an essayist Bulgarin became a favourite, and his pen was soon in incessant activity. In 1822 he became editor of a periodical called the 'Northern Archives' ('Syevernyy Arkhiv'), which was afterwards merged in 1825 in the 'Son of the Country' ('Sohn Otechestva'), edited by himself and Greek, which was for several years the leading literary periodical of Russia. He also established the leading newspaper, the 'Northern Bee' ('Syevernaya Pchela'), which the readers of English journals are in the habit of seeing quoted as the 'Abeille du Nord.' A dramatic annual, the 'Russian Thalia' ('Ruskaya Taliya'), was less successful, but had the honour of first introducing to the public the masterpiece of Russian comedy, the 'Gore of Uma,' of Bulgarin's intimate friend Griboyedov, the Russian ambassador to Persia, who was a few years after torn to pieces by the populace of Teheran. By the sharp tone of his criticism Bulgarin drew round him a host of enemies, but his novel of 'Ivan Vuishegin,' sometimes styled the 'Russian Gil Blas,' which appeared in 1829, had a brilliant success, and raised his popularity to the highest point it has ever attained. An excellent translation of this novel in English was printed at Aberdeen in 1831. Its reputation has now materially declined in Russia, where it is alleged that Bulgarin is only capable of describing well what has actually passed under his eyes, and that many of his delineations of Russian life, of which he only knows what can be seen at St. Petersburg, are altogether unfaithful. He afterwards wrote a continuation of 'Ivan Vuishegin' under the title of 'Peter Ivanovich Vuishegin,' in which he described in a style of fervent Russian patriotism the war of 1812. There are also two historical novels from his pen on the story of the 'False Demetrius' and 'Mazepa,' but they met with only partial success. In a collection of his works in seven double-columned octavo volumes, which was commenced at St. Petersburg in 1839, his novels occupy four of the volumes, and his miscellaneous works, which are chiefly essays, the remainder. A selection from these would comprise much that would

be interesting to the English reader, from the matter as well as the manner. At the time this collection was issued Bulgarin was said to be living in the enjoyment of an easy fortune gained by his writings at a villa near Dorpat. He afterwards published 'Russia in an Historical, Statistical, Geographical, and Literary point of view,' a compilation of considerable value, which has been translated into German by Von Brackel. His last, and in many respects his most interesting work, is his 'Vospominaniya,' ('Reminiscences or Fragments of what I have Seen, Heard, and Experienced in Life,') of which six volumes have appeared. He is a lively and pleasing narrator, but it is necessary to guard against his Russian prepossessions, which are now perhaps all the more strongly marked to compensate for his once having borne arms against the country. His statistical work is dedicated "To the great Russian family, the children of one father, the Russian Emperor." One of his essays, 'A Visit to Cronstadt in 1826,' contains this passage:—"The German vessels stop before the gates, and are towed into the harbour; the English and Americans come sailing straight in, and are not afraid of bumping against the corner at the sharp turn. If we are to draw conclusions as to the character of nations from this, what are we to say of the Russian peasants, who in their fishing-vessels go out on the chase to Nova Zembla and Spitzbergen, where the very English send their strongest vessels of a peculiar construction. Oh, mother Russia! if God is for us, who shall be against us?"

BULL, GEORGE, was born in the city of Wells, on the 25th of March 1634: he received the first part of his education at the grammar-school of Wells, from which he was removed to the free school of Tiverton, in Devonshire, then superintended by Mr. Samuel Butler, who is reported to have had an excellent method of teaching. At fourteen he was admitted a commoner of Exeter College, Oxford; but, in the following year, on refusal to swear to the engagement, "That he would be true and faithful to the Commonwealth of England, as it was then established without a King, or House of Lords," he retired, with his tutor, Mr. Ackland, and several others, to North Cadbury, in Somersetshire, where he prosecuted his studies until his nineteenth year. By persuasion of his friends he then went to reside with Mr. William Thomas, a Presbyterian divine, from whom he derived little or no assistance in the study of divinity. This residence however brought him into intimate acquaintance with Mr. Thomas's son, who directed his reading, and supplied him with the writings of Hooker, Hammond, Taylor, &c. Mr. Bull was irregularly ordained, at the age of twenty-one, by Dr. Skinner, ejected bishop of Oxford, at a time when it was "criminal for a bishop to confer holy orders." His professional duties commenced in the parish of St. George, near Bristol. In 1658 he obtained the living of Suddington St. Mary near Bristol, where he became privy to an unsuccessful scheme of a general insurrection in favour of the exiled family, his house being one of the points of meeting. After the Restoration he was presented by Lord Chancellor Clarendon to the vicarage of Suddington St. Peter. These preferments he retained until 1685, having distinguished himself by his zeal, judgment, and charity, on all occasions. In 1669 he published, in Latin, his 'Harmonia Apostolica.' The object of this book, which consists of two parts, or dissertations, was to explain and defend, first, the doctrine of St. James, and, in the second, to demonstrate the agreement with him of St. Paul; it being more particularly his aim, in the first dissertation, to show, "That good works, which proceed from faith, and are conjoined with faith, are a necessary condition required from us by God, to the end that by the New Evangelical Covenant, obtained by and sealed in the blood of Christ, the mediator of it, we may be justified according to his free and unmerited grace." In the second, "having in the first place established this one point for his foundation—"That St. Paul is to be interpreted by St. James, and not St. James by St. Paul," in consent with many of the ancients, (and particularly of St. Augustine himself,) who are of the opinion that the General Epistle of St. James, the first of St. John, and the second of St. Peter, with that of St. Jude, were written against those who, by misinterpreting St. Paul's Epistles, had imbibed a fond notion, as if faith 'without works' were sufficient to save them; he sheweth whence this obscurity and ambiguity in the terms of St. Paul might probably arise, which was the occasion that persons not well-grounded came to mistake or pervert the same." Bull proves, that, where St. Paul speaks of justification by faith, he intends the whole condition of the Gospel-covenant; that the faith required implies obedience; that it cannot be separated from obedience; and that obedience is made necessary to justification. The publication raised much dispute among divines. The first open antagonist was Mr. John Truman, a Non-conformist minister. Dr. Morley, bishop of Winchester, and Dr. Barker, the one from the divinity chair at Oxford, and the other, in a charge to his clergy, forbade the reading of the book, as a rash intrusion into things too high for such discussion. Though, for a while, much prejudice was excited against our author, yet, when he published his answer entitled 'Examen Censuræ,' and his 'Apologia,' his reputation increased, and the soundness of his view was generally acknowledged. In testimony of his merit in this particular instance, Lord Chancellor Finch presented him to a prebend in the church of Gloucester. In 1685 he published his 'Confessio Fidei Nicenæ,' a work directed against the Arians and Socinians, and Sabellians and Trithemists, by which he gained great celebrity both at home and abroad. In the same year in which he was preferred in Gloucester cathedral, 1678, he

received the rectory of Avening in Gloucestershire; and in the next year he was installed archdeacon of Llandaff, on the nomination of Archbishop Sancroft, and about the same time was complimented with the degree of Doctor of Divinity by the University of Oxford, for the service he had rendered the church in his 'Defensio Fidei Nicenæ.' In 1694 he published his 'Judicium Ecclesiæ Catholicæ,' in vindication of the Anathema, as in his 'Defensio' he had vindicated the faith established at the council of Nice, against Episcopius. For this publication the thanks of the whole clergy of France were transmitted to him through Bossuet, bishop of Meaux. His last work, published before his death, was his 'Primitive and Apostolical Tradition, &c.,' in which he proved, against Daniel Zuicker, that the pre-existence and divine nature of our Lord was an apostolical doctrine.

In 1704 Bull was nominated to the bishopric of St. David's, a promotion which he at first declined, alleging his years and infirmities; but at length he gave a reluctant consent, and was consecrated at Lambeth on the 29th of April 1705. His conduct as a bishop, as well in the House of Lords as in his diocese, was such as to justify a belief that, had he been earlier advanced to that dignity, he would have been of signal use. Close application to study had impaired his health, and he expired on the 17th of February 1709, and was buried at Brecknock. After his death his sermons were published by his only surviving son, in compliance with his directions. Perhaps no sermons have more of a primitive character than those of Bishop Bull; none more clearly discriminate between primitive doctrine and modern error. Several tracts, which it is said cost him much labour, were lost by his own neglect. His works, with a copious account of his life and writings, were published by Robert Nelson, Esq. His Latin works were collected, during his lifetime, into one volume folio, by Dr. Grabe.

BULLANT, JEAN, one of the few French architects of the Renaissance period, whose names have acquired historical celebrity, is supposed by Callet to have been born at Ecouen, at which place he died, October 10, 1598, at the age of seventy-eight; accordingly the year of his birth must have been about 1520. All that is known of his origin is that he was a retainer of the Montmorency family; that he visited Italy in his early youth, and returned from Rome in 1544. For an adequate opportunity of displaying his professional acquirements he had not to wait long, having been employed the following year by the celebrated Constable Anne de Montmorency, to erect, conjointly with Jean Goujon, the Château d'Ecouen, in which work he took especial pains to show how diligently he had studied classical antiquity and imbibed its spirit, by parading the 'orders' in a variety of ways. But the whole pile was a grotesque mixture of the modern Italian orders, applied to what was in all other respects decidedly French in physiognomy, with immense roofs, large and fantastically ornamented lucarnes, and other characteristics of that age and country. Even the ogive or French-Gothic style of the period was allowed to show itself externally and very conspicuously in the two windows of the chapel placed in one wing of the entrance-front, while the entrance itself formed a portal or lofty frontispiece, decorated with Doric and Ionic columns, and a third order of *termini* in half-length figures. The principal altar of the chapel (now removed to that at Chantilly) was entirely in the modern-antique style of the time, and has been considered Bullant's masterpiece; it was decorated with bassi-relievi of the Evangelists, Religion, &c.—which have been attributed to Bullant, as well as the architectural design. At the time of the Revolution (1789), and subsequently, such very great changes were made, that the present condition of this château affords little idea of its original appearance. Of the palace erected by Bullant for Catherine de Médicis (originally called L'Hôtel de la Reine, and afterwards L'Hôtel Soissons, the only relic is the astrological column which stood at one angle of the court, and is now attached to the Halle aux Blés, which occupies the site of what was Catherine's residence. For the same princess he also altered and enlarged the Château de Chenonceaux—the scene of fêtes and revelries more magnificent than decorous. Bullant was employed upon the palace of the Tuileries (begun 1564), of which P. De Lorme had made the designs and constructed the older part, but it is not exactly known what was Bullant's share in the work. After having enjoyed the favour not only of Catherine, but of Henri II. and Henri III. (under both of whom he held the office of comptroller of the royal buildings), he found another royal patron in Henri IV., for whom he built another portion of the Gallery of the Louvre at the end next the Tuileries. Bullant was the author of two works, viz. 'Règle Générale d'Architecture,' 1563; and 'Traité de Géométrie et Horlographie,' 1567; the former of which is regarded as the earliest authority in the language on the subject of the so-called *five orders*. (Callet, *Notice de quelques Architectes Français du seizième Siècle*; Regnard in *Nouv. Biog. Universelle*.)

BULLER, CHARLES, RT. HON., was born in August 1806, in the city of Calcutta. His father was in the civil service of the East India Company, and belonged to a family which possessed great parliamentary influence in the south of Cornwall, where they had for a long series of years represented West Looe as a nomination borough. Charles Buller was educated at Harrow School, Middlesex, at the University of Edinburgh, and at Trinity College, Cambridge, where he took the degree of B.A. in 1828. He was returned in 1830 as member of parliament for West Looe, and in the following year became a barrister of Lincoln's

Inn. He voted for the Parliamentary Reform Bill, which disfranchised West Looe, and in 1832 was returned for the borough of Liskeard in Cornwall, which he continued to represent till his death in 1848. Mr. Buller, throughout the whole of his parliamentary career, was distinguished for the liberality of his principles, for soundness of reasoning founded on an extensive acquaintance with the details of his subject, and for a liveliness of imagination, which rendered his speeches attractive by sallies of pleasantry and wit. He was from the first a steady opponent of the Corn-Laws, advocated triennial parliaments, was against a property-qualification for members of the House of Commons, maintained the necessity of national education, and was a supporter of the Poor-Law Amendment Act. He early distinguished himself by his speeches on colonisation, and by the ability with which he advocated improved principles and practice in colonial government. When the Earl of Durham was sent out in 1838 as governor-general of Canada, Mr. Buller accompanied him as secretary, and is known to have contributed largely to the Report which was presented to parliament by the Earl of Durham, and published in 1839. After his return from Canada, Mr. Buller commenced the practice of the law, in appeals from the colonies and from Hindustan, before the Judicial Committee of the Privy Council. In 1841 Lord Melbourne appointed him secretary of the Board of Control; and Lord John Russell, after he became premier in 1846, made him Judge-Advocate-General, with an understanding, it is said (which however was not realised), that he was to act in some way as colonial minister, though not included in the department. In November 1846 he was appointed a queen's counsel, and in July 1847 was sworn of the privy council. Upon the re-modelling of the Poor-Law Commission, with a president as head of the board, he was appointed to that office in Nov. 1847. Mr. Buller died in London, Nov. 28, 1848. Mr. Buller was a ready extemporaneous speaker, but was accustomed, on important occasions, to write out his speeches in their whole extent. He also wrote largely for the periodical press, especially the 'Morning Chronicle' and 'The Globe,' and for the 'Edinburgh Review' and 'Westminster Review.' He also wrote for the 'Colonial Gazette' a series of papers on 'Responsible Government for Colonies,' afterwards published as a small volume.

BULLEYN, ANNE. [BOLEYNS, ANNE.]

BULLIARD, PIERRE, a French botanist, was born at Aubepierre-en-Barrois, about the year 1742, and studied at the college of Langres, where he early displayed a taste for natural history. Having obtained a situation in the abbey of Clairvaux, he found time to prosecute his favourite studies; and though he afterwards removed to Paris, with a view to apply to medicine as a profession, his zeal for natural history induced him to devote himself entirely to this subject. Being previously an able draughtsman, he now learnt to engrave, and in 1774 published the 'Flora Parisiensis,' 6 vols. 8vo., the figures being drawn, engraved, and coloured by himself. In 1778 he published 'Avicéptologie Française, ou Traité général de toutes les ruses dont on peut se servir pour prendre les Oiseaux,' Paris, 1 vol. 12mo., reprinted in 1796. In 1779 he commenced his largest work, entitled 'Herbier de la France,' the first division of which, comprising 'L'Histoire des Plantes vénéneuses et suspectes de la France,' while in the course of publication in the form of numbers, was seized by the police, under the pretext that it was a dangerous work; and it was not until after the lapse of seven months that the author was able to recover a portion of his property. This volume is therefore extremely rare, and its very existence is to many unknown, owing to the second division, or 'L'Histoire des Champignons,' bearing on the title page the words 'Tome premier,' though it did not appear till 1790. The remaining six volumes contain only plates, principally of fungi, of which one livraison appeared annually, each containing 48 coloured plates.

This work was discontinued, owing to the death of the author in 1793. The letter-press in the first two volumes is not now of much value; but the plates of flowering plants are in general good, and have, in many instances, received the commendation of De Candolle; those of the fungi are frequently cited not only by the botanists of France, but by all writers on European fungi. A second part of the work appeared at Paris in 1832, entitled 'Figures des Champignons, servant de Supplément aux Planches de Bulliard, peintes d'après Nature, et lithographées par J. B. Letellier,' in small folio, six cahiers, containing the plates from 603 to 638. Bulliard published also, in 1783, 'Dictionnaire Élémentaire de Botanique,' Paris, in folio, with two plates; and it has been three or four times reprinted with additions. Bulliard was the inventor of the art of printing plates of natural history in colours, and he employed it in all his works.

*BULWER, SIR E. LYTTON. [LYTTON, SIR E. BULWER.]

*BULWER, SIR HENRY LYTTON EARLE, was born in 1804. He is the elder brother of Sir Edward Bulwer Lytton. In 1827 he was attached to the mission at Berlin, in 1829 to the embassy at Vienna. In 1830 he was at the Hague, and in the same year was sent to Brussels on a special mission of observation on the revolution which had just broken out in Belgium. He was elected M.P. for Wilton in 1830, and for Coventry in 1831; was attached to the embassy at Paris in 1832, and was M.P. for Marylebone from 1834 to 1837. In 1835 he was appointed secretary of legation at Brussels, and in 1837 secretary of embassy at Constantinople. In 1839 he was secretary of embassy

at Paris. In 1843 he was sent to Madrid as envoy extraordinary and minister plenipotentiary. His opposition to the arbitrary acts of the Spanish government led to his dismissal from Spain in 1843; but the British government having approved of his conduct, refused to appoint a successor, and the court of Spain was for two years without a British ministerial resident. In 1848 he married the youngest daughter of the first Lord Cowley, and in 1849 proceeded to Washington as minister plenipotentiary to the United States. In 1851 he was created a Knight Grand Cross of the order of the Bath, and in 1852 was appointed envoy extraordinary to Tuscany. He has published 'An Autumn in Greece,' 'France Social and Literary,' and 'The Monarchy of the Middle Classes.'

BULWER, JOHN, an English physician of the 17th century, who devoted himself to the discovery of methods for communicating knowledge to the deaf and dumb. Dr. Wallis is generally regarded as the originator in England of an art by which the benefits of instruction are bestowed on the deaf; and in the 'Memorials' of his own life he appears in unrivalled possession of this honour. But Bulwer, a contemporary of Wallis, has claims which only need to be known to entitle him to the credit which has so generally been given to another. That Wallis was disingenuous on this subject in more than one instance, is evident from a notice of Dalgarno's works, which appeared in the 'Edinburgh Review,' No. ccxv. Whether Bulwer and Wallis had received intelligence of what had been accomplished by Ponce and Bonet in Spain, cannot now be determined. It is probable that Bulwer had obtained no such information, for his mode of treating the subject is original, and rather that of an inventor than a copyist. The earlier practice of Wallis is in many respects similar to the methods pursued by Bonet, as detailed in his work published in 1620. [BOXER.] It is probable that Bulwer did not use a manual alphabet, for he mentions with a degree of admiration the employment of this medium of communication in the case of a gentleman who became deaf through disease. Sir Kenelm Digby, who was deeply impressed with Bonet's success in Spain, would probably send the first intelligence of his labours to England. Sir K. Digby had much correspondence with Dr. Wallis on philosophical subjects previous to 1658, in which year Wallis published the results of that correspondence. Wallis did not make public the inventions which he claimed for instructing the deaf till 1670, though he introduced his first pupil, Mr. Whalley, before the Royal Society in 1662, after a year's instruction.

In estimating Bulwer's performances it must not be forgotten that no English writer, as far as can be now ascertained, had previously employed himself on the subject which Bulwer attempted to elucidate. In 1644 Bulwer published 'Chironomia, or the Art of Manual Rhetoric,' and 'Chirologia, or the Natural Language of the Hand.' These are the works which obtained for him the surname of 'the Chirosother.' They formed part of that system of artificial language which he designed to employ in developing his philosophical views, and by which he proposed to lead the deaf to a knowledge of spoken language. Bulwer's chief work is entitled 'Philosophus, or the Deafe and Dumbe Man's Friend; exhibiting the philosophical verity of that subtle art which may inable one with an observant eie to heare what any man speaks by the moving of his lips. Upon the same ground, with the advantage of an historical exemplification, apparently proving that a man borne deafe and dumbe may be taught to heare sounds of words with his eie, and thence learn to speak with his tongue. By J. B. surnamed the Chirosother. London, 1648.'

Bulwer's principles of instruction may be gathered from the above works: they appear to have been imitative signs, or the language of action; the labial alphabet, or reading the movement of the lips; and articulation. There was an originality in his conceptions which no prior or contemporary author on the subject, in this or any other country, could claim. He noticed the power which the deaf possess of hearing sounds through the teeth, an experiment which may be made in various ways, especially by means of a musical box or a repeating watch. He also produced several other works, among which were the following:—'Tractatus de removendis loquelæ impedimentis;' 'Tractatus de removendis auditoris impedimentis;' but it is probable that these treatises were not published: their titles occur at the end of one of his curious works, which appeared in 4to in 1653, called 'Anthropo-metamorphosis, Man-transformed, or the Changeling,' in which he shows the great variety of shapes and dresses which men have assumed in the different ages and nations of the world. He also published 'Pathomyotomia, or a Dissection of the significative Muscles of the Affections of the Mind,' 1649, 12mo.

Bulwer must be regarded as a man of persevering research, and though not an instructor of the deaf and dumb, he was undoubtedly the first in England to point out a safe and certain path which teachers might pursue.

*BUNSEN, CHRISTIAN KARL JOSIAS, CHEVALIER DE, a philologist, theologian, and diplomatist, was born at Corbach, in the small German principality of Waldeck, on the 25th of August 1791; and was educated at the University of Göttingen, where he studied philology under the famous Heyne. He distinguished himself greatly as a classical scholar, and in 1813 published at Göttingen a prose essay, 'De jure Atheniensium hereditario.' After being employed some time as a classical teacher, his desire to perfect himself in oriental languages induced him to go to Paris, where he studied under the noted

orientalist Sylvestre de Sacy. He had it next in contemplation to go to India, in company with an Englishman, in order to acquire a farther knowledge of Sanscrit; but having in the meantime determined to visit Italy, he met at Rome his friend Brandis, then secretary to the Prussian embassy at Rome under Niebuhr. Introduced to Niebuhr, the young scholar found in him a friend capable of appreciating his merits. Abandoning his intention of going to the East, he settled in Rome as Niebuhr's private secretary—a situation afterwards exchanged for the higher one of secretary to the embassy. Enjoying the benefit of Niebuhr's society and advice, he resumed his classical studies with enthusiasm, turning to advantage the facilities afforded him by his residence in Rome. The results of his inquiries into the antiquities and topography of Rome appeared in his 'Beschreibung der Stadt Rom' ('Description of the City of Rome'). He also interested himself much at this time in the hieroglyphical researches of Champollion; and he was instrumental in inciting the savans of Berlin to betake themselves to this branch of archaeology, and more particularly in determining towards it the rising talent of the great living Ægyptologist, Dr. Lepsius. At Rome, Bunsen was one of the chief supports of the Archæological Institute, and indeed acted as its general secretary. The visit of the king of Prussia to Rome in 1822 made that sovereign acquainted with the abilities of the secretary of his legation; the present king also—then crown-prince—made his acquaintance about the same time. The personal esteem which both contracted for Bunsen accounts for his rapid advancement in the Prussian diplomatic service. On Niebuhr's retirement from the embassy at Rome, Bunsen succeeded him, first as chargé-d'affaires and afterwards as full minister. In this capacity he interested himself much in the Protestant church and Protestant worship at Rome, as well as in his classical and historical studies. A difference between the papal court and that of Prussia on a question of ecclesiastical right in the Prussian states, led to his recall in March 1838. After a visit to Munich and to England, he was again in November 1839 in diplomatic service as ambassador to the Swiss Confederacy; and in 1841 he was appointed Prussian ambassador to England. Retaining this post till 1854, when his peculiar opinions on the proper policy of Prussia in the approaching European crisis led to his resignation or recall, and having during these thirteen years resided chiefly in London, Chevalier Bunsen became almost a naturalised Englishman; and indeed two of his sons have settled in England, one as a clergyman in the English church. While discharging with peculiar discretion his duties as Prussian ambassador, he was at the same time widely known in English society as a philologist and a man of letters—a representative, in intellectual English circles, of the erudition and scholarly zeal of Germany. The following list of his works, published since 1841, will indicate the grounds of his well-earned celebrity:—'The Liturgy of the Passion-Week, with a Preface,' &c., published at Hamburg in 1841, not translated; 'The Basilics of Christian Rome in their Connexion with the Idea and History of Church-Architecture,' &c., published at Munich in 1843, and not translated; 'The Epistles of Ignatius of Antioch, with Annotations,' and 'Ignatius of Antioch and his Age, Seven Letters to Dr. A. Neander,' both published by the Academy of Hamburg in 1844, and the last we believe translated; 'Die Verfassung der Kirche der Zukunft,' published at Hamburg in 1845, and translated into English in 1847 under the title of 'The Constitution of the Church of the Future'; 'Ægyptens Stelle in der Weltgeschichte,' Hamburg, 1845, and the English translation of which, 'Egypt's Place in Universal History,' is perhaps the best known of the author's works; 'Mémorial on the Constitutional Rights of the Duchies of Schleswig and Holstein,' presented to Lord Palmerston, April 1848, and published that year (about which time other papers on German politics were published by the author); finally, since 1848, contributions to 'The Life and Letters of B. G. Niebuhr,' published by an English editor in 1852 from the German materials; and an important and elaborate work published first in 1851 in 4 vols. under the title of 'Hippolytus,' and again in a revised and extended form in 1854 as 'Christianity and Mankind: their Beginnings and Prospects,' in 7 vols.,—vols. 1 and 2 containing 'Hippolytus and his Age,' vols. 3 and 4 'Outlines of the Philosophy of Universal History applied to Language and Religion,' and vols. 5, 6, and 7 'Analecta Ante-Nicœna.' It is as an Ægyptologist and ecclesiastical historian that Chevalier Bunsen has most widely affected his time. He now lives in retirement on the Rhine, pursuing his favourite studies, and often reading or writing at a standing-desk sixteen hours a day.

BUNYAN, JOHN, was born at Elstow, near Bedford, in 1628. His father, like his ancestors for some generations, was a tinker, and John Bunyan was brought up to the family occupation. Yet, though, as he long afterwards wrote, his "father's house was of that rank that is meanest and most despised of all the families in the land," he was not left wholly uneducated, but was taught to read and write "according to the rate of other poor men's children;" though, as he confesses, he soon almost entirely lost what little he had learned. His parents appear to have likewise taken some care in his religious training; but he abandoned himself while yet a youth to evil habits, and to "all manner of youthful vanities," and became so addicted to profane swearing, that a woman of loose and ungodly life told him that "he was the ungodliest fellow for swearing that ever she heard in all her life," and that he "made her tremble to hear him." This reproof, from such a person, set him thinking about his course of life. It was

indeed long before he became thoroughly reformed, but from that time he refrained from the practice of open vice.

John Bunyan has related, in his 'Grace Abounding,' his 'Law and Works,' and his 'Jerusalem Sinner Saved,' more fully and minutely, and with more vigour and force of expression, what, in the old puritan phraseology, would be called his sinful state, his conversion, and his religious experiences, than any other person whose religious history has been read beyond the boundary of the connexion to which he belonged. His strong descriptions therefore of his "corrupt condition," and of the terrible mental struggles through which he passed before obtaining spiritual peace, have served to corroborate the opinion somewhat loosely expressed by some of his older biographers respecting his early depravity, and even by his most recent one, that devoted student of Bunyan's writings and painstaking collector of all possible information respecting him, Mr. George Offor. There is however no reason to believe that Bunyan was ever a really depraved man in the ordinary acceptation of the term. He appears to have been honest, sober, and, at his worst time, scrupulously free from licentiousness. He married early in life a young woman of a pious family, and with her he was accustomed to read religious books. Before he was nineteen, several providential escapes (as he deemed them) from a violent death had impressed his mind with anxious thoughts about a future state; and, finally, conversations with some members of the church of Mr. Gifford, a Baptist minister at Bedford, and with Gifford himself, who had been in early life a major in the royalist army, and of habits more than usually profligate even among the royalist soldiery, who had by the devotion of his wife escaped from prison the night before his intended execution for being concerned in a royalist plot, and whose religious career had especially fitted him to deal with the idiosyncracies of the marvellous tinker;—these, and the reading of Luther on the Galatians, completed (but not until he had passed through more than two years and a half of spiritual conflict) the change of heart, and Bunyan became as eminent for his fervent piety as, by his own showing, he had formerly been for his profanity.

He was received into communion with Mr. Gifford's church by baptism by immersion in 1653. After a year or two of probation he was called upon to take a share in the ministry; and his preaching, though for the most part in private houses or neighbouring villages, excited general attention, and great numbers of the townsmen flocked to hear him, many being led by it to a change of life. His preaching however gave great offence he says "to the doctors and priests of the country"—it was in the days of anti-prelatic supremacy—and in 1657 an indictment was preferred against him at the assizes for preaching at Elstow. He escaped without punishment this time however; but he was again indicted shortly after the Restoration, and convicted as a "common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom." He might have had his liberty if he would have engaged not to preach any more, and during his long imprisonment the offer was several times repeated, but Bunyan was too sincere in his purpose, and too deeply impressed with the reality of his call to the work, to enter into any such engagement. He remained in consequence a prisoner, as he expressed it, for conscience sake, in Bedford jail from 1660 to 1672. Prisons were then very different places, and prisoners very differently treated to what they are now, but Bunyan seems on the whole to have met with as much consideration as was compatible with imprisonment at all. From the first he used to preach in the jail, then crowded with persons in custody for attending at a conventicle. For the maintenance of his family he was allowed to make tagged thread laces; he had the free use of his 'prison library'—the Bible and the Book of Martyrs—and of writing materials; during the later years of his imprisonment he was permitted to go into the town as often as he pleased; on one occasion he even made a journey to London, though for permitting that the jailer received a severe censure. During these years Bunyan appears to have preached and exhorted pretty nearly as freely as though he had not been a prisoner. In the last year of his imprisonment he was elected pastor of the Baptist church in which Mr. Gifford had presided, and he was able to attend regularly to his ministerial duties. At length, on the 13th of September 1672, he was set at liberty.

Preaching and making of tagged laces had not been his only employments in Bedford jail. Before he was taken there he had begun to use his pen, chiefly in controversy with the Quakers; and his pen proved an ample solace to him in his cell. Several works, including his 'Grace Abounding,' and what is next to the 'Pilgrim,' his best known work, 'The Holy War,' which were eagerly read then, and long afterwards by his co-religionists, were the result of his enforced retirement from the active pursuit of his calling. But the work which has for ever rendered his imprisonment memorable is the famous 'Pilgrim's Progress from this World to that which is to Come,' of which the first part, though not published till six years after his release, was unquestionably written in his 'den' in Bedford jail.

After his release, Bunyan set about putting his private affairs and the affairs of his church in order. The chapel in which he preached was greatly enlarged in order to accommodate the crowds who gathered to listen to him. He commenced the organisations of branch meetings, and what might be called preaching circuits; and soon acquired such extended authority and influence that he came to be

commonly known as Bi-hop Bunyan. Nor were his exertions confined to the neighbourhood of Bedford. He used to make frequent visits to London, where the announcement of a sermon by him was certain to collect an immense congregation. Thus in the regular performance of his ministerial functions, the last sixteen years of his life were passed, his pen as well as his voice being diligently employed in the way of his vocation. The close of his life is thus related by Southey. "Reading was a place where he was well known. . . . In a visit to that place he contracted the disease which brought him to the grave. A friend of his who resided there had resolved to disinherit his son; the young man requested Bunyan to interfere in his behalf; he did so with good success, and it was his last labour of love; for, returning to London on horseback through heavy rain, a fever ensued, which after ten days proved fatal. He died at the house of his friend Mr. Stradwick, a grocer, at the sign of the Star on Snow Hill, and was buried in that friend's vault in Bunhill Fields' burial-ground." His tombstone states his death to have occurred on the 12th of August, 1688, but the correct date appears to be August the 31st. Bunyan's second wife and three children survived him: a blind daughter had died some time previously.

The first collected edition of Bunyan's 'Works' was published in folio in 1692, under the superintendence of his successor in the ministry at Bedford, Ebenezer Chandler, and another Baptist minister, John Wilson: the last and most carefully collated edition of 'The Works of John Bunyan, with an Introduction, Notes, and Sketch of his Life and Contemporaries' by George Ofor, was published in 1858 in 3 vols. imp. 8vo. Of the 'Pilgrim's Progress' the first edition of the first part was printed in 1678, a tenth edition was published in 1685. It has since been reprinted innumerable times, and in every variety of style, from the cheapest and coarsest to the most sumptuous; and almost every kind of illustration has been lavished upon it. Of recent editions perhaps that by Southey, with his gracefully written Life prefixed, one issued by Mr. Bogue, with an excellent text, and a vast number of admirable illustrations by Harvey, and that edited by Mr. G. Ofor for the Hanserd Knollys Society, which is an exact reprint (with all the typographical peculiarities) of the first edition, may be singled out for special commendation. The 'Pilgrim's Progress' has been translated into every language and almost every dialect of civilised Europe, and, being regarded as a faithful exponent of the views of a large part of protestant Christianity, it has been a favourite exercise of missionaries to translate it into the languages of the people to whom they have been sent: hence the 'Pilgrim' of the Elstow tinker has been rendered into more languages than any other uninspired writing.

And it deserves all the labour that has been expended upon it. Beyond dispute it is the first in rank of its class. Written by a plain uneducated man for plain uneducated people, it has ever found its way straight home to their hearts and imaginations. But it has not less delighted and instructed the most highly educated and intellectual. Macaulay, in his 'Essay on Southey's Bunyan' (written in 1831), affirmed that he "was not afraid to say, that, though there were many clever men in England during the latter half of the 17th century, there were only two great creative minds: one of these minds produced the 'Paradise Lost,' the other the 'Pilgrim's Progress.'" This is high, it might almost seem extravagant praise; yet twenty years later the same great authority reiterates in his 'History' the eulogy which he might be thought to have carelessly thrown out in the pages of a review:—"Bunyan is as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown great ingenuity, but no other allegorist has ever been able so to touch the heart, and to make abstractions objects of terror, of pity, and of love."

BUONAFÉDE, APPIANO, born in 1716 at Comacchio in the papal state, entered the order of the Celestines, in which he rose gradually to the highest dignities. He was elected general of the whole order in 1777, in which capacity he went to pay his homage to the king of Naples as feudatory of the crown for several fiefs which the Celestines possessed in that kingdom. He spent the latter years of his life at Rome, where he died in December 1793. He wrote several works, especially philosophical speculations, and the history of philosophy ancient and modern. 1. 'Della Istoria e della Indole d'ogni Filosofia,' Lucca, 7 vols. 8vo, 1781. This work treats of the philosophy of the ancients and that of the middle ages till the 15th century. 2. 'Della Restaurazione d'ogni Filosofia nei secoli xvi., xvii., e xviii.,' 3 vols. 8vo, Venezia, 1786-89. This work was translated into German by Heydenreich, with many additions, under the title 'Agatopisto Cromaziano's Kritische Geschichte der Revolutionen der Philosophie in den drey letzten Jahrhunderten,' Leipzig, 1791. Buonafede had assumed in the Society of the Arcadi the academical name of Agatopisto Cromaziano, under which most of his works were published. The style of his history of philosophy is fluent and pleasing, and well adapted to popular reading; but the matter of the work displays more historical learning than searching criticism. Buonafede's judgments are mostly impartial and independent, as much perhaps as could be expected from one of his profession, and from the times and place in which he wrote. It is a curious though by no means singular instance of the contradictory judgments passed upon writers on polemical subjects, that while Buonafede was looked upon

in high quarters at Rome as being too favourable to what was called the philosophy of the 18th century, others, and his biographer among the rest, have taxed him with monkish intolerance, and with being too subservient to the court of Rome. Buonafede wrote also—3. 'Delle conquiste celebri, esaminate col natural diritto delle genti,' 8vo, Lucca, 1763. 4. 'Storia critica e filosofica del suicidio ragionato,' 8vo, Lucca, 1780: an investigation of the circumstances which have attended many cases of suicide recorded in history. 5. 'Ritratti poetici, storici, e critici di varj moderni eomuni di lettere,' in a series of sonnets, with interesting biographical notes. The author has traced his own moral portrait among the rest. 6. 'Storia critica del moderno diritto di natura e delle genti,' Perugia, 1789. 7. 'Del Pirronismo teologico e politico.' 8. Dell'apparizione di alcune ombre.' 9. 'I filosofi faciulli,' a satirical comedy after the manner of Aristophanes. 10. 'Orazione per le belle arti.' 11. 'Della liberta poetica, epistola.' These two little works are remarkable for good taste and bold criticism. 12. 'Discorsi della malignita storica,' or strictures on Sarpi's history of the Council of Trent. 13. 'Della impudenza letteraria,' being a sharp review of the biographical memoirs of the same Sarpi written by Grisellini. Buonafede's criticisms were in general bitter and virulent, as an example of which we cite the 'Bue Pedagogo,' which he wrote against Baretti. (Ugoni, *Della Letteratura Italiana*; Mazzuohelli, *Scrittori d'Italia*; *Elogio Storico di Agatopisto Cromaziano*, Venezia, 1795.)

BUONAPATE [BONAPARTE.]

BUONAROTTI, MICHEL ANGELO, the father of epic painting, and scarcely less distinguished as a sculptor and architect, was descended from the noble family of Canossa in Tuscany. He was born in the year 1474, a period peculiarly favourable to genius, when the states of Italy emulated each other in the cultivation of the liberal arts. Michel Angelo, the bent of whose powers manifested itself in his earliest childhood, learned the elements of design in the school of Domenico Ghirlandajo, a celebrated professor in Florence. While he pursued his studies with this master, a seminary was established for the promotion of sculpture by Lorenzo de' Medici, and Michel Angelo was invited among other youths to study from the collection of antique statues arranged in the Medicean gardens. It is said that the sight of these splendid works determined him to devote himself entirely to sculpture; he began, not merely by copying, but by investigating the principles on which the Greek artists had wrought, and having found a head of a laughing faun, considerably mutilated, he imitated that part of it which was perfect, and restored what was wanting. Lorenzo, who frequently visited the garden, was struck by this demonstration of vigorous capacity; and being pleased no less with the simple manners of the youth, and his evident devotion to his art, he invited him to reside entirely in his house, where he remained three years, treated with paternal kindness, and having the advantage of associating with the first literary characters of the age. At the suggestion of Politian, who also resided with Lorenzo, he executed for this illustrious patron a basso-relievo in marble, the subject of which was the 'Battle of the Centaurs'; he resumed the pencil also during this period, and made many studies from the works of Masaccio. Lorenzo died in 1492. His brother Pietro continued to patronise Michel Angelo, but in a different spirit. Treating art as a toy, he employed him, during a severe winter, to make a statue of snow: and manifesting in all things the same frivolous spirit, he precipitated, by his bad government, the downfall of his family, which was driven from Florence in 1494. On this event, Michel Angelo retired to Bologna, where he contributed two statues to the church of the Dominicans, and after a year's residence in that city returned to Florence. During this time he made the celebrated statue of a 'Sleeping Cupid,' which was sent to Rome, where it was shown as a piece of sculpture which had been dug up from a vineyard, and was pronounced by various connoisseurs to be a genuine antique, and superior to anything which contemporary art was capable of producing. This statue having been purchased at a high price by the Cardinal S. Giorgio, the trick became known, and Michel Angelo's reputation was so much augmented by it that the cardinal, though vexed at the deception, invited him to Rome. He devoted himself during this his first residence in the imperial city to intense study, and executed several works, particularly a 'Virgin Weeping over the Dead Body of Christ,' for St. Peter's church, which excited astonishment, not only by its excellence, but by the apparent facility with which the greatest difficulties of art were surmounted.

Several great works in art having at this time been projected by the government of Florence, Michel Angelo, at the earnest advice of his friends, returned to that city, and the first undertaking on which he exercised his talents was a gigantic marble statue of David, which had been commenced some years previously by one Simon da Fiesole, who, finding that he had undertaken a task wholly beyond his capacity, had abandoned it in despair. The misshapen mass which had been thus left Michel Angelo accommodated to a new design, and produced from it the sublime statue which ornaments the great square at Florence. The gonfaloniere, Pietro Soderini, was now anxious to enrich the city with some grand production of Michel Angelo's pencil. Leonardo da Vinci had been commissioned to paint an historical picture for one end of the hall of the ducal palace, and Michel Angelo was engaged to execute another at the opposite extremity. He selected a subject from the wars of Pisa, in which a number of men, while bathing in

the Arno, are surprised by a sudden attack on the city, and start up to repulse the enemy. Trumpets are sounding; some of the warriors endeavour with gestures of furious impatience to draw their garments over their wet limbs; others rush half clad into the combat; horse and foot are intermingled, and the whole scene breathes fierceness and slaughter. This cartoon, with the exception of a few dismembered fragments, has perished, but as long as it existed it was studied by artists from all countries, and Benvenuto Cellini, a scholar and admirer of Michel Angelo, affirms that he never equalled it in any of his subsequent productions. Michel Angelo had at this time attained only his twenty-ninth year, and had not only established his reputation as the greatest artist of his day, but had created by the novelty and grandeur of his style a new era in the arts. Julius II., a pontiff who, in the energetic cast of his character, bore a strong resemblance to Michel Angelo himself, having now succeeded to the papal chair, called him immediately to Rome, and commissioned him to make his monument, a work conceived on a scale which Michel Angelo felt to be commensurate to his powers. He made a design which, had it been finished according to his original intention, would have surpassed in grandeur of design and richness of ornament every ancient and imperial sepulchre. It was to have had four fronts of marble, embellished with forty statues, besides several mezzos-relievi in bronze. To this design Rome and the world are indebted for the magnificent church of St. Peter's; for Michel Angelo having suggested to the pope that the interior of the old edifice would not allow sufficient space for the monument to be properly seen, the pontiff determined to rebuild the church on a larger scale. While the monument was in progress the pope delighted to come and inspect it; but the work was interrupted by an accident which strongly marks the character of the artist. Having occasion to make some communication to his holiness, and not having found admission on two applications, in the latter of which he felt himself somewhat superciliously treated by one of the officers in attendance, he gave directions to his servants to sell his goods to the Jews, and immediately set off for Florence. He had scarcely reached Poggiobonzi before five couriers had arrived from Julius commanding his immediate return; but Michel Angelo was inflexible, and continued his journey. On arriving at Florence he set about finishing the cartoon of Pius, but three briefs were dispatched to Soderini, the gonfaloniere, requiring that he should be sent back. Michel Angelo excused himself, alleging that he had accepted a commission from the grand sultan to go to Constantinople for the purpose of building a bridge. The pope in the meantime had gone on political affairs to Bologna, and Soderini, fearing he should himself incur the papal displeasure through Michel Angelo's contumacy, persuaded him to go to that city. Immediately on his arrival, and before he had time to adjust himself, he was conducted by the pope's officers before his holiness, who, looking at him with an angry glance, said, "What, then instead of coming to seek us, thou wast determined that we should come to seek thee?" Michel Angelo excused himself, saying, "that he had quitted Rome, being unable, after his faithful services to his holiness, to endure the indignity of being denied admission to him." A bishop in attendance, intending to say something in extenuation, observed to the pope, that such persons, however expert in their professions, were usually ignorant of everything else. "Who told thee to interfere?" exclaimed Julius, bestowing at the same time a hearty blow with his staff on the shoulders of the ecclesiastic; and commanding Michel Angelo to kneel, he gave him his benediction, and received him into full favour, giving him directions at the same time to make his statue in bronze. Michel Angelo soon completed the clay model; the statue was the personification of majesty, but the face had so terrible an expression that the pope demanded, "Am I uttering a blessing or a curse?" Michel Angelo replied, "that he had intended to represent him admonishing the people of Bologna," and inquired if his holiness would have a book placed in one of his hands. "Give me a sword," answered the warlike pontiff, "I know nothing of books."

On his return to Rome, Julius was induced, it is said, by the advice of his architect, Bramante, to suspend the execution of the monument, and he gave orders to Michel Angelo to paint the vault of the Sistine Chapel. Michel Angelo, who was absorbed in the execution of the monument, most earnestly endeavoured to decline the task of painting the chapel, and even alleged that he thought Raffaele better qualified to perform it; but Pope Julius allowed no impediment to stand in the way of his will, and Michel Angelo, finding himself without an alternative, and impressed with a sense of the vastness and grandeur of the task, commenced his cartoons. He invited from Florence several artists distinguished as painters in fresco, a mode of practice in which he was then inexperienced, and the roof of the chapel was commenced by these assistants, under his direction; their execution however fell short of his expectations, and entering the chapel one morning, he dismissed them all, threw their work from the walls, and determined on executing the whole himself. Having advanced to the third compartment, he had the mortification to find his labour frustrated by the bad quality of his materials, in which fermentation had taken place, and in utter disappointment he renounced the undertaking. The pope, being made acquainted with this misfortune, sent to him his architect, San Gallo, who investigated the cause of the failure, and taught him how to correct it. Thus reassured he proceeded, and the pontiff hearing at

length that the ceiling was half completed, could control his impatience no longer, and ordered the chapel to be opened for his inspection. Many other persons found admission, and among the rest Raffaele d'Urbino, who then first became acquainted with Michel Angelo's powers as a painter. Struck with admiration, Raffaele immediately changed his own style, and with the candour natural to a great mind, thanked God that he had been born in the same age with so great an artist. The work was now carried forward without interruption, and the whole was completed within one year and eight months from the time of its commencement; an achievement which, whether we consider the magnitude and sublimity of the performance, or the almost incredibly short time in which it was executed, is unparalleled in the history of art. The chapel was opened on All Saints' day, with a solemn mass, at which the pope assisted in person. The roof is divided into twelve compartments, in which is painted the history of the antediluvian world. In three of the first compartments Michel Angelo has personified the Supreme Being, dividing the light from the darkness—creating the sun and moon—and giving life to Adam. The attempt to portray the Deity by visible representation is repugnant to our present ideas, but it was at that time sanctioned by the church, and is, as far as may be, atoned for by those images of divine power and majesty which Michel Angelo has here embodied. The eleventh subject of the series on the roof is the Deluge, and the twelfth is from the story of Noah, showing the remnant of the human race preserved after that awful event. On the sides of the chapel is a series of designs representing the persons who compose the genealogy of Christ, and between these compartments are the colossal figures of the Prophets and Sibyls, seated in solemn meditation. The effect of the whole work is adapted with admirable accuracy to the vast height at which it is seen, and it is impossible to contemplate it without reverence and astonishment. The reign of Julius terminated in 1513, when Leo X. succeeded.

It might have been expected that Leo X., whose name is associated with the ideas of taste and munificence, and who affected fully to appreciate the powers of Michel Angelo, would have engaged him on some work worthy of his talents. There is however in his whole conduct towards this great artist a display of injustice not easily explained. He obtruded on him the task of building the façade of the church of San Lorenzo at Florence—a commission against which the artist most strenuously protested; but the pope overruled all objections, and compelled him to go to Carrara, in order to excavate marble for the purpose. He was afterwards directed to procure it from the quarries of Pietra Santa: the difficulties of conveying it hence were found almost insurmountable, and we cannot read without surprise and indignation, that during the whole pontificate of Leo, a period of eight years, this extraordinary man was employed in hewing rocks and excavating a road. The short reign of Adrian VI. which followed, although generally unfavourable to the arts, was less injurious to Michel Angelo, as it allowed him leisure to proceed with the monument of Julius II.; but on the accession of Clement VII. that work was again interrupted, and he was called on by the new pontiff to build a library and sacristy for the church of San Lorenzo. The civil wars of Florence ensued soon after, and we find Michel Angelo acting in the capacity of engineer. On the expulsion of the Medici he was appointed superintendent of the fortifications by the local government, and he evinced extraordinary skill in fortifying the important post of San Miniato. Having continued his services until he felt that they could no longer be effectual, and considering the fall of the city inevitable, he withdrew to Venice, and during his residence there, it is affirmed by some authorities, that he gave the design for the bridge of the Rialto. He returned to Florence at the earnest entreaty of his fellow-citizens, who seemed to attach more importance than himself to his services, but, as he had foreseen, the city was soon after compelled to surrender, and he judged it prudent to conceal himself, as did several of the citizens who had distinguished themselves in its defence. Michel Angelo has been reproached with ingratitude to the Medici for the part he took in those transactions, but he is, perhaps, to be praised rather than condemned for having sacrificed his private feelings to the duty he owed his country. As soon as the tumult consequent upon the sack of the city had subsided, Clement VI. ordered strict search to be made for Michel Angelo, received him kindly, consulted him on various works, and the great picture of the 'Last Judgment' was then projected. The death of Clement, in 1533, suspended these intentions, and Michel Angelo now hoped that he should be able to complete the monument of Julius II. This work had been the favourite employment of his life, and he had devoted to it all his powers, but it had proved to him, almost from its commencement, a source of inquietude. Each pontiff, since the death of Julius, had on his accession demanded the services of Michel Angelo, and compelled him, in spite of his earnest remonstrances, to discontinue his labours on the monument; in the meantime, the heirs of Julius being impatient for its completion, harassed him with threats and complaints, large sums of money having been paid to him during the progress of the work. Clement VI. insisted that Michel Angelo had a right to consider himself rather the creditor than the debtor; but Paul III., when Michel Angelo urged his obligation to the heirs of Julius, as a reason for declining the commissions he offered him, threatened to tear the contract with his

'La Fiera' is a series of five comedies, of five acts each, forming altogether a connected exhibition of characters (it cannot be called a dramatic fable, or interwoven series of events) in twenty-five acts. It was written especially for the use of the Academy of La Crusca in the composition of the first edition of their great 'Vocabulario,' or dictionary of the Italian language. The number and variety of characters exhibited in 'La Fiera' is so great as not to be easily counted; they are of all grades of society, and of all professions and trades, besides numerous allegorical characters, which give the work as much the appearance of a series of masques as of comedies. In its style of composition it is more poetical than 'La Tancia,' with many choruses and lengthened lyrical dialogues, and has altogether less of dramatic interest and animation. In the purity of the terms selected, as well as of the idiom, the work is of high repute.

'La Fiera' was first performed in the Carnival of 1618 in the theatre of the great Hall of the Offices (Sala degli Uffizi) in Florence. It was not printed till 1726, when 'La Fiera' and 'La Tancia' were published in folio, with copious explanatory and philological notes by Salvini.

Two other dramatic pieces by Michel-Agnolo the Younger, 'Il Natale d'Ercole' and 'Il Giudicio di Paride,' have been printed; they are of the class called masques. The 'Ciculate' is printed in the 'Prose Fiorentine.' He also was the first publisher of the poetry of his uncle, 'Rime di Michel-Agnolo Buonarruoti, raccolte da Michel-Agnolo suo Nipote,' Firenze, 4to, 1623. Many other works in manuscript are said to be in the possession of the descendants of his family.

(Life, annexed to Salvini's edition of 'La Fiera' and 'La Tancia.')

BUONINSEGNA. [DUCCIO DI BUONINSEGNA.]

BUPALUS, an early Greek sculptor of the island of Chios, and of a family long celebrated as statuariers, was the son of Anthermus, or Archeneus, as Sillig proposes to read the name, and the brother of Athenis, and lived about the sixtieth Olympiad, or B.C. 540. He is better known for the enmity between him and the poet Hipponax than for his works, though both Pliny and Pausanias notice several of them. The quarrel between Bupalus and Hipponax is supposed to have originated in the sculptor refusing to give his daughter in marriage to the poet, who accordingly used his well-known satirical weapons against him; upon which the sculptor retaliated by executing a ridiculous statue of Hipponax, who it seems, from some peculiarities of his person, was easily made ridiculous. This plastic satire was revenged by the poet by some satirical iambs upon Bupalus of so pungent a nature, according to a report no doubt false, as to make the sculptor hang himself. The story seems to have been common centuries after the time of Bupalus, for Horace ('Epos,' ode vi.) has the words "Acer hostis Bupalus," as a sufficient indication of Hipponax. Pliny ('Hist. Nat.,' xxxvi. 5) speaks of works by the brothers Bupalus and Athenis at Chios, Lesbos, Delos, and at Rome. Upon some of their works at Delos they wrote, "Chios is not to be celebrated for its vines only, but also for the works of the sons of Anthermus." There is a sitting naked Venus in the Vatican, with Βούπαλδος ἐπιτελεῖ on the base; but it is evidently, from its fully-developed style, of a much later period than that of the subject of this notice. ('Museo Pio Clementino,' i. tab. 10.)

(Junius, *Catalogus Artificum*; Sillig, *Catalogus Artificum*; Thiersch, *Epoche der Bildenden-Kunst*, &c.)

BURBAGE, or BURBADGE, RICHARD, the original performer of the principal tragic characters of Shakspeare, was the son of James Burbage or Burbadge, also an actor, and it is presumed a native of the same county as Shakspeare, and to whom, with four others, Queen Elizabeth granted, in 1574, the first royal patent conceded in this country to performers of plays. James Burbadge built the Blackfriars Theatre in 1576; in 1588, Richard was a member of his father's company; and in 1589 we find his name immediately following that of his father's, in a list of sixteen actors, one of whom was William Shakspeare, appended to a petition to the Privy Council, that their performances might not be interrupted. In 1596 he is again united with Shakspeare in a petition to the Lord Chamberlain. In 1603 "Richard Burbage" is one of the actors included in the licence granted by King James I. to Lawrence Fletcher, William Shakspeare, and others. In March 1615, we find him and other "stage players" summoned to appear before the privy council for disobeying a special order of the Lord Chamberlain, prohibiting the acting of plays during Lent. In 1619 his name is mentioned in the grant of a new patent by King James licensing his "well-beloved servants to act, not only at the Globe, on the Bankside, but at their private house situate in the precincts of the Blackfriars." The patent bears date the 27th March; but Richard Burbage was beyond the reach of royal favour. He died before the date of the patent, and was buried on the 16th March in the church of St. Leonard, Shoreditch, having resided in Holywell-street in that parish from the year 1600. By his wife, Winifred, he had four daughters, two of whom were christened "Juliet," his partiality for that name arising, it has been supposed, from his having been the original performer of Romeo, and he had a son born in 1616, about six months after the death of Shakspeare, who was baptized William, probably in remembrance of Burbage's illustrious friend. Richard Burbage is introduced in person in an old play called the 'Returne from Parnassus,' and instructs a Cambridge scholar how to act the part of Richard III., in which character he appears to have

been greatly admired. Bishop Corbet, in his 'Iter Boreale,' speaking of his host at Leicester, says,

"When he would have said King Richard died,
And called 'a horse, a horse,' he Burbage cried."

In the 'Gentleman's Mag.' for 1825 there is an elegy on the death of R. Burbage, long preserved in manuscript, and Mr. Payne Collier, in his 'Annals of the Stage,' quotes another copy, subsequently found with the important addition of some lines naming four of the parts in which Burbage especially excelled, namely, Hamlet, Jeronimo, Lear, and probably Othello. The constant allusions to the small stature of Jeronimo, would imply that the actor was below the heroic size.

Flecknoe, in his short discourse of the English stage, 1664, calls him "a delightful Proteus." Sir Richard Baker, in his 'Chronicle' says, "Richard Burbage and Edward Alleyn were two such actors as no age must ever look to see the like."

Burbage is said to have possessed also considerable talent as a painter; in which union of two modes of art, the great tragedian, Betterton, also excelled. The portrait of Shakspeare (commonly called the Felton), is, from the circumstance of the initials R. B. on the back of it; supposed to be his painting. It may be reasonably doubted whether his technical mastery of the art was so complete as to have produced this portrait, but that he was a painter is unquestioned. William Cartwright, an actor, bequeathed, in 1687, a portrait to Dulwich College, which he thus describes: "A woman's head on a board, done by Mr. Burbage, the actor—in an old gilt frame."

(J. P. Collier, *Annals of the Stage, New Particulars, and Memoirs of the principal Actors in the Plays of Shakspeare.*)

BURCKHARDT, JOHN LEWIS, was born at Lausanne, in Switzerland, about 1784. His father who was of an ancient family of Basel, being obliged to leave Switzerland in 1798 in consequence of the French invasion, entered a Swiss corps then serving in Germany in the pay of England. In the year 1800 young Burckhardt went to study at Leipzig, whence he afterwards removed to Göttingen. Having left Göttingen he came to England in 1806, with recommendations to Sir Joseph Banks, then an active member of the committee of the African Association. The association having lost all hopes of receiving intelligence from Mr. Hornemann, who had attempted to penetrate into Central Africa by the way of Fezzan, resolved to send another traveller in the same direction. Burckhardt made an offer of his services, and his offer was accepted in 1808. Meantime he had been preparing himself by studying Arabic and attending lectures on chemistry, astronomy, medicine, and surgery. In January 1809 he received his instructions from the committee: he was to proceed first to Syria, there to remain two years to perfect himself in the Arabic, and afterwards to proceed by Cairo to Mourzook in Fezzan, whence he was to cross the great desert to Soudan. He arrived at Malta in April 1809, and reached Aleppo in September, having first assumed the eastern dress and the name of Ibrahim. From Aleppo he made several journeys to Damascus and Palmyra, and into the Haouran, and among a tribe of Turkmans who live to the north-west of Aleppo. He also gained much information concerning the Bedouin tribes of Syria and Arabia, and concerning the Wahabees, who were then making incursions near to the gates of Damascus. After remaining two years and a half in Syria, Burckhardt proceeded towards Egypt by Palestine and the country east of the Dead Sea, and then by the great valley of Ghor or Araba, which extends from the southern shore of the Dead Sea to Akaba on the Elanitic gulf of the Red Sea. This interesting valley and the neighbouring monuments of Wadi Mousa had been unexplored by former travellers. Burckhardt did not go as far as Akaba, but struck across the desert to Suez, and thence to Cairo, where he arrived at the beginning of September 1812. As there was no favourable opportunity of proceeding to Fezzan for the present, Burckhardt set off for Upper Egypt and went into Nubia, where no European traveller had ever been beyond Derr. He left Assouan towards the end of February 1813, and passing the cataract of Wadi Halfa, went as far as Tinareh in the country of Mahass, and on his return visited the temples of Abousambul, Dandour, Gyrshe, Kalabshe, &c. He passed the rest of that year in Upper Egypt, and on the 1st of March 1814, set off from Daraou with a caravan which was proceeding to Upper Nubia across the desert east of the Nile. In this journey he followed nearly the same track as Bruce on his return from Abyssinia. After suffering much through the desert, he arrived in the country of Berber, and thence went to Shendi. At Shendi he set off with a caravan for Suakin on the Red Sea. After having forded the Atbara (the Abyssinian Tacazze) above its junction with the Mogren, a river that rises in the mountains of the Bishapeen, and which after its confluence with the Atbara gives its name to the united stream which flows into the Nile, he proceeded to Taka, a remarkably fertile and populous district in the midst of the desert. Taka was the most southern point of Burckhardt's travels. He thence proceeded north-east, and crossing the Langay Mountains, arrived at Suakin towards the end of June. From Suakin he sailed for Jidda, where he arrived in July 1814.

These two Nubian journeys of Burckhardt, the journals of which were published together in one volume, furnished much interesting and for the most part novel information. The appendix contains also many valuable notices on Borgo, Bornou, and other countries of Soudan

west of Darfur, which Burckhardt collected in Egypt and Nubia, as well as extracts from Makrizi and Ibn Batuta.

From Jidda Burckhardt proceeded to Tayf, five days' journey inland, where he found Mehemet Ali, who after having taken possession of Mecca and all the Hejaz, was preparing an expedition into the Nejd, the country of the Wahabees. The pasha, who had known Burckhardt at Cairo, received him favourably, and he was also fortunate in obtaining a supply of money from the physician of Tousoun Pasha, Mehemet Ali's son.

Burckhardt next visited the city of Mecca, which till then had been forbidden ground to Europeans, and went through the whole of the ceremonies in the character of a Mussulman pilgrim, without, as he believed, having excited any suspicion as to his real character. He spent three months at Mecca; and on the 25th of November 1814 performed the hadji or pilgrimage to Mount Arafat, in the company of more than 80,000 pilgrims from all parts of Islam. In January 1815 he visited Medina, a city of which still less was known in Europe than of Mecca. He felt ill at Medina, and after some months, having recovered sufficient strength, he went to Yembo, where he embarked for Tor, in the peninsula of Sinai, and thence returned by Suez to Cairo in June, after an absence of nearly two years and a half, of which he had spent nine months in Arabia.

The particulars of Burckhardt's Arabian journey, though from the state of his health less full and accurate, than from his ability and well-known fidelity might have been anticipated, furnished the most complete account of the Hejaz and its two holy cities Mecca and Medina, till then transmitted to Europe. There had indeed been published brief accounts of visits paid to the 'holy cities' by Lodovico Bartema, or Verteman, who, as a renegade Turkish soldier visited Mecca and Medina in 1563, and by Joseph Potts of Exeter who obtained admission into Medina about a century and a half later. Ali-Bey (the Spaniard Badia) had visited Mecca a few years before Burckhardt, who said that he had no reason to doubt his general veracity, though his description of Mecca was incorrect in some points, and his information rather superficial. Ali-Bey spoke only the Moghreb or western Arabic. Giovanni Finati who deserted from an Albanian regiment in which he was corporal, entered Mecca as a pilgrim in 1806. Seetzen, a German traveller, sent by the Duke of Saxe Gotha, and of whom Burckhardt speaks with great respect, travelled in Arabia about the same time as Ali-Bey, and died of poison at Mocha in 1811. Since Burckhardt, Mecca and Medina have been visited by several Europeans in the service of Mehemet Ali (Planat, 'Régénération de l'Egypte,' with a plan of Mecca); but it is only within the last year or two that a really full account, one indeed leaving scarcely anything to be desired, has been published of the holy cities:—'Personal Narrative of a Pilgrimage to El-Medinah and Meccah,' by Richard F. Burton, Lieutenant of the Bombay Army, 3 vols. 8vo, 1855-56.

One of Burckhardt's objects in visiting Mecca as a pilgrim was to be enabled to assume the title of Hadji, which he conceived would prove of great advantage to him in his travels in the interior of Africa. But his residence in Arabia undermined his constitution, and he never recovered from the effects of the deleterious climate and unwholesome water of that country. He spent the following nine months after his return from Arabia partly at Cairo and partly at Alexandria, endeavouring to recruit his health, impaired by repeated attacks of fever, and preparing his Nubian and Arabian journals to be sent to the Association. In April 1816, the plague having broken out at Cairo, he set off for the desert of Sinai. He visited that mountain, as well as the shores of the Euxine Gulf, and returned to Cairo about the middle of June. Here he proposed to Mr. Salt the project of removing the head of Memnon from Gournah, and having it conveyed to England as a present to the British Museum, for which purpose they engaged, at their joint expense, Belzoni, who accomplished its removal to Cairo. [BELZONI.] Burckhardt remained at Cairo, waiting for the long-expected caravan from Fezzan, with which he intended to proceed on its return to that country. In October 1816 he forwarded to the Association his 'Notes on the Bedouens and the Wahabees,' which were afterwards published in a separate volume, and contain much new information. Burckhardt felt a peculiar interest for the Bedouins of Arabia, whom he considered "as the original stock from which the Arabian population of Syria, Egypt, and Barbary is derived; and also as the only Mohammedan nation who, in the midst of the utter depravity of manners and morals, and the decline of laws and civil institutions throughout the Mohammedan world, have preserved unchanged their ancient customs and the manners of their forefathers, and still continue to be what they were 1200 years ago, when their emigrating tribes conquered part of Asia, Africa, and Europe." (Burckhardt's 'Letter from Cairo,' 15th of October 1816, inserted in his 'Life'.)

In the autumn of 1817 it became known at Cairo that among the pilgrims collected at Mecca that year was a party of Moghrebins, or Western Africans, who were to return home by way of Cairo and Fezzan, and it was believed that the caravan would take its departure from Cairo about December. Burckhardt had now transmitted to England all his journals, and was contemplating with the greatest satisfaction the moment when he was at last to set out on the main object of his mission, for which he had so long and so assiduously been preparing himself. But at the beginning of October of that year he

fell ill at Cairo of the dysentery, and, notwithstanding every medical assistance, he expired in the night of the 15th. He communicated his last intentions to Mr. Salt, in a composed and collected manner. His last words were about his mother, when he became strongly affected. "As for my body," said he, "I know the Turks will have it (as he had passed in Egypt for a Mussulman); perhaps you had better let them." Accordingly, he was buried as the Mohammedan sheik Ibrahim, and his funeral was conducted with all proper regard to the respectable rank which he had held in the eyes of the natives. He had won the universal esteem of both Christians and Mussulmans. His death, at the early age of thirty-three, when he had so well fitted himself for the purposes of African discovery, was greatly deplored in Europe. Burckhardt's personal character stood deservedly high, as any one who peruses the extracts of his correspondence with the Association, and the account of his last interview with Mr. Salt, both inserted in his 'Life,' must feel convinced. (See also Salt's Correspondence in Hall's 'Life of Salt.')

He left his collection of oriental manuscripts to the University of Cambridge. His journals were published after his death by the African Association. They consist of—1, 'Travels in Nubia,' 4to, 1819, with a 'Life of Burckhardt'; 2, 'Travels in Syria and the Holy Land,' 4to, 1822; 3, 'Travels in Arabia,' 2 vols. 8vo, 1829; 4, 'Notes on the Bedouens and the Wahabees,' collected during his travels in the east, 4to, London, 1830.

BURDER, REV. GEORGE, was born in London on the 25th of May, or, according to the New Style shortly afterwards introduced, the 5th of June 1752. As he showed an early taste for drawing, he was placed under the tuition of an artist named Isaac Taylor, but who subsequently became a minister of an Independent congregation at Ongar in Essex. About 1773 Mr. Burder became a student in the Royal Academy; but shortly afterwards he began to preach, and at length determined to relinquish his profession, and to devote himself wholly to the Christian ministry. In 1778 he became pastor of an Independent church at Lancaster; in 1788 he removed to Coventry, during his residence in which city he took an active part in the formation of the London Missionary Society; and in 1803 he accepted a unanimous call to the pastorate of the Congregational church in Fetter-lane, London—his removal to the metropolis being further urged by a request to undertake the offices of secretary to the London Missionary Society, and editor of the 'Evangelical Magazine,' then vacant by the death of the Rev. John Eyre. The duties of these offices were performed by Burder with much zeal and talent, until increasing years and infirmities compelled him to resign them; and, during a period of more than twenty years after his removal to London, he took a prominent part in the various religious movements of the body with which he was connected, and of which he was one of the most influential and respected members. Burder died at the age of eighty, on the 29th of May 1832. His publications, which were numerous, consisted chiefly of religious essays and sermons of a peculiarly simple character. Of these, the 'Village Sermons,' of which six volumes appeared at various times between 1799 and 1812, and which have been repeatedly reprinted, and translated into several European languages, are perhaps the best known. Of forty-eight 'Cottage Sermons,' 'Sea Sermons,' and 'Sermons to the Aged,' written for the Religious Tract Society, for gratuitous distribution or sale at a very cheap rate, the aggregate circulation during his life amounted to little short of a million copies. Among his other publications were, 'Evangelical Truth Defended,' 8vo, 1788; an abridgement of Dr. Owen's 'Treatise on Justification by Faith,' 8vo, 1797; 'The Welsh Indians, or a Collection of Papers respecting a people whose ancestors emigrated from Wales to America in 1170, with Prince Madoo, and who are said now to inhabit a beautiful country on the west side of the Mississippi,' 8vo, 1797; 'Missionary Anecdotes,' 12mo, 1811; besides preparing new editions of several religious publications, most of which are mentioned in the 'Memoir' published in 1833 by his eldest son, Henry Forster Burder, D.D., which is partly autobiographical.

BURDETT, SIR FRANCIS, BART., one of the most prominent actors in the politics of the metropolis, and on the popular side in the House of Commons, during the first quarter of the present century, was born on the 25th of January, 1770, and was the third son of Francis Burdett, second son of Sir Robert Burdett, Bart., of Bramcote, Warwickshire. His mother was Eleanor, daughter and co-heiress of William Jones, Esq., of Ramsbury, in Wiltshire. Before the death, in 1797, of his grandfather, Sir Robert, who had also succeeded his grandfather in the title, the subject of the present notice had lost both his father and his two elder brothers; and, his father's elder brother having previously died, he became baronet. His father had died in 1794; and Sedley, the last of his two elder brothers, had been drowned, along with Lord Montague, in 1793, in attempting to cross the falls of the Rhine at Schaffhausen in a small boat. Sir Francis was educated at Westminster School, and afterwards spent some years on the Continent. In 1793 he married Sophia, youngest daughter of the late Thomas Coutts, Esq., banker. In 1796, being still Mr. Burdett, he was, by the interest of the Duke of Newcastle, returned for Boroughbridge, in Yorkshire, his colleague being Sir John Scott, afterwards Earl of Eldon and Lord Chancellor. A few years subsequent to this, on succeeding to the estates of his mother's family, he assumed, in addition to his paternal name, that of Jones,

which however he soon afterwards resigned. From his first entry into parliament Sir Francis had followed an extreme course of popular politics, opposing the government and the war, advocating a reform in the representation, and especially distinguishing himself by an inquiry which he got set on foot into the abuses of the Cold Bath Fields and other prisons. This led to his being brought forward at the general election in 1802 as a candidate for the representation of Middlesex, in opposition to Mr. Mainwaring, who was chairman of the County Sessions, and had been the person by whom the investigation into the prison abuses had been principally resisted and impeded in the House. The public excitement which this contest occasioned was unexampled. It ended on the fifteenth day by giving Sir Francis a majority of 371 votes over his opponent; but a committee afterwards declared the election void, and the House sent the two sheriffs to Newgate. A new election took place in July 1804, the other candidate being now Mr. Mainwaring's son, the father having disqualified himself by an infringement of the Treating Act; and at the conclusion of the poll Burdett was left in a minority of five, the numbers being 2828 and 2828. But this election was also declared void by a committee, the report declaring at the same time that Sir Francis ought to have been returned. On this his return was also attacked; and eventually another committee, on the 8th of February 1806, found that Mainwaring had a majority of one, and that he ought to be the member. Three of Burdett's voters, being afterwards prosecuted, were sentenced to transportation to Botany Bay; and the proceedings altogether are said to have cost Sir Francis above a hundred thousand pounds. At the next general election, in 1806, he was again proposed for the county; but this time he only polled 1197 votes, and Mr. Mellish was returned. In May 1807, a duel took place between Sir Francis and Mr. James Paul, whom he had supported as the popular candidate for Westminster the year before: they fought at Combe Wood near Wimbledon Common, and at the second exchange of shots both were seriously wounded. While they lay ill, both were put in nomination for Westminster at the new general election; and the result was that, after a contest of fifteen days, Sir Francis was brought in at the head of the poll, having obtained 5134 votes (his colleague, Lord Cochrane only polling 3703), and that Paul was left fifth, and at the bottom, with only 269. At the preceding election Paul had had 4365 votes, being only 277 under Mr. Sheridan, the successful candidate. Sir Francis continued to sit for Westminster from this time for nearly thirty years.

The great event of his subsequent career is his committal to the Tower by the House of Commons, in March 1810, for a letter to his constituents denying the power of the House to imprison delinquents, which he published in Cobbett's 'Political Register,' and which the House voted to be libellous and scandalous. He attempted to resist the Speaker's warrant, and some lives were lost in a street contest between the military and the people; but he eventually surrendered of course, and he lay in prison from the 9th of April till the prorogation of parliament on the 21st of June. Sir Francis continued to adhere to the popular side in politics till some time after the appointment of the Melbourne ministry, in April 1835, when he went into opposition against his old friends in the government, on the ground principally of the court he charged them with paying to Mr. O'Connell and his followers in their agitation against the Irish established church. In these circumstances he declined standing for Westminster at the general election in July 1837; but he was returned for Wiltshire, and he sat for that county till his death, which took place on the 23rd of January 1844. Lady Burdett had died only a few days before.

BÜRGER, GOTTFRIED AUGUST, the son of a clergyman, was born at Walmserwernde, near Halberstadt, January the 1st, 1748. While at school he showed no aptitude for grammatical studies, but a great liking for poetry. In 1768 he went to Göttingen, where he wasted his time and money in dissipation, in consequence of which his friends withdrew their assistance from him. But having formed an intimacy with several distinguished fellow-students, Voss, Count Stolberg, Sprengel, and others, who had established a literary club for their mutual improvement, Bürger, encouraged by them, began to mend his course of life, and to apply himself earnestly to the study of the classics as well as the modern poets. Among the latter Shakspeare became his favourite. Some ballads which he wrote at that time having attracted notice, he obtained a situation at Alten Gleichen, and his grandfather agreed to pay his debts and to give him further assistance, but through the dishonesty of a friend Bürger lost the money. An imprudent marriage increased his embarrassments. He however soon after separated from his wife, and went to live at Göttingen, where he passed the remainder of his life, first as a private teacher, and afterwards as professor of philosophy, but without any fixed salary. His misfortunes imparted a tinge of melancholy to several of his poetical compositions. After lingering some years in bad health and poverty, he died June the 8th, 1794.

Bürger published two volumes of poems, which were republished after his death with additions by his friend Karl Reinhard: 'Bürger's Gedichte,' 2 vols. 8vo, Göttingen, 1796. A third volume was published by Reinhard in 1797, containing several specimens of translations from the 'Iliad,' both in iambs and hexameter verse, with dissertations by the author. Bürger's ballads and romances have long been popular in Germany. His 'Leonora' has been translated into English:

'Bürger's Leonora,' by Wm. Robt. Spencer, fol. London, 1796. An English version by Walter Scott, of his 'William and Helen,' the 'Wild Huntsman,' and some shorter pieces, was published in the same year under the title of 'Translations from the German of Bürger.' A few more translations from Bürger are contained in the 'Specimens of the German lyric poets,' Lond. 1823, with a short biographical notice of the author. Bürger's romances are grounded upon local traditions and legends, and he makes great use of the feeling of terror produced by apparitions and other supernatural agency, always directed however to the object of moral retribution. His 'Wilde Jäger,' is a good specimen of this sort. Bürger's amatory poems are soft and pleasing, and unexceptionable on the score of morality. His language is easy and clear. He is altogether one of the first German lyric poets, although Schiller has judged him rather severely. A. W. Schlegel however describes him accurately when he says that Bürger "is a poet of an imagination more original than comprehensive," and that he "is more successful in the execution than in the invention of his subjects, and more at home in romance than in the loftier regions of the lyric muse."

BÜRGMKIR, HANS, a celebrated old German painter and wood-engraver, born at Augsburg in 1472. He lived some time in Nürnberg, and was the contemporary, and by some supposed to have been the scholar, of Albrecht Dürer. They appear to have worked together, but the scholarship is a mere conjecture, which, like many other similar conjectures, has apparently arisen from a species of hero-worship, or an anxiety to shew that Albrecht Dürer was directly or indirectly the source of everything excellent in art that was produced in his own time and country.

There are still several excellent paintings in oil, for their period, by Burgkmair, preserved in the galleries of Vienna, Munich, and Schleissheim; and there are others at Nürnberg and at Berlin. He painted also in fresco and in distemper, and he illuminated manuscripts; but he is better known for his woodcuts, or those cut from his designs, which amount to nearly seven hundred, including some maps. The 'Triumph of the Emperor Maximilian I.,' in 135 large cuts, with a description by the emperor, is one of his chief works; it was executed in 1519, the year of Maximilian's death, chiefly by Burgkmair: some of the prints are marked with his name in full; others with merely H. B. He executed, likewise with assistance, another series of cuts in commemoration of the same emperor, entitled 'Der Weiss König' (The Wise King), of which there are 237 large cuts, being illustrations of the deeds of Maximilian, from the description of H. S. Sauerwein. The emperor is said to have superintended the work himself. The blocks are still preserved in the library of Vienna. There is also by Burgkmair an equestrian portrait of Maximilian, in chiaroscuro, dated 1518. He cut also an excellent portrait of Johann Baumgärtner, dated 1512, and a picture of St. George on horseback, both in chiaroscuro. On Burgkmair's prints in chiaroscuro another name occurs besides his own—Jost de Negker, to whom probably the execution of the chiaroscuro is due. Besides these and many other woodcuts, there are several etchings and two engravings attributed to Burgkmair. His paintings are carefully and solidly executed, but are gothic in taste; there are ten in the Pinakothek at Munich, of which that of the three saints, Liborius, Eustace, and Roch, is strikingly excellent in its style (Cabinet ii. No. 24). In the gallery of the Belvedere at Vienna there is a picture by Burgkmair of himself and his wife, with their ages inscribed upon it, dated May 10, 1528, his fifty-seventh year. The year of his death is not known, but it is supposed to have been 1559. Sandrart has given a portrait of Burgkmair in his 'Teutsche Academie,' &c., and there is a print by G. C. Kilian, of the Vienna portrait of Burgkmair and his wife.

(Heineken, *Dictionnaire des Artistes*, &c.; Mehel, *Tableaux de Vienne*; Bartsch, *Peintre-Graveur*; Heller, *Geschichte der Holzschneidekunst*, &c.)

BURGOYNE, JOHN, supposed to be a natural son of Lord Bingley, but concerning whose youthful history we are without information, was appointed lieutenant-colonel commandant of the 16th light dragoons in August 1759. After serving at Belle Isle in 1761, he joined the Portuguese army under the command of the Count de la Lippe in the following year, and distinguished himself by surprising and capturing the town of Alcantara. Before his return to England he was promoted to the rank of colonel. In 1761 he was returned member of parliament for the borough of Midhurst, and he successfully contested that of Preston in 1768. The contest for Preston was carried on with great virulence, and gross corruption and misconduct appear to have been committed upon both sides. For excesses of which his partisans were guilty Burgoyne was prosecuted in the Court of King's Bench, and fined 1000*l.* A presumed political connection with the Duke of Grafton exposed him to the invective of Junius, by whom he was treated with great severity. He partook largely in the debates respecting the Falkland Islands in 1771, and in the following year he directed his attention to the abuses supposed to exist in the government of the East Indies. While serving as a subaltern at Preston he had secretly married Lady Charlotte, daughter of the Earl of Derby, with whom after a time the offending couple obtained reconciliation. This connection first led him to write for the stage. His earliest dramatic piece, 'The Maid of the Oaks,' was written for a fête-champêtre given at his father-in-law's seat (the Oaks), in June

1774 by the Earl of Derby, in honour of the marriage of his eldest son, Lord Stanley, with Lady Betty, a daughter of the Duke of Hamilton. Lady Charlotte Burgoyne died at Kensington Palace without issue. June 5th 1776, during which year and that preceding it Burgoyne served in North America.

In the summer of 1777 he was appointed to the command of a large force ordered to penetrate from Albany on the Hudson River to Canada by the lakes. His numbers on paper were 8000 regulars, 2000 Canadians, and 1000 Indians; but of these there were never really assembled more than 7000 regulars, 150 Canadians, and 400 savages. After some success in the early part of his expedition, and the capture of Ticonderoga, he imprudently pushed forward without preserving his communications with Canada; and being in the midst of a hostile country, and watched by a greatly superior force, he soon became greatly straitened for provisions, and more than one of his detachments were cut off. Having crossed the Hudson he encamped at Saratoga, about 30 miles north of Albany. Here in October he was surrounded by 18,000 Americans under generals Arnold and Gates, who, perceiving the necessity to which their enemy was reduced, prudently declined battle, trusting to wear him out. Thus disastrously circumstanced, he opened a convention with General Gates, in which the American commander at first asserted that the retreat of the British was cut off, and proposed that they should ground their arms within their own encampments. He was answered with spirit to the first statement, that "Lieutenant-General Burgoyne's army, however reduced, will never admit that their retreat is cut off while they have arms in their hands;" and to the second demand—"This article is inadmissible in any extremity. Sooner than this army will consent to ground their arms in their encampment, they will rush on the enemy, determined to take no quarter." And again, in similar language—"If General Gates does not mean to recede from the sixth article, the treaty ends at once. The army will, to a man, proceed to any act of desperation rather than submit to that article." Burgoyne had displayed none of the higher qualities of a general, but he was a thoroughly brave man, and he would doubtless, as Gates felt assured, act up to his declaration, and there was no wish on the American side to drive him to extremities.

It was finally settled that the British troops should march out of the camp with all the honours of war, and should be sent to Europe on condition of not serving in America during existing hostilities. The ministry in England received the news of this convention with profound indignation, since it was chiefly owing to it that France acknowledged the independence of the United States; and it was indeed the turning point of the American struggle. On his return to England, Burgoyne was treated with marked severity. Both an audience with the king and a court-martial were refused. Burgoyne at once went over to the opposition party. He defended himself resolutely in the House of Commons, and an attempt was made by the ministry to exclude him from that assembly, under pretence that, as a prisoner of war, he had no right either to speak or to vote; but the Speaker having been appealed to, decided in his favour. On that occasion he voluntarily resigned all his appointments. At a subsequent period, when he was allowed to produce evidence before a committee which had been appointed to inquire into the conduct of Sir William Howe, the testimony advanced was highly in favour of his bravery and military knowledge.

On the change of ministry at the close of the American war Burgoyne was appointed commander-in-chief in Ireland, the last of his professional employments; and he appears, on his resignation two years afterwards, to have devoted himself entirely to lighter literature. He contributed to the 'Rolliad,' the 'Ode to Dr. Pretymann,' and the 'Westminster Guide.' A comic opera, the 'Lord of the Manor,' had already appeared in 1780, and in 1786 he attempted a higher species of composition in the comedy of 'The Heiress.' Not long afterwards he adapted to the stage Sedaine's historical romance, 'Richard Cœur de Lion.' His political career ended by his being appointed one of the managers for conducting the impeachment of Mr. Hastings. During the trial of Hastings he moved and obtained the censure of the House upon Major Scott, for an attack on the conduct of the committee. He did not live till the conclusion of the trial, but was cut off by a sudden attack of the gout on the 4th of June 1792, and was buried privately in the cloisters of Westminster Abbey.

The dramatic and poetical works of Lieutenant-General Burgoyne were collected in two small volumes in 1808. He is best described as an agreeable and clever writer. Of his light theatrical pieces it may be enough to say that after the lapse of seventy years 'The Lord of the Manor' and 'The Heiress' still keep occasional possession of the stage; and we may add that it would not be easy to find eight lines of simpler pathos than the song, 'Encompassed in an angel's frame,' introduced into the former.

(*Life*, prefixed to his works; Sparks; Mahon, &c.)

*BURGOYNE, SIR JOHN, entered the army as one of the corps of Royal Engineers, August 29, 1798. He became a lieutenant July 1, 1800, and captain March 1, 1805. He served at Malta, in Egypt, in Sicily, and in Sweden, from 1800 to 1807. He was with the army under Sir John Moore in Spain and Portugal, and in 1809 joined the army under Sir Arthur Wellesley, and continued with it, attached to the Third Division, till the termination of the Peninsular War in 1814. He was present in most of the important battles; con-

ducted in whole or in part the sieges of San Sebastian, Burgos, and others, and was twice wounded. He was raised to the rank of major February 6, 1812, and to that of lieutenant-colonel April 27, 1812. He was chief engineer of the expedition to New Orleans in 1814-15, and also of that sent to Portugal in 1826. He became colonel July 22, 1830, and in the same year was appointed Chairman of the Board of Public Works of Ireland. He was created a Knight Commander of the Bath in 1837, became major-general June 28, 1838, and in 1845 was appointed Inspector-General of Fortifications of England. In 1849 he was placed at the head of the Metropolitan Commission of Sewers. He attained the rank of lieutenant-general Nov. 11, 1851, and was created a Knight Grand Cross in 1852. He was sent to Turkey in 1854, and continued in the Crimea as chief of the engineering department of the British army, till his recall in 1855, when he was succeeded by Sir Harry Jones. The University of Oxford conferred on him the honorary degree of D.C.L. in 1854, and the Sultan bestowed on him the order of the Medjidie in 1855.

BURGUNDIANS, KINGS OF THE. The Burgundians were a people who settled in Gaul upon the downfall of the Roman empire. The origin of the name and of the people seems to be alike unknown. Plancher ('Hist. de Bourgogne') has very gravely stated and refuted the various conjectures on this head. A favourite supposition seems to have been that the Burgundians were descended from the Romans. They are mentioned by Pliny the elder, in his 'Hist. Nat.,' lib. iv. c. 25, under the name of *Burgundiones*, and he numbers them among the branches of the great stock of the Vindili or Vandals; Ptolemaeus places these Vindili upon the lower Vistula. The Roman historians and orators give us some intimation of their disputes and wars with the Goths, the Alemanni, and other barbarous nations. In the reign of the Roman Emperor Probus they came into conflict with the Romans; Probus defeated them and their allies, who were of other branches of the Vandals. In the reign of Diocletian and Maximian they invaded Gaul in conjunction with the Alemanni; but their unwieldy host was destroyed by famine, pestilence, and the sword. In the time of the Emperor Valentinian I. they were at variance with the Alemanni, who dwelt between the Upper Rhine and the Upper Danube, on account of some brine springs that were near the frontier of these two people, which shows that the Burgundians had moved from their seats on the Vistula to the country near the Rhine. Valentinian, desirous of humbling the Alemanni, formed an alliance with the Burgundians (Ammianus Marcellinus calls them *Burgundii*), who raised an army of 80,000 men, according to some writers, and advanced to the Rhine without experiencing any opposition from their terrified opponents. The emperor, having humbled his enemies, refused to perform his promises to his allies; and the Burgundians returned home highly disgusted with his breach of faith. In the reign of Honorius, about A.D. 406, or the beginning of 407, they invaded Gaul, like several other of the barbarous nations on the frontier, but it is doubted whether they acted conjointly. Shortly after this we find the Burgundians supporting Jovinus, who assumed the imperial purple in opposition to Honorius. The latter prince however made peace with them, and ceded to them part of Gaul, near the banks of the Rhine (or confirmed its previous cession by Jovinus), and from this cession arose the kingdom of Burgundy. About the same time the Burgundians embraced the Christian religion, at first under what is generally termed the orthodox form; afterwards they became Arians. Their kingdom afterwards increased so far as to comprehend that part of Gaul which was to the east of the Saône and Rhône (except the coast of Provence south of the Durance), Savoy, and a part of Switzerland.

GUNDICARIUS was king of the Burgundians at the time of their settlement in Gaul. He was engaged in wars at a subsequent period with the Romans under Ætius (A.D. 435 or 436), and sustained a great overthrow from Attila (in 450, or thereabout). Among his successors were Gundeuchus, and after Gundeuchus his four sons, Gundobald, Godegisilus, Chilperic, and Godemar, who were said to be of Gothic extraction. Clotilda, or Clotildis, who married Clovis, king of the Franks, was the daughter of Chilperic. Chilperic and Godemar dying, or being killed by Gundobald, according to Gregory of Tours (whose account is however to be received with great distrust), the remaining two brothers divided the kingdom between them, and fixed their residence, Gundobald at Lyons and Godegisilus at Geneva.

The character of Gundobald has been very unfavourably represented by Gregory of Tours; but perhaps Gregory's partiality to the Franks, or his desire to win the favour of the Frankish kings, influenced his judgment. Gundobald was in favour with the Romans. The emperor Olybrius bestowed upon him, in 472, the title of patrician; and the usurper Glycoerius rested on his support. His eloquence, his penetration, his quickness of invention, are celebrated by his panegyrists; and his tolerant spirit will be regarded in the present day as a subject of just applause. He was an Arian, perhaps the first Arian prince of his race, but he did not persecute the Catholics. Their bishops assembled without interruption, and their churches preserved their endowments. The king attended the discussions held by the advocates of the two parties on their points of difference, and kept up a correspondence with Avitus, the Catholic bishop of Vienne. He improved the laws of his kingdom, and even Gregory admits that his alterations were made with the view of rendering the condition of the

old inhabitants of the country more tolerable, and of softening the barbarism of his Burgundians.

In the year 500 Gundobald was attacked by Clovis king of the Franks, whose ambition and military talents were raising the Franks to the supremacy of Gaul. Gundobald applied to his brother for aid against an enemy whom both had cause to fear. Godegisilus consequently joined him; but this treacherous brother was in secret alliance with the Franks, and in the battle which was fought near Dijon, he went over to them. Gundobald was in consequence defeated and fled to Avignon, where he fortified himself. Clovis pursued him to that city, and besieged him there; but meeting with a stouter resistance than he expected, he concluded a peace with Gundobald, on condition of a tribute, which the latter afterwards refused to pay.

In this treaty Clovis neglected to secure the interests of Godegisilus, who had by this time overrun his brother's dominions and entered Vienne in triumph. Here Gundobald came upon him by surprise, besieged the city, and having taken it, caused Godegisilus, who had taken refuge in the church of the Arians, to be put to death. From this time Gundobald reigned over the whole kingdom of the Burgundians. In the latter part of his reign he gave the Catholics reason to believe that he had embraced their views; but it is very questionable if ever he renounced Arianism; and it may be doubted whether he designed anything more than to cajole the Catholic prelates, and to avert by their mediation the hostility of Clovis, who was a Catholic. Gundobald died A.D. 516.

Sigismund, the son and successor of Gundobald, had become a Catholic during his father's reign. Soon after his accession a council of bishops was held; and from the prelates who attended it, the extent of the Burgundian kingdom is inferred. Sigismund published, about A.D. 517, a collection of the Burgundian laws, which is still extant. These laws contain for the most part the original customs of the Germans, such as are found in the records of other German nations. Sigismund was twice married, and had children by each wife: by his first wife, who was daughter of Theodoric, king of the Ostrogoths of Italy, he had a son, Sigeric, and a daughter who was married to Theuderic, or Thierry, the Frankish king of Austrasia and son of Clovis. This son, upon an unjust suspicion instilled into him by the children of his second wife, he put to death in 522. His act was the ruin of Sigismund. He lost his peace of mind, which he tried in vain to recover by a temporary retirement to the monastery of St. Maurice on the Rhône (which he had founded or re-established), and by other observances which the religion of the times dictated. Theodoric, king of the Ostrogoths, his surest support against the power and ambition of the Franks, was enraged at the murder of his grandson; the affections of Sigismund's own subjects were alienated; and the calamities which overtook him were regarded as judgments of heaven. In 523 Chlodomer, Clotaire, and Childebert, three of the sons of Clovis now dead, instigated by their mother Clotilda, attacked the Burgundian kingdom, to which they pretended to derive a claim by their mother. Sigismund was defeated and delivered up by his own subjects into the hands of Chlodomer, by whom he was carried to Orléans. Godomar, his brother, assumed the management of affairs, and recovered those cities which the Franks had taken. Chlodomer upon this ordered Sigismund, with his wife and some other persons, to be put to death. Godomar succeeded to the crown.

Chlodomer, having perpetrated this cruel deed, set out against the Burgundians, assisted by some troops sent to him by his brother Thierry, king of Austrasia, who had married the daughter of Sigismund, as already noticed; but he fell in battle near Vienne in 524. This event retarded for a time the ruin of the Burgundian kingdom, which stood for about ten years longer. In 534 Childebert and Clotaire, sons of Clovis, and Theodebert, son and successor of Thierry king of Austrasia, made an entire conquest of it. Godomar was taken prisoner, and passed the rest of his days in captivity; and from this time the Burgundians disappear from history as an independent nation. They have indeed transmitted their name to later times, for one of the divisions of the Frankish monarchy was called from them Burgundy or Bourgogne, and the appellation has been inherited by one of the finest provinces of modern France. [BOURGOGNE, in GEOGRAPHICAL DIVISION.]

The Burgundians, like the other Germans, enjoyed a considerable share of political freedom. Their laws were enacted by the advice of the whole nation; and when those laws were promulgated by Sigismund, they retained their Germanic features: murder was however punished by death. They borrowed some things from the Roman laws, and the provincials who had been accustomed to those laws were allowed, at least in many instances, to retain them. When a Roman and a Burgundian happened to be at variance, a judge was appointed from each nation. The Burgundians are in their own laws distinguished by the designation *Barbari*.

The Burgundians retained their constitution under the dominion of the Franks; but they were obliged to pay tribute, and to serve them in their wars; and in the Frankish laws their subjection was made apparent by the inferior valuation of their lives. The death of a Burgundian might be atoned for by a payment of 160 solidi, or shillings: that of a Frank for not less than 200.

(Masou, *History of the Ancient Germans*, translated by Lediard.)

BURIGNY, JEAN LEVESQUE DE, was born at Rheims in 1692.

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He went to Paris in 1713, and there applied himself strenuously to philological and historical studies. After several years he went to Holland, where he engaged with De St. Hyacinthe in the compilation of a literary journal called '*L'Europe savante*,' which began to appear at La Hague in January 1718, and was continued till 1720. It is one of the best journals of that period, and contains many interesting articles on the literature and political history of the times. The collection of '*L'Europe savante*' forms 12 vols. 12mo. About one-half of the papers were written by Burigny. He published also '*Traité de l'autorité du Pape, dans lequel ses droits sont établis, et réduits à leurs justes bornes*,' 4 vols. 12mo, 1720, a work of close reasoning on an intricate subject, and one which has caused much controversy among Roman Catholics. The author professes the principles of the Gallican Church, and carries them to a very great length. The questions of the subordination of the pope to the councils—of the fallibility of the pope and of the Roman Church itself, and of the consequent right of the Catholic world, in such a contingency, to choose another pastor—of the independence of the bishops, especially in matters of discipline, &c., are all discussed at length. The '*Histoire de la Philosophie Payenne*,' 1724, was afterwards republished at Paris under the title of '*Théologie Payenne; ou, sentimens des philosophes et des peuples payens les plus célèbres, sur Dieu, sur l'âme, et sur les devoirs de l'homme*,' 2 vols. 12mo, Paris, 1754. This second edition is much superior to the first, and is considered by some as Burigny's best work. Brucker wrote some critical observations on the first edition, in his '*Otium Vindelicum*,' Augsburg, 1731. Burigny having returned to Paris, was made a member of the Academy des Belles-Lettres. His other works are—'*Histoire Générale de Sicile*,' 2 vols. 4to. 1745, a work of great research, and one of the best on the subject. '*Traité de Porphyre touchant l'abstinence des viandes*,' translated from the Greek of Porphyrius, with the life of Plotinus, 12mo, 1747. '*Histoire des Révolutions de l'Empire de Constantinople depuis la fondation de cette Ville jusqu'à l'an 1453*,' 3 vols. 8vo, 1750. The last book contains a retrospect of the various controversies, ruptures, and attempts at a reconciliation between the Greek Church and that of Rome. '*La Vie de Grotius, avec l'Histoire de ses ouvrages et des négociations auxquelles il fut employé*,' 2 vols. 12mo, 1752. '*La Vie d'Erasmus de Rotterdam*,' 2 vols. 12mo, 1757, with many interesting particulars concerning the age of Erasmus. This work was translated into German by Reiche, with additions, 2 vols. 8vo, Halle, 1782. '*Vie de Bossuet*,' 12mo, 1761. '*Vie du Cardinal du Perron*,' 1768. These two last biographies are considered much inferior to the two preceding. '*Lettre sur les Démêlés de Voltaire avec M. de St. Hyacinthe*,' 8vo, London, 1780. Burigny wrote also a number of dissertations, which are inserted in the '*Recueil des Mémoires de l'Académie des Belles-Lettres*.' His learning was very extensive, and his memory excellent, but his style is cold and rather diffuse. Burigny was amiable and unpretending; he lived entirely for study, and he was much surprised when, in his old age, he learned that Louis XVI. had bestowed on him a pension of 2000 francs. He died at Paris, October 8, 1785, in his ninety-fourth year, having preserved his mental faculties to the last. Dacier wrote his eulogy for the Academy, of which he was a member.

BURKE, EDMUND, was born in Dublin on the 1st of January 1730, o.s. according to Prior, but in 1728 (or as we should now write, January 12, 1729), according to other authorities. His father, Richard Burke, or Bourke, a Protestant, and the son of a gentleman of landed property in the county of Cork, was an attorney in large practice. His mother was a Miss Nagle, a Catholic lady. She was, it seems, great niece of Miss Ellen Nagle, who married Sylvanus Spenser, the eldest son of the poet. Edmund, whose Christian name may possibly have descended to him from the author of the '*Fairy Queen*,' was the second of three sons, who, with a daughter, were all that grew up of a family of fourteen or fifteen children.

Mr. Prior, in his '*Life of Burke*' (2nd edit. vol. i. p. 7), in refuting the common calumny that Burke entered political life almost a penniless adventurer, has stated that he "received from his family at various times a sum little short of 20,000*l.*," a fact of which he was assured from unquestionable authority, and which was frequently mentioned by the late Dr. Lawrence to Burke's friends. But this statement has been keenly controverted (see the '*Athenæum*' of 1853 and '55), and Mr. Prior has not repeated it in the last edition of the '*Life*' published in 1854. He however gives a passage from a letter written by Edmund Burke to his friend Shackleton in 1766, in which, after mentioning that his father was "for many years not only in the first rank, but the very first man of his profession in point of practice and credit," he adds that notwithstanding pretty expensive habits of living, and "laying out something on Dick's [Richard Burke's] establishment and on my education in the Temple (a thousand pounds or thereabout for me), he died very near worth six thousand pounds." We may add that the proper authority for the assertion of his having received the means of supporting his independent course from his family is a document which appears to have been overlooked by his biographers. We refer to the preface or introduction, extending to nearly seventy pages, prefixed by his executors to the celebrated '*Observations on the Conduct of the Minority in the Session of 1793*,' when that pamphlet was first published in an authentic form immediately after his death. This interesting statement, which reviews the whole of Burke's history, and is full of curious and valuable matter, is not found in any of the

collected editions of his works, having probably been withdrawn in order that it might be incorporated in the life of him long promised by his principal executor, Dr. King, the late bishop of Rochester, which however has never appeared. The passage relating to the matter now before us is as follows:—"He was daily vilified as an obscure and needy adventurer, yet he did not tell, what he had in his hands the means of substantiating, that he was sprung from a family anciently ennobled in several of its branches, and possessing an ample estate, which his grandfather had actually enjoyed; nor that he had himself sunk a handsome competency in his adherence to his party. Once, and but once, in debate, he was provoked to declare his private circumstances. . . . He said, that by the death of a brother whom he loved and lamented he had succeeded to upwards of 20,000*l.*; part of which he had spent, and the rest then remained to be spent in the independent support of his principles." It may be observed that what is here affirmed about his grandfather having actually enjoyed the ancestral estate is contrary to the common statement. Mr. Prior's account is, that the estate in question, which was in the county of Limerick, had been forfeited "some time in the troubled period between 1641 and 1653," and that Edmund's great-grandfather was the first of the family who removed to the county of Cork, where he had another property, which he left to his descendants. This last estate was of comparatively small value.

Young Burke, whose health in his childhood was very delicate, being sent to live with his grandfather in the county of Cork, was first put to school at the village of Castletown Roche, where he is supposed to have remained about five years. On his return to Dublin he was sent to a school in that city; but he was removed in May 1741, along with his two brothers, to the classical academy at Ballitore in the county of Kildare, which had been established some years before by John Barcroft and Amos Strettel, two members of the Society of Friends, and has ever since subsisted under the direction of persons of that communion. When Burke was sent there the institution enjoyed a very high reputation under the management of Abraham Shackleton, a Quaker of superior talents and learning, who had been brought over from Yorkshire to conduct it about fifteen years before. Here Burke remained for about three years, during which time he always considered that he had acquired the most valuable of his mental habits. With Richard Shackleton, the only son of his master, and afterwards his successor in the school, he preserved an intimate friendship to the end of his life.

On leaving Ballitore, Burke proceeded in April 1744 to Trinity College, Dublin, where he does not appear to have greatly distinguished himself; but on the 26th of May, 1746, he was elected a scholar of the house. He commenced A.B. the 23rd of February 1748, and proceeded A.M. in 1751. Meantime, having been intended for the English bar, he had entered at the Middle Temple on the 23rd of April 1747; and in the beginning of 1750 he left Dublin for London.

Of his legal studies nothing is known with certainty; but it is probable that the attractions of literature and politics soon withdrew him from all thoughts of the law as a profession. It is believed that he became a writer in the newspapers and periodical publications almost immediately on his arrival in London. About 1752 or 1753 he is said to have offered himself as a candidate for the professorship of logic in the University of Glasgow, and to have been unsuccessful; but the whole of this story is considered very doubtful, and the records of the university do not afford the means of settling the question, as it is not the practice in elections to register any names but those of the successful candidates. About the year 1755 he had formed the design of going to America, where some place under government had been offered him in one of the provinces. This project however, which he seems to have entertained for upwards of two years, he finally gave up in consequence of the opposition of his father, whom he had already displeased by his abandonment of the bar.

His first separate literary work, so far as is known, appeared in 1756, in the form of an octavo pamphlet of 106 pages, entitled 'A Vindication of Natural Society, or a view of the miseries and evils arising to mankind from every species of artificial society, in a letter to Lord . . . by a late noble writer.' This is—especially for a young man of twenty-six—in all respects a very remarkable production. In the first place, the imitation of the style and manner of Lord Bolingbroke, by whom the 'Vindication' affects to be written, is so skillfully managed that when it first appeared, without the preface explaining the design which now introduces it, even some persons eminent in the literary world—Lord Chesterfield and Bishop Warburton among others—are said to have taken it for a genuine production. But, without reference to its merit as an imitation, the style is throughout singularly flowing and brilliant; and indeed it would, we apprehend, be difficult to mention any piece among Lord Bolingbroke's compositions in which the same spirit and eloquence are so long sustained. The performance however is chiefly deserving of attention as indicating the peculiar direction that the mind of the author had already taken in speculating upon the subjects which he handles, and as proving how early there had been formed in it at least the germs of that philosophy of morals and of society which may be traced in all his writings and his subsequent public conduct. The following passage, containing the key to the purpose of the pamphlet, will be at once recognised by all who are familiar with his writings on the French

Revolution, as identical in spirit with the whole tenor of those his latest productions; and his various speeches on the American war are all marked and pervaded by the same cast of thought, which may be defined generally as a deep sense of the incompetency of the human mind when giving itself up to speculative ingenuity, and rejecting all light and guidance from the experience of past ages, and all regard for things actually established, to cope with the complex problem of re-arranging society; and, derived from these feelings, a vehement aversion to the introduction into the practice of statesmanship of anything appertaining to what may be called the metaphysics of social philosophy:—"The editor is satisfied that a mind which has no restraint from a sense of its own weakness, of its subordinate rank in the creation, and of the extreme danger of letting the imagination loose upon some subjects, may very plausibly attack everything the most excellent and venerable; that it would not be difficult to criticise the creation itself; and that if we were to examine the divine fabrics by our ideas of reason and fitness, and to use the same method of attack by which some men have assaulted revealed religion, we might, with as good colour and with the same success make the wisdom and power of God in the creation appear to many no better than foolishness."

A few months after this pamphlet he published his 'Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful,' which however he is said to have begun when he was only nineteen. The leading doctrine propounded in this essay is, that the feeling of the *sublime* means the delight we experience whenever we have an idea of pain and danger, without being actually in such circumstances; and that the feeling of the *beautiful* means the delight that is excited in us by all such qualities in things as induce in us a sense of affection and tenderness, or some other passion the most nearly resembling these, while we are yet altogether unaffected by the physical passion the object of which is the beauty of women. These views are illustrated by many ingenious and striking observations; but the spirit of the work on the whole is certainly rather critical than metaphysical. It was however very well received by the public, and immediately brought the author into much notice.

This year, Burke, having gone to Bath to re-establish his health after an attack of illness, and having there taken up his residence with his countryman and distant relation, Dr. Christopher Nugent, a physician, formed an attachment to that gentleman's daughter, and married her. Dr. Nugent was a Roman Catholic, but his daughter had been brought up a Presbyterian by her mother, who is said to have been a very rigid one.

In April 1757 Dodsley, who had been the publisher of the 'Inquiry into the Sublime and Beautiful,' brought out 'An Account of the European Settlements in America,' in 2 vols. 8vo, a performance of which, although it has not found a place in the collected editions of his works, there can be little doubt that Burke was the author. Indeed his receipt to Dodsley for the copy money, fifty guineas, was sold a few years ago by Evans at an auction of autographs. The work, although somewhat unequally written, is an animated and interesting sketch of American history up to the date of its publication; the general views are often ingenious and comprehensive, and the information is the result of considerable reading. The fondness for the study of the subject of commerce, by which Burke was afterwards so much distinguished, is strongly displayed in this early production. "My principal view," he says in his preface, "in treating of the several settlements, was to draw everything towards their trade, which is the point that concerns us the most materially;" and one of his remarks in the body of the work is, that whereas at the time when settlements in America were first formed by the Spaniards and Portuguese, "the speculative knowledge of trade made no part of the study of the elevated or thinking part of mankind, now it may be justly reckoned amongst the liberal sciences, and it makes one of the most considerable branches of political knowledge."

There is every reason to believe that Burke had already seriously determined to devote his whole strength to the attainment of political distinction. With such views he set to work vigorously to store his mind with the knowledge most necessary for an orator and statesman, making his labours as a writer for the press, as well as his private studies, subservient to this ambition. He had been for some time employed on a history of England, and this year eight sheets of the work were printed by Dodsley in quarto; but although as much more was written as brings down the narrative to the end of the reign of John, the publication was for some reason or other given up. The whole has been printed from the author's papers since his death. He soon after engaged in a work which occupied much of his attention for many years, and which indeed he is understood to have in some degree superintended to the end of his life, the 'Annual Register,' the first volume of which for the year 1758 was published by Dodsley in June of the following year. For the preparation of this work, which from the first was highly successful, Burke appears to have been paid by Dodsley at the rate of 100*l.* per volume. He at first wrote the whole work, but after a few years he is believed to have confined his pen to the historical articles, the greater part of the work being written under his general superintendence by Mr. English and Dr. afterwards Bishop King.

Burke had now become very generally known in the literary circles

of London, and also to many persons of political consequence. Among the latter was the popular Irish nobleman, Lord Charlemont, during a long life one of the most distinguished members of the Whig connection in Ireland. His lordship introduced Burke in 1759 to Mr. William Gerard Hamilton, better remembered by the name of Single-Speech Hamilton. When Lord Halifax, who was Hamilton's patron, went over to Ireland as lord-lieutenant in 1761, Hamilton accompanied him as chief secretary, and the latter offered the place of his private secretary to Burke. The offer was accepted, and Burke now returned to his native country, there to make his first entrance upon public life.

This connection however did not last long. Burke's activity and the usefulness of his services to the government soon acquired for him much consideration; and in April 1763 a pension of 300*l.* per annum on the Irish establishment was settled on him: but having been instrumental in procuring him this reward, Hamilton, whose nature was intensely selfish, appears to have conceived that he had thereby entitled himself to Burke's services and servility for life, as much as if he had paid him the money out of his own pocket. On discovering this, Burke immediately threw up the pension, after having enjoyed it only a year, and broke with his patron for ever.

When the Marquis of Rockingham was called to the head of affairs, on the breaking up of the administration of Mr. George Grenville, in July 1765, Mr. Burke was, on the recommendation of several common friends, and, especially, it is said, of Mr. Fitzherbert, member for Derby, appointed to the situation of private secretary to the new premier. He has himself, in his 'Appeal from the New to the Old Whigs' (written in July 1791), given us the date of his appointment—the 17th of July, which was just a week after the nomination of the Marquis as First Lord of the Treasury. "This July," he says, speaking of himself in the third person, "it will be twenty-six years since he became connected with a man whose memory will ever be precious to Englishmen of all parties, as long as the ideas of honour and virtue, public and private, are understood and cherished in this nation. That memory will be kept alive with particular veneration by all rational and honourable Whigs. Mr. Burke entered into a connection with that party, through that man, at an age far from raw and immature; at those years when men are all they are ever likely to become; when he was in the prime and vigour of his life; when the powers of his understanding, according to their standard, were at the best; his memory exercised, his judgment formed, and his reading much fresher in the recollection, and much readier in the application, than now it is." He was also, as soon as the houses re-assembled, brought into parliament as member for Wendover in Buckinghamshire, a borough belonging to Lord Verney. In the preface to the 'Observations on the Conduct of the Minority,' already referred to, it is said, "He declined taking any salary for his employment under Lord Rockingham, as secretary to the First Lord of the Treasury, and at his own cost he obtained a seat in parliament." As we have seen, it has been a matter of inquiry and controversy how Burke was able to support his position without any professional or official income: on the one side is the statement of his having received large sums from his family, and (as was no doubt the case) for some time after his marriage from his wife's father Dr. Nugent; on the other is the suggestion (the evidence for which may be seen in the volumes of the 'Athenæum,' already referred to, especially 1853, p. 1513, and 1855, p. 195) that he engaged with his brother and with William Burke, who was notoriously largely concerned in such matters, and perhaps with others, in stock-jobbing speculations. We do not undertake to support either of these views: indeed it seems to us that there is no sufficient evidence yet before the public to enable any one to make a decided statement respecting Burke's pecuniary affairs at this or a somewhat later period of his life, nor do we see the necessity for making such a statement.

Subordinate as was his nominal post, Burke may be said to have become immediately the animating spirit and chief moving power of the Rockingham administration. The very day he took his seat in the House of Commons, the 14th of January 1766, he is stated to have taken part in the debate on the address of thanks, and to have been complimented on his appearance in very flattering terms by Mr. Pitt. No account of his speech however, and indeed no notice of its delivery, is given in the common report of the debate; and the only details of it preserved are in the few notes taken by Lord Charlemont. Burke immediately became one of the most active and efficient combatants in the ministerial phalanx. Probably no man ever entered parliament so well trained and accomplished by previous acquirements and intellectual discipline. But the natural ascendancy of the man showed itself perhaps still more remarkably in the part he sustained in the out-of-doors consultations and movements of his party. The great question which the Rockingham administration was brought in to settle was that of the American Stamp Act; and the prudent and conciliatory measures by which the rising storm in the colonies was at this time allayed, are understood not only to have been originally suggested and planned by Burke, but to have been mainly indebted to his indefatigable activity, and zealous, persevering, and persuasive advocacy, for their final adoption by the various sections of the ministerial body.

When Lord Rockingham and his colleagues were dismissed on the 20th of July 1766, Burke's pen was called into requisition to prepare such a manifesto for the public as was thought to be called for in the

circumstances. This task he executed with much effect in a brief but pithy statement, under the title of 'A Short Account of a late Short Administration.'

"There are who remember," he informs us in his 'Appeal' already quoted, "that on the removal of the Whigs, in the year 1766, he was as free to choose another connection as any man in the kingdom. To put himself out of the way of the negotiations which were then carrying on very eagerly, and through many channels, with the Earl of Chatham, he went to Ireland very soon after the change of ministry, and did not return until the meeting of parliament. He was at that time free from anything which looked like an engagement. He was further free at the desire of his friends; for, the very day of his return, the Marquis of Rockingham wished him to accept an employment under the new system. He believes he might have had such a situation; but again he cheerfully took his fate with his party." It is understood that in the "crossly-indented and whimsically dove-tailed piece of joinery" which Lord Chatham was now endeavouring to put together, it was intimated to Burke that he might have the place of one of the Lords of Trade. It is also said that before the prorogation in July 1767, an offer of a seat at the Treasury Board was made to him by the Duke of Grafton, who, in the illness and disgust of Lord Chatham, had now become the head, or at least the nodding part of the crazy administration. But the temptation, which had allured several of the most distinguished of his former associates, was again resisted. Up to this time it is to be remembered that the Rockingham party, although they had refused as a body to ally themselves with the ministry, had not gone into opposition. They took the latter course however in the following session, which opened in November 1767. The parliament was dissolved in March 1768, when Burke was again returned for Wendover. About the same time he purchased for over 20,000*l.* the estate of Gregories near Beaconsfield, Buckinghamshire. This expensive purchase is one of the chief items in the question respecting the sources whence he derived his income. The following is his own account of the transaction as made at the time to Shackleton:—"I have made a push with all I could collect of my own and the aid of my friends to cast a little root into this country. I have purchased a house with 600 acres of land in Buckinghamshire, 24 miles from London, where I now am. It is a place exceedingly pleasant; and I propose, God willing, to become a farmer in good earnest." Mr. Prior says, "that a part of the money undoubtedly was his own, the bequest of his elder brother, and some portion [it] is believed came from William Burke. The remainder was to have been raised upon mortgage, when the Marquis of Rockingham, hearing of his intention, voluntarily offered the loan of the amount required to complete the purchase." This loan was subsequently converted into a gift: the marquis having by a codicil of his will cancelled the bonds. How he was enabled to maintain such an establishment is however still unexplained.

In 1769 appeared Burke's first political pamphlet, under the title of 'Observations on a late State of the Nation,' being a reply to a publication entitled 'The Present State of the Nation,' which was understood to have been written either by Mr. George Grenville, or, under his eye, by Mr. Knox, who had formerly been his secretary. From the temporary interest of much of the matter in Burke's pamphlet, it is now probably little read; although it seems to have continued in demand for a good many years, if we may judge from a fifth edition of it published by Doddsley in 1782, which is now before us. But it is a remarkably able and vigorous performance, although presenting comparatively little of that splendour of imagination which distinguishes many of the author's subsequent writings. Here again we find strongly expressed the same aversion to abstract politics which we have already described as the prevailing spirit both of his earliest and latest speculations on such subjects. Speaking for instance of the state of the Americans before the attempt made to impose internal taxes upon them by the British parliament, he says, "In the midst of that happy enjoyment, they never thought of actually settling the exact limits of a power [that of the mother country] which was necessary to their union, their safety, their equality, and even their liberty. Thus the two very difficult points, superiority in the presiding state, and freedom in the subordinate, were on the whole sufficiently, that is practically, reconciled; without agitating those vexatious questions, which in truth rather belong to metaphysics than politics, and which can never be moved without shaking the foundations of the best governments that have ever been constituted by human wisdom." This pamphlet has been sometimes referred to as curious, on account of a passage in which some extraordinary convulsion in France is predicted as an event to be hourly looked for, from the deranged state of the finances of that country, "the effect of which," it is added, "on France, and even on all Europe, it is difficult to conjecture." In his latest writings however Burke was accustomed to take a somewhat different view of the connection between the French revolution and the previous derangement of the finances. For instance, in his first 'Letter on a Regicide Peace' (1796), he says, "The financial difficulties were only pretexts and instruments of those who accomplished the ruin of that monarchy. They were not the causes of it." The production before us is perhaps more remarkable for the progress in advance of his age which it shows the author to have made in his views on the subject of commerce. In his 'Account of the European Settlements

in America,' he speaks of the errors of former times, "when what we call the balance of trade was far from being well understood." In the present work there is a passage respecting this same balance of trade, in which the fallacy of the common doctrine is very strongly put. He is speaking of the Newfoundland trade: "Examine," he says, "our imports from thence; it seems, upon this vulgar idea of exports and imports, to turn the balance against you. But . . . your import is your own food; as much your own as that you raise with your ploughs out of your own soil; and not your loss, but your gain; your riches, not your poverty. . . . To state the whole of the foreign imports 'as loss' is exceedingly absurd. . . . Even where they are not subservient to our exports, they still add to our internal wealth, which consists in the stock of useful commodities, as much as in gold and silver." "These considerations," he adds, "have been but too much neglected by most who have speculated on this subject." Adam Smith, when he became acquainted with Burke some years after this in London, declared that he was the only man he had met with who thought as he himself did on the chief topics of political economy, without previous communication.

The pamphlet on the state of the nation was followed in 1770 by the 'Thoughts on the Cause of the Present Discontents,' perhaps the most carefully finished and the most perfect, though not the most splendid, of all Burke's writings. In the preface to the 'Observations on the Conduct of the Minority,' it is asserted that this production was drawn up at the desire of the Rockingham party; that the materials of it were collected from various conversations with all the leading members of that connection; and that before it was sent abroad into the world the particular and distinct approbation of each was obtained. In November 1771, Burke was appointed to the situation of agent to the state of New York, the emoluments of which amounted to nearly 700*l.* a year. In parliament he continued to take a prominent part in all discussions, and now undoubtedly filled a larger space in the public eye than any other member of the opposition. In the session of 1772-73, nearly the whole of which was occupied in the discussion of the affairs of the East India Company, he particularly distinguished himself. In the next session a greater subject brought him still more conspicuously forward—the state of affairs in America, now, it might be said, almost in actual insurrection. On the 19th of April 1774 he delivered his great speech, afterwards published, on 'American Taxation,' on occasion of Mr. Rose Fuller's motion for the repeal of the Tea duty. On the dissolution of parliament a few months after, he was returned by the interest of Lord Rockingham for the borough of Malton; but while he was in the act of returning thanks to his new constituents, a deputation arrived from Bristol to intimate to him that he had been nominated for that city, and to carry him thither without delay. By travelling day and night he arrived in Bristol on the sixth day of the poll, and immediately proceeded to the hustings and addressed the electors. After a hard contest of twenty-seven days he was returned on the 3rd of November. On the 22nd of March 1775, on moving in the House of Commons a series of resolutions for conciliation with the American colonies, he delivered another speech of great eloquence and power, which he also some time afterwards sent to the press. The affairs of Ireland, and especially the repeal or mitigation of the Catholic disabilities, likewise now engaged much of his attention, and were the subject of his zealous exertions both in and out of parliament. In April 1777 he drew up an able defence of his conduct on the American question, in the form of a letter to the sheriffs of Bristol, which was immediately published. This was followed in April and May 1778 by 'Two Letters to Gentlemen in the City of Bristol, on the Bills depending in Parliament relative to the Trade of Ireland,' another subject on which the liberal course he had pursued had given great offence to many of his constituents. On the 11th of February 1780, he submitted in the House of Commons his celebrated plan for the regulation of the affairs of the household, the ordnance, the mint, the exchequer, the army, navy, and pension pay-offices, &c., in five bills. The admirable speech with which he introduced this plan was published, and is commonly known as his 'Speech on the Economical Reform.' None of his other parliamentary exertions procured him so much public applause as this. Its merits however did not outweigh, in the estimation of the majority of the electors of Bristol, certain other parts of his conduct which had excited their deepest resentment, especially his support of the acts for opening the trade of Ireland, and his strenuous advocacy of the measures for relieving the Roman Catholics, which this year excited so terrible a popular ferment. The consequence was, that, on the dissolution of the parliament which took place this summer, he found it advisable to decline again standing for Bristol. He presented himself however to his former constituents previous to the election in the beginning of September, and addressed them in a speech which has been published, and is one of the very best he ever delivered. He was now returned for Malton, for which borough he sat during the rest of his parliamentary life.

When Lord North and his colleagues were at last forced to resign in March 1782, and the Rockingham party again came into power, Mr. Burke was made a privy-councillor, and appointed to the office of paymaster-general of the forces. He received the usual treatment of the highest abilities, when unsustained by any aristocratic connection, in being excluded from the cabinet. The office of paymaster had

long been the most lucrative in the state; but Burke immediately brought in a bill for its reform, by which its enormous profits were completely swept away. The annual saving to the public which his plan effected amounted to 47,000*l.*, of which not less than 25,300*l.* were the usual perquisites which all his predecessors had received. He also now carried through his other bills of economical reform, though the various interests affected by them in both houses were sufficiently powerful to mutilate them by the excision of some of their most important parts.

On the death of the Marquis of Rockingham in July, and the appointment of Lord Shelburne to the head of the Treasury, Mr. Burke resigned, along with Mr. Fox and the other friends of Lord Rockingham. The success of the celebrated coalition with Lord North however brought him back to his former office on the formation of the Duke of Portland's ministry in March 1783. In this and the following session he took a leading part in the discussion of the affairs of India and the Company's government of that territory, a vast and intricate subject, which he had long studied, and which he was universally admitted to understand better than any other man in parliament. "Early in his opposition to Lord North," says the preface to the 'Observations on the Conduct of the Minority,' "the ruling directors of the East India Company, wishing to stop a popular cry, and to take from government the best plea for intermeddling in their affairs, proposed to send Mr. Burke, on his own terms, at the head of a commission to reform the abuses of the East. Some of the correspondence on this occasion is still extant. He resolved not to go, actually refused the appointment, and then, and not before, acquainted Lord Rockingham with his determination." Two voluminous reports, numbered the 9th and the 11th, from the select committee appointed in a previous session to inquire into the administration of justice in the provinces of Bengal, Bahar, and Orissa, were entirely prepared by him. The first, dated the 25th of June 1783, occupies 262 pages in the octavo edition of his works; the second, which was laid before the house the same year, extends to 80 pages, exclusive of a bulky appendix of documents. On the 1st of December he delivered another powerful speech, which he soon after sent to the press, on the motion for the House resolving itself into a committee on Mr. Fox's India Bill. When this famous measure determined the fate of the administration about a fortnight afterwards, Mr. Burke was dismissed from office with the rest of his party. He never was again a member of the government.

For some years after this the affairs of India engaged his whole "heart, and soul, and mind, and strength." One of the noblest of his published speeches is that which he delivered on the 23th of February 1785, in support of Mr. Fox's motion for papers relating to the debts of the nabob of Arcot. This was followed by what have been justly called his "Herculean labours" in the prosecution of Mr. Hastings. On the 4th of April 1786, he presented to the House the articles of charge against the ex-governor-general; they fill two volumes of the octavo edition of his works. On the 1st of June he opened the first charge. It was not until February 1788, that the trial began in Westminster Hall, when the impeachment was opened by Mr. Burke, in a speech which lasted four days, and was throughout a wonderful display of impassioned eloquence, and of all the resources of his rich and gifted mind. On the 21st and 25th of April, and the 5th and 7th of May 1789, he opened the sixth charge in another speech, or rather series of orations. On the 30th of April 1794, he presented to the House of Commons an elaborate report, filling 200 printed octavo pages, on the whole parliamentary law of impeachments, in the name of a committee which had been appointed to inspect the Lords' journals in relation to their proceedings on this trial. Finally, on the 25th of May, in the same year, he commenced his concluding address on the impeachment, which continued for nine days. All these speeches have been published since his death, from notes in which he spent the leisure of the last years of his life in preparing, and which he enjoined his executors to give to the world. His labours in what he was accustomed to call "the Indian Field," were to the close of his existence regarded by Burke as those by which he had deserved best of his country. Even in 1796, after all his warfare against the French Revolution, he writes (in his 'Letter to a Noble Lord on the Attacks made on his Pension'), "I did not come into parliament to con my lesson. I had earned my pension before I set my foot in St. Stephen's chapel. I was prepared and disciplined to this political warfare. The first session I sat in parliament I found it necessary to analyze the whole commercial, financial, constitutional, and foreign interests of Great Britain and its empire. . . . Then, in the vigour of my manhood, my constitution sunk under my labour. . . . But in truth these services I am called to account for are not those on which I value myself the most. If I were to call for a reward (which I have never done), it should be for those in which, for fourteen years without intermission, I showed the most industry and had the least success, I mean in the affairs of India: they are those on which I value myself the most; most for the importance, most for the labour, most for the judgment, most for constancy and perseverance in the pursuit. Others may value them most for the *intention*. In that surely they are not mistaken."

But while he was yet in the midst of his exertions in this department, another great subject suddenly called him off, which was

destined to make the closing years of his life the most memorable and interesting portion of his political course. We have already had occasion to notice how early he had begun to keep an expecting eye upon the affairs of France. In a visit which he had paid to Paris not long before the accession of Louis XVI., "he was courted and caressed," says the Preface to the 'Observations on the Conduct of the Minority,' "as a man of eminence by the literary cabal which was then preparing the way for the overthrow of altars and thrones. They daily beset him, and communicated to him enough to let a mind so observant as his into all their secrets. From that time he always dated those impressions which made him foresee, in their first rudiments, the hideous consequences of the doctrines propagated, and the measures pursued, by the pretended National Assembly of France. Not long after his return from Paris, he took occasion in the House of Commons, to testify those impressions. In a speech, of which no satisfactory report was ever given, but which was taken in short-hand, and of which a copy remains corrected by himself, he pointed out the conspiracy of atheism to the watchful jealousy of governments. . . . With a mind thus long before prepared, he could not be slow in forming his notions of the French Revolution. Nevertheless he sought information from every quarter, as if the subject had been wholly new to him. He desired all persons of his acquaintance who were going to Paris (and curiosity attracted many), to bring him whatever they could collect of the greatest circulation, both on the one side and the other. He had also many correspondents, not only among the English and Americans residing there, but also among the natives, to whom, as well as to other foreigners, he had always done the honours of this country, as far as his means would permit him, with liberal hospitality. Among others, he received letters, endeavouring to trick out the events of the Revolution in the most gaudy colouring, from Mr. Paine, Mr. Christie, and Baron Cloots, afterwards better known by the name of Anacharsis. It was in answer to a letter of this kind from a French gentleman that he wrote his celebrated 'Reflections.'

The 'Reflections on the Revolution in France' were published in the beginning of November 1790. No political work probably was ever read with such avidity on its appearance, or produced so great an effect on the public mind. We have before us the sixth edition, printed before the end of the year. It is said that above 30,000 copies were sold before the first demand was satisfied.

It is stated in the preface to the 'Observations on the Conduct of the Minority,' that, on the publication of the work, "Mr. Burke had the satisfaction of receiving explicit testimonies of concurrence and applause from the principal members of the party with whom he had begun his political career." The opinions he had expressed however eventually led, as is well known, to a complete separation between himself and Mr. Fox, the then acknowledged leader of the Whigs in the House of Commons. The fullest and most minute account of the whole affair that has been published is that given in the 'Annual Register' for 1791. To this narrative, none of the statements contained in which have ever as far as we are aware been contradicted, may be added the preface to the 'Observations on the Conduct of the Minority,' to which we have so often had occasion to refer. The final contention in the House of Commons took place on the 6th of May 1791. "The scene altogether," as the writers of the 'Preface' observe, "was of the most afflicting kind."

In the following July, Burke published an elaborate defence of the whole course of his political life, under the title of 'An Appeal from the New to the Old Whigs.' In this spirited vindication he addresses himself especially to the attacks to which he had been subjected on the ground of the alleged inconsistency of his recent doctrines with those he had formerly maintained. "This," he observes, "is the great gist of the charge against him. It is not so much that he is wrong in his book (that however is alleged also), as that he has therein belied his whole life. I believe, if he could venture to value himself upon anything, it is on the virtue of consistency that he would value himself the most. Strip him of this, and you leave him naked indeed."

We may safely venture to affirm that no person familiar with the whole series of Mr. Burke's writings can demur to the substantial soundness of the claim which he here puts forth. The soundness of his political doctrines themselves is another question; but, right or wrong, there are certainly none inculcated in his writings subsequent to the French revolution which can fairly be said to be contradictory to those which he had maintained up to that event. His principles were altogether averse to a purely democratic constitution of government from the first. He always indeed denied that he was a man of aristocratic inclinations, meaning by that one who favoured the aristocratic more than the popular element in the constitution; but he no more for all that ever professed any wish wholly to extinguish the former element than the latter. Thus in his speech on the repeal of the Marriage Act in June 1781 he said:—"I am accused, I am told, abroad of being a man of aristocratic principles. If by aristocracy they mean the peers, I have no vulgar admiration nor vulgar antipathy towards them; I hold their order in cold and decent respect. I hold them to be of an absolute necessity in the constitution, but I think they are only good when kept within their proper bounds." And the work in which he may be said to have first made the profession of his political faith, his 'Thoughts on the Cause of the present Discontents,' is certainly anything rather than a profession of democratic opinions.

In fact, as is observed in the preface to the 'Observations on the Conduct of the Minority,' "none of his writings on the French revolution were ever pursued with a more violent cry than was that pamphlet by the republicans of the day."

The only respect in which his latest writings really differ from those of earlier date is, that they evince a more excited sense of the dangers of popular delusion and passion, and urge with much greater earnestness the importance of those restraining institutions, which the author conceives, and always did conceive, to be necessary for the stability of governments and the conservation of society. But this is nothing more than the change of topic that is natural to a new occasion. It is sufficiently accounted for and justified by what he says himself in the last sentence of the 'Reflections,' where he describes his book as containing the opinions of "one who wishes to preserve consistency by varying his means to secure the unity of his end; and, when the equipoise of the vessel in which he sails may be endangered by overloading it upon one side, is desirous of carrying the small weight of his reasons to that which may preserve its equipoise."

The position in which Mr. Burke was now placed had separated him in fact, though not yet altogether in form, from the political party with which he had hitherto acted. It is known however that long after this time he still continued to urge a union between the ministers and the opposition, including Mr. Fox. In February 1793, the war with France, which he had for some years predicted as inevitable, actually broke out. About the same time the first avowed breach took place in the Whig Club, by the formal secession of Mr. Burke, Mr. Windham, and other members, to the number of forty-five in all, on the occasion of a resolution passed by the majority of the club, which was construed as a declaration on the side of Mr. Fox, in the quarrel between Mr. Burke and him.

Mr. Burke meanwhile continued his exertions both with his pen and in parliament with as much vigour as ever. The 'Appeal' had been followed in December of the same year by a paper of considerable length, entitled 'Thoughts on French Affairs,' which however was not published till after his death. A letter which he wrote about the same time to the Empress of Russia, in acknowledgment of a communication through the Comte de Woronzow of her Majesty's thanks for his book on the French Revolution, is printed among his works. But, according to the Preface to the 'Observations on the Conduct of the Minority,' it was never sent, having been suppressed by the advice of ministers, to whom it was shown, "in consequence of some doubts which they entertained"—"just doubts," it is added, "as subsequent events have shown." He also wrote, among other shorter pieces, in January 1792, the 'First Letter to Sir Hercules Langrishe on the Catholic Disabilities,' in November of the same year a paper entitled 'Hints for Consideration on the present State of Affairs,' in the beginning of 1793 a 'Letter on the subject of the Popery Laws,' addressed to his son, Mr. Richard Burke, who had lately been appointed agent for the Irish Catholics; in October 1793, his 'Remarks on the Policy of the Allies with respect to France,' and soon after, 'A Prefatory Discourse to his relation Mr. William Burke's Translation of M. Brissot's Address to his Constituents.'

He was now however anxious to retire from public life; and an arrangement having been made for his son to succeed him in the representation of Malton, he only remained in parliament to conclude the prosecution of Mr. Hastings. Accordingly, the last day on which he appeared in the House of Commons was the 20th of June 1794, when the thanks of the house were voted to the managers of the impeachment for their faithful discharge of the trust reposed in them. Mr. Richard Burke, within a few days after his election for Malton, was taken ill, and died on the 2nd of August, at the age of thirty-six. From this severe blow his father never recovered.

The division in the Whig party had been in the meantime extending itself; and Mr. Burke's friends, the Duke of Portland and Earl Fitzwilliam, who had not thought proper to take part in the first secession, now not only left their old associates, but formally joined the ministry. Immediately after the close of the session of parliament in July, these two noblemen, with Lord Spencer and Mr. Windham, took office in the government. These arrangements are understood to have been brought about principally through the interposition of Mr. Burke. In October 1795, he received a pension of 1200*l.* per annum on the civil list, and soon after another of 2500*l.* on the four-and-a-half per cent. fund. These grants are said to have originated in the express wish of the king.

An attack made upon him in the House of Lords on the ground of his pension, by the Duke of Bedford and the Earl of Lauderdale, drew from him, early in 1796, his celebrated 'Letter to a Noble Lord' (Earl Fitzwilliam), which was perhaps more generally read at the time, and has continued to be to a greater extent popularly known since, than anything else he ever wrote, with the exception of the 'Reflections on the French Revolution.'

His publisher on this occasion was I. Owen, of No. 163, Piccadilly, who appears to have been recommended to him by Mr. Windham. After some months, application being made to Owen for an account of the profits, he asserted that he had received the manuscript as a present from the author; and rather than go to law with him, Mr. Burke chose to allow him to keep what he had got. Before this however Owen had obtained the manuscript of another work from Burke,

entitled 'Two Letters addressed to a Member of the present Parliament on the Proposals for Peace with the Regicide Directory of France.' This manuscript he now refused to deliver up; and had the impudence to publish it in defiance of the author, with an Advertisement in vindication of his conduct. Meanwhile the work had been transferred by the author to Messrs. Rivington, of St. Paul's Churchyard, and was brought out by them in a correct form. In the concluding paragraph of the genuine edition, Burke speaks of the two Letters, as well as part of another which was to follow, as having been written long before. The second of these two Letters, in particular, is very remarkable for the observations it contains on the manner in which the war had till then been, and long afterwards continued to be, conducted; and for the confident tone in which it is announced that no success could be hoped for until that plan should be changed. The allies, it is observed, had adopted "a plan of war, against the success of which there was something little short of mathematical demonstration. They refused to take any step which might strike at the heart of affairs. They seemed unwilling to wound the enemy in any vital part. . . . They always kept on the circumference; and the wider and remoter the circle was, the more eagerly they chose it as their sphere of action in this centrifugal war." A third of the 'Letters on a Regicide Peace' was on its way through the press when Mr. Burke died. A fourth, addressed to Lord Fitzwilliam, which had been written before the three others, but never finished, was published after his death.

Early in 1797, Owen, the publisher, announced 'A Letter from the Right Honourable Edmund Burke to his Grace the Duke of Portland, on the Conduct of the Minority in Parliament; containing Fifty-four Articles of Impeachment against the Right Honourable C. J. Fox; from the Original Copy in the possession of the Noble Duke.' The publication immediately appeared, professing to be "printed for the Editor," and sold by Owen. There is no introductory notice, and the whole makes a pamphlet of 94 pages. This paper had in fact been sent to the press by Swift, a person whom Burke had taken into his service from motives of charity, and had confidentially employed to transcribe the only fair copy he ever had taken of it. It had been prepared in the early part of the year 1793, and communicated only to the Duke of Portland and to Earl Fitzwilliam, before they had seceded from the Whig Club. In a Letter, dated September 29th, 1793, which was sent along with it to the former, the writer says, "I now make it my humble request to your Grace that you will not give any sort of answer to the paper I send, or to this letter, except barely to let me know that you have received them. I even wish that at present you may not read the paper which I transmit; lock it up in the drawer of your library table; and when a day of compulsory reflection comes, then be pleased to turn to it." Swift however had surreptitiously taken a copy for his own use. As soon as the publication appeared an injunction was obtained to stop its sale; but it was notwithstanding reprinted immediately both in Scotland and Ireland, and about 3000 copies of it are supposed to have thus got into circulation. Burke was at the time at Bath, and was considered to be on his death-bed. The appearance of the paper, especially under such a title, annoyed him greatly, though he expressly guarded himself in communicating with his friends from retracting "any one of the sentiments contained in that memorial, which was, and is," he told Dr. Lawrence "my justification, addressed to the friends for whose use alone I intended it."

In the end of May Mr. Burke quitted Bath for his house at Beaconsfield, where he died on the 9th of July 1797. A correct edition of the paper which Owen had printed was now published by his executors, under the title of 'Two Letters on the Conduct of Our Domestic Parties with regard to French Politics, including Observations on the Conduct of the Minority in the Session of 1793.' The Letters were introduced by the important Preface to which we have so frequently referred. The 'Observations' are what had previously been published under the title of the 'Fifty-four Articles of Impeachment,' &c. The other paper is a 'Letter to William Elliott, Esq., occasioned by an account given in a Newspaper of the Speech made in the House of Lords by the Duke of Norfolk, in the Debate concerning Lord Fitzwilliam in 1795.' The concluding portion of the Letter, which rises above personalities, is in a very high strain of eloquence.

We have mentioned in the course of this rapid sketch all the most important of Mr. Burke's writings. A collected edition of his works in 4to was begun in 1792, and three volumes had been published before his death. Five more have been added, under the superintendence of his principal executor, the late Dr. Walter King, bishop of Rochester. The last appeared in 1827. A ninth volume was to contain the Life of the Author, by Dr. King; but whether or not the Life in question was ever written we are not aware. Three or four editions of his works have been published within the last few years. An 8vo volume of Letters between Burke and his friend and executor Dr. Lawrence, was published in 1827. A collected edition of his 'Works and Correspondence' was published in 1852, in 8 vols. 8vo. 'A Memoir of the Political Life of the Right Hon. Edmund Burke,' by the Rev. George Croly, LL.D., appeared in 2 vols. 8vo. in 1840; and two or three other memoirs have been published. Burke's speeches in the House of Commons, and in Westminster Hall, were published in 4 vols. 8vo. in 1816. There is a 'Life of Burke' by Mr. Macormick, which we have not seen, but which we suppose to be the work described by

Mr. Prior as "a quarto volume of slander, dictated by the most venomous party spirit, and probably meant at the moment to answer some party purpose." Another, in two volumes 8vo, was published a short time after Burke's death, by Dr. Robert Bisset, the author of a 'History of the Reign of George III.' The most complete 'Life of Burke' however is that by James Prior, Esq., the fifth edition of which appeared in 1854.

BURLAMACCHI, FRANCESCO, a citizen of the republic of Lucca, about the year 1546 attempted a revolution in Tuscany against the Grand Duke Cosmo I., for the purpose of re-establishing the republican government. Like several of his countrymen, and other Italians of Siena, Ferrara, and other towns, Burlamacchi was secretly inclined towards the Protestant doctrines, which appeared favourable to political liberty, as their antagonist, the papal power, supported the absolutism of Charles V. Burlamacchi held correspondence with the Protestants of Germany, who were then in arms against the emperor; and his plan seems to have been that of a general insurrection against the papal and the imperial powers throughout Italy. With this view he had secret intelligence with the disaffected at Bologna, Perugia, and other towns of the Papal state, as well as with the Strozzi, and other Florentine refugees. Being elected gonfaloniere, or chief magistrate, of the republic of Lucca, he had at his disposal nearly 2000 militia of the mountaineers of the Apennines, the captains of which were devoted to him. With this force he intended to surprise Pisa, and thus give the signal for insurrection. The plot was nearly ripe, when the indiscretion of one of the conspirators revealed the whole to Cosmo. The magistrates of Lucca, being informed of it, arrested Burlamacchi and put him to the torture, when he confessed the plot; but they refused to deliver him up to Cosmo. Ferrante Gonzago, the imperial lieutenant at Milan, soon after demanding the prisoner, the magistrates were obliged to send him to Milan, where he was again examined under the torture, and afterwards executed for high treason. (Botta, *Storia d'Italia, continuata da quella del Guicciardini*.)

BURLAMAQUI, JEAN JACQUES, was born at Geneva, July 24 1694, of a family originally from Lucca, named Burlamacchi, the termination of the name having been altered according to the French orthography. Burlamaqui became professor of law in the academy or university of Geneva; and he was for a time tutor to the Prince Frederick of Hesse Cassel, with whom he resided some years in Germany. On his return to Geneva, he was made Councillor of State. He is chiefly known by his works, 'Principes du droit Naturel,' Geneva, 4to, 1747; and 'Principes du Droit Politique,' which was published at Geneva three years after his death. The two formed separate sections of a single work, and they have since been published together several times as one work. It obtained considerable reputation, and was adapted for the use of schools. The work is written in a clear style, and is well arranged, the author having condensed what was most essential and valuable in the works of his predecessors, Grotius, Puffendorf, and Barbeyrae. Burlamaqui died at Geneva, April 3, 1748.

BURLEIGH, LORD. [CROLY.]

BURLINGTON, EARL OF, RICHARD BOYLE, third Earl of Burlington and fourth Earl of Cork, was born on the 25th of April 1695. He travelled much in Italy, where he acquired a strong love for architecture, which he afterwards practised as well as studied. In 1721 he married the Lady Dorothy Savile, eldest of the two daughters and co-heiresses of William Savile, marquis of Halifax. Charlotte, the youngest of three daughters by this lady, married the Duke of Devonshire. The life of the Earl of Burlington presents very few incidents. In 1730 he was installed Knight of the Garter, and in the following year he was appointed Captain of the band of Gentlemen Pensioners, a post which he resigned in 1733. The title of Burlington became extinct at his death in 1753, but has since been revived.

Among his architectural works, he repaired Inigo Jones's church of St. Paul, Covent Garden, and erected at Chiswick a gateway by the same architect, which once stood at Beaufort-garden, in Chelsea. His knowledge of his favourite art was always at the command of others. He assisted Kent (whom he also maintained in his house) in publishing Inigo Jones's designs for Whitehall, and at his own expense he printed an edition of 'Fabriche Antiche designate da Andrea Palladio, 1730,' a work on ancient baths, from the drawings of that great architect. A country house, built by Palladio, near Vicenza, called the Villa Capra or Rotonda, furnished the idea of a house at Chiswick, which has since received large additions; in its original state it gave rise to the well-known sarcasm, "that it was too little to live in, and too big to hang to a watch-chain." Among his other works are some on his own estate at Lanesborough, in Yorkshire; the front of Burlington House in Piccadilly, and the colonnade within its court; the Dormitory at Westminster School; a house at Petersham for Lord Harrington, which afterwards belonged to Lord Carysfort; the Duke of Richmond's house in Whitehall, and another for General Wade, in Cork-street. The house of General Wade was admired for its handsome elevation, but was so ill distributed, that Lord Chesterfield said, "Since the General could not live in it at his ease, he had better take a house over against it, and look at it." The Assembly-room at York is however esteemed to be the earl's best work. Lord Burlington was undoubtedly a very respectable amateur architect, but the encomiums

lavished on him by his contemporaries are simply absurd. The eulogy of Pope in his fourth 'Moral Essay,' on the use of riches is well known.

BURMAN, the name of a family much distinguished for learning. **FRANCIS BURMAN**, son of a Protestant minister, was born in 1632 at Leyden, where he received his education. Having officiated to a Dutch congregation at Hanau in Hessen, he returned to his native city, and was nominated regent of the college in which he had before studied. Not long afterwards he was elevated to the professorship of divinity at Utrecht, where he died November 10th 1679, having established considerable reputation as a linguist, a preacher, and a philosopher. His works, for the most part, are commentaries on some of the books of the Old Testament, or exercises on academical subjects.

FRANCIS BURMAN, one of his sons, born in 1671, was also divinity professor at Utrecht, where he died in 1719. He prepared a 'Concordance of the Evangelists,' and other theological works.

PETER BURMAN, another son, obtained greater reputation than either his father or his brother. He was born at Utrecht June 26th, 1668, and after his education there under Grævius and James Gronovius he studied the law at Leyden, and travelled into Switzerland and Germany. On his return to Utrecht he practised as an advocate, and afterwards engaged in a public office requiring considerable attention, and married a wife of good family, by whom he had ten children. His love of classical literature however was so predominant that, in spite of brilliant success at the bar, he accepted the professorship of eloquence and history at the university of Utrecht, and soon afterwards the professorships of the Greek language and of politics. On the death of Perizonius, he was translated in 1715 to similar professorships at Leyden; and finally he was promoted to the professorship of history of the United Provinces, and the chief librarianship in the same university. He died in the seventy-third year of his age, March 31, 1741. His chief works were editions of Phædrus, Horace, Petronius, Quintilian, Valerius Flaccus, Poetæ Latini Minores, Velleius Paternus, Virgil, Suetonius, Lucan, Ovid, and, among the moderns, of Buchanan. To these he added a collection of the epistles of learned men, and some original orations and poems, a treatise ('De Vectigalibus Pop. Rom.') on the revenues of the Roman people, and a dissertation on the Jupiter Fulgurator. A life of him, written by Dr. Johnson, first appeared in the 'Gentleman's Magazine' in 1742.

GABRIEL BURMAN, nephew of Peter Burman, was a senator of his native city Utrecht, and acquired some distinction as an historian. He published 'Hadrianus VI,' 4to, Utrecht, 1727; 'Trajectum Eruditum,' 4to, 1738; and 'Utrechtsche Jahrböcker,' 3 vols., 1750-51. He died in August 1755.

PETER BURMAN, another nephew of the above Peter Burman, and son of his brother Francis, was born at Amsterdam in 1713. He was professor of history and eloquence at Franeker, and died at Amsterdam June 24th, 1778. He edited Aristophanes, Claudian, an 'Anthologia' of the Latin poets, and Propertius; and he also published four books of original Latin poetry.

JOHN BURMAN, son of the second-named Francis, was professor of botany at Amsterdam. He was born in 1707, and died in 1780, leaving behind him many works on that science of celebrity in their time. He is principally remembered however as being one of the early patrons of Linnæus.

NICHOLAS LAURENT BURMAN, born at Amsterdam in 1734, son of John Burman, also distinguished himself as a botanist, on which science he wrote several works which attracted attention in their day, but have long become obsolete. The only one at all remembered now is the 'Flora Indica,' Leyden, 1768, which contains 76 plates, and notices of above 1500 plants. He died in 1793.

BURN, RICHARD, was born about 1720 at the village of Winton in Westmorland. He was educated at Queen's College, Oxford, and in 1762 the university conferred upon him the honorary degree of Doctor of Laws. He was instituted to the living of Orton in Westmorland in 1736, which he continued to hold until his death in November 1785. He was in the commission of the peace for the counties of Westmorland and Cumberland, and was made chancellor of the diocese of Carlisle by Bishop Lyttleton. Dr. Burn is best known as the compiler of the 'Justice of the Peace' and the 'Ecclesiastical Law.' The first of these is an alphabetical digest of the common law and statutes relating to the duties of magistrates and parish-officers, comprehending a detailed exposition of the poor-laws; and the second is an abridgement of the English system of ecclesiastical law, also disposed in alphabetical order. The materials for these works were collected by Dr. Burn with great care and accuracy, and arranged in a clear and judicious manner. Their practical utility to magistrates, country gentlemen, and clergymen, obtained for them an extensive sale and a high reputation; and numerous editions of both of them have been published. Dr. Burn also compiled, in conjunction with Joseph Nicholson, a nephew of the Bishop of Carlisle, a work on the antiquities of Cumberland and Westmorland, which was published in 2 vols. 4to in 1777. He likewise published a history of the poor-laws, and an edition of 'Blackstone's Commentaries,' besides several sermons and works of a religious character.

BURNES, SIR ALEXANDER, was born May 16, 1805, at Montrose in Scotland. His father was an active magistrate of Forfarshire, and held successively the chief official situations in the borough of Montrose.

His grandfather was the brother of William Burnes, father of the poet Burns, who was the first to omit the letter *e* from the family name. Alexander Burnes was educated at the Montrose Academy, in which he greatly distinguished himself. Having obtained a cadetship in the Bombay army, he left school at the age of sixteen, and arrived at Bombay October 31, 1821. On the 25th of December 1822 he was appointed interpreter in Hindustanee to the first extra battalion at Surat, and on account of his proficiency in the Persian language the judges of the Sudder Adaulut appointed him, without solicitation, to the office of translator of the Persian documents of that court.

In consequence of disturbances in Cutch, the regiment to which Ensign Burnes was attached, the 21st Bombay Native Infantry, having been ordered to Bhoj, he joined it there in April 1825. He was soon afterwards made quartermaster of brigade, and in November 1825, when he was only twenty, was appointed Persian interpreter to a force of 8000 men assembled for the invasion of Scinde. In August 1826 he was confirmed on the general staff as deputy-assistant-quartermaster-general.

At this period he drew up an elaborate paper on the statistics of Wagar, for which in 1827 Lieutenant Burnes received the thanks of the Bombay government and the special commendation of the Hon. Mount Stuart Elphinstone, the governor; and he obtained similar testimonies of approbation in 1828 for a memoir on the eastern mouth of the Indus. Lieutenant Burnes was appointed assistant-quartermaster-general to the army March 18, 1828; and in September 1829 he was appointed assistant to the political agent in Cutch in prosecution of the survey of the north-west frontier, of which he has given an account in the 'Transactions of the Royal Geographical Society' for 1834. He soon afterwards made a journey into Rajpootana, from which however he was recalled; and in 1830 was appointed by the Indian government to proceed to Lahore with some remarkably large horses as a present from the king of England to Runjeet Singh, the ruler of the Punjab. The details of this expedition are given in the third volume of his 'Travels into Bokhara.' The mission was directed to proceed by the devious route of Scinde; the secret object being to obtain information concerning the Indus, the envoy was provided with letters to the Ameers, and, the better to obviate suspicion, he took with him a guard of wild Beloochees. The mission sailed from Mandavia in Cutch on January 21st, 1831, and on the 28th reached the western mouth of the Indus. After a long and tedious negotiation with the rulers of Scinde, Burnes received their full sanction to proceed by water from the mouth of the Indus. The delay however had been turned to account. Burnes had made a complete survey of the mouths of the river, and a map of the lower part of its course. After spending a week at Tatta they set sail up the river, April 12th, and reached Hyderabad on the 18th, where he was received with great cordiality by the Ameers. The mission remained at Hyderabad till the 23rd of April, when they re-embarked on the Indus, and after visiting all the places of importance along the banks, on the 18th of July they arrived at Lahore, where their reception was magnificent—a deputation of nobles conducting the envoy and his suite to the door of the palace of Runjeet Singh amid salutes of musketry and artillery. "While stooping," says Burnes, "to remove my shoes at the threshold, I suddenly found myself in the arms and tight embrace of a diminutive old-looking man, the great Maharaja Runjeet Singh, who conducted me by the hand to the interior of the court, and had advanced that distance to do us honour."

After remaining till the middle of August with Runjeet Singh, who treated Burnes with the familiarity of a friend, the mission left Lahore, crossed the Sutlej, and proceeded to Loodiana, a frontier station of the Indian government, where Burnes became acquainted with the ex-kings of Cabul, Shah Zeman and Shah Shoojah, who were living there under the protection of the British government. From Loodiana the mission proceeded to Simla, where Burnes met the governor-general, Lord William Bentinck, who without delay entered into negotiations for laying open the navigation of the Indus to the commerce of Great Britain.

After his return from his mission, Lieutenant Burnes proposed to Lord William Bentinck an expedition into Central Asia, which received from his lordship the most liberal encouragement. The sanction of the Indian government having been obtained, the journey was commenced. Lieutenant Burnes was well provided with instruments, and made his journey serve as a kind of flying survey. Burnes left Delhi, accompanied by Mr. James Gerard, surgeon of the Bengal army, December 23, 1831, and proceeded by express to Loodiana. Previous to entering on his journey, it was deemed necessary to obtain the sanction of Runjeet Singh to pass through Scinde. He descended the Sutlej, and reached Lahore January 17, 1832, and was received by the maharaja with all his former affability. Their departure was delayed till the 11th of February, when, having crossed the Ravee, they put up for the night in one of the houses which surround the once splendid monument of Jehangier. Here they divested themselves of every article of European costume and comfort, and adopted not only the costume of the Afghans, but their usages. The close dress, beds, boxes, tables, and chairs, were all discarded for a flowing robe, a coarse carpet, and a blanket; and their now diminished wardrobe, with the necessary books and instruments, were deposited in their saddle-bags, and thrown across their horses' quarters.

The troops of Runjeet Singh escorted them across the Chenab and the Jelum to their frontier, about three miles beyond Attock, where they met the Afghans, and proceeded with them to Aora. Thence they proceeded to Peshawar, which they left April 19, under the protection of one of Mohammed Khan's officers; and passing through Jellalabad, reached Cabul by the Latabund Pass, April 31. They departed from Cabul May 18, and leaving Ghuznee on the south, advanced by the Pass of Oonna, about 11,000 feet high, continued their journey along the base of the Kohi-Baba through the country of the Huzaras, and ascended the Pass of Hageeguk, 12,400 feet high, May 23. The snow bore their horses, and the thermometer fell to 4° Fahrenheit. They attempted to ascend the Pass of Kaloo, 1000 feet higher than that of Hageeguk, but were hindered by the snow, and passed round its shoulder, but were unable to continue their route on horseback, and reached Bamecan. After stopping a day to examine the wonderful excavations and enormous idols of the so-called city of Ghoolgoola, they crossed the Pass of Acrobat, which separates the dominions of modern Cabul from Turkistan, or Tartary. After crossing the Dundan Shikun, or Toothbreaker, and the Kara-Koottul, or Black Pass, on the 30th of May they made their last march among the mountains of the Indian Caucasus, and descended into the plains of Tartary at Khooloom, the frontier town of Morad-Beg, the chief of Khooodooz, and were delayed by receiving a summons to his presence, at the village of Kaumabad, above fifty miles distant. Burnes assumed the character of a poor Armenian watchmaker journeying from Lucknow to Bokhara, and in his torn and threadbare garments happily escaped detection, receiving a pass of safe conduct for himself and his party (nine or ten tea-merchants who accompanied him), and on the 7th of June rejoined his friend Mr. Gerard, who had been left at Khooloom.

On the 8th of June they again set forward, and reached Balkh on the 9th, and after stopping three days to examine the ruins of that ancient and once magnificent city, on the 12th they set forward at midnight on camels bearing panniers which held one person on each side. On the 14th they entered the desert, and on the 16th reached the bank of the Oxus, here 800 yards wide and 20 feet deep, which they crossed in boats, each drawn by two horses, which swam across the stream. On the 27th of June the party reached the great eastern capital of Bokhara, where they remained till the 21st of July. They then waited in the neighbourhood of Karakool till the 16th of August, when they accompanied a caravan, consisting of about 80 camels and 150 persons, some in panniers on camels, some on horses, and some on asses. In this manner they passed the great desert by Merve, and reached Meshed on the 14th of September. On the 17th they reached Koochan, a strong fortress, and here the two travellers separated, Mr. Gerard having resolved to proceed to Herat and Candahar, and then retrace his steps to Cabul.

On the 29th of September, Lieutenant Burnes proceeded with a party of about 300 persons, Khoords, Persians, and Turcomans, and having passed by Shirwan and Bojnood, left his companions, and travelled alone about eighty miles to the town of Astrabad. Thence, crossing an arm of the Caspian, he journeyed to Teheran, which he reached on the 21st of October, and having had the honour of being presented to the Shah of Persia, quitted the city on the 1st of November. Having passed through Ispahan and Shiraz, he embarked in a cruiser at Bushire, on the Persian Gulf, and reached Bombay on the 18th of January 1833, the journey having thus occupied just a year.

Soon after his return, he set off for Calcutta, to lay the result of his travels before the governor-general, whose special thanks he received, and his memoirs were ordered to be transmitted to the Court of Directors. In June Lieutenant Burnes received orders to proceed to England as the bearer of his own dispatches. He left Calcutta June 10, and reached London early in October. His reception at the India House and by the Board of Control was in the highest degree flattering. On the 30th of December he was presented at Court, and received the special acknowledgments of the king for the unpublished map and memoir which he had presented to his majesty. His manuscripts were prepared for publication without delay, and Mr. Murray gave the author 800*l.* for the copyright of the first edition. The sale of the work was very large, nearly 900 copies having been sold the first day, and it was immediately translated into the French and German languages. Literary honours flowed fast upon him. He was elected a member of the Royal Asiatic Society, and on his admission, an emblazoned diploma was presented to him by Lord Munster. He was made a member of the Royal Geographical Society, and received the gold medal, and the royal premium of fifty guineas "for the navigation of the Indus and a journey by Balkh and Bokhara across Central Asia." The silver medal of the French Geographical Society was awarded to him, and on making a transient visit to Paris, his reception was enthusiastic.

After a stay of eighteen months in England, he departed for India, April 5, 1835, and proceeding by the south of France, Egypt, and the Red Sea, reached Bombay on the 1st of June, and was soon afterwards directed to resume his duties as assistant to the resident in Cutch, Colonel Pottinger. In October 1835 he was deputed on a mission to Hyderabad, in order to prevent the necessity of a war with Scinde. His mission was successful. The Amcers consented to a

survey of the Indus, and to the abolition of the practice of robbing stranded vessels.

But a more important mission was prepared for him before he had completed his duties in Scinde. This was a mission to Dost Mohammed, at Cabul, primarily of a commercial nature. He was to proceed from Scinde through the Punjab, and by Peshawar to Cabul, and enter into commercial relations with Dost Mohammed; from Cabul to Candahar, to negotiate similar co-operation with the western chiefs; to institute inquiries as to the state of trade, and means of carrying it on; and to return by the Bolan Pass and through Scinde to India. The mission left Bombay November 26, 1836, reached Hyderabad January 18, 1837; Attock, August 4; and Cabul, September 20.

Meantime, Mahommed Shah had besieged Herat with an army of 60,000 men, and the Indian government had become alarmed at the prospect of Persia and Russia uniting their forces with those of Afghanistan, and making a conjoint attack on our Indian Empire. This altered the object of Burnes's mission, and he made it his especial business to investigate the intentions of Dost Mohammed. The Persians indeed were compelled to retreat from Herat, but the presence of the Russian agent, Vicovitch, at Cabul, perplexed and alarmed Burnes, who pressed upon the Dost the propriety of dismissing Vicovitch, which the Dost however refused to do, and Burnes himself received his dismissal, April 24, 1838.

Burnes was directed to repair to the governor-general at Simla, and he was there in August 1838. Here it was resolved to replace Shah Shoojah on his throne at Cabul. Burnes preceded the army to make arrangements for the commissariat, and whilst at Shikarpoor, received a copy of the 'London Gazette,' which announced his having been knighted and advanced to the rank of lieutenant-colonel.

Sir Alexander Burnes proceeded from Scinde on a political mission into Beloochistan, in which however he failed; and in April 1839, he joined the army at Quetta. On the restoration of Shah Shoojah, in September 1839, he was appointed political resident at Cabul, in which office he continued till he was murdered, November 2, 1841, with his brother Lieutenant Charles Burnes and others, on the breaking out of the insurrection in that city; for the details of which, the disastrous retreat of the British army, and subsequent events, see *AFGHANISTAN*, in the *GEOG. DIV.* of this work.

Sir Alexander Burnes was never married. His father and mother survived him, and he left three surviving brothers.

Besides his 'Travels into Bokhara,' of which we have given a sketch, after his death was published 'Cabool; being a Narrative of a Journey to and Residence in that City, in the years 1836, 7, and 8. By the late Lieut.-Col. Sir Alexander Burnes,' London, 8vo. He was also the author of some papers in the *Journal of the Royal Geographical Society of London*.

(*Asiatic Journal*, March, 1842; *Journal of the Royal Geographical Society*, 1834, Part 2.)

BURNET, GILBERT, Bishop of Salisbury, was born at Edinburgh, 18th September 1643. His father, Robert Burnet, Esq., of Cremont, in Aberdeenshire, was a practitioner of law, and at the Restoration was made one of the judges of the Court of Session. The family was a younger branch of the ancient house of Burnet of Leys, on which a baronetcy was conferred in 1626.

At the age of ten Gilbert was sent to college at Aberdeen, where, after having taken his degree of M.A., he proceeded to prepare himself, by the study of the civil law, for following his father's profession. He soon however gave up this study for that of divinity, and was licensed to preach, according to the forms of the Scotch church, in 1661. Although offered a living by his relative, Sir Alexander Burnet, he considered himself yet too young to undertake such a charge. In 1663 he visited Cambridge, Oxford, and London, and afterwards made a tour through Holland, the Netherlands, and part of France. On his return to England he was made a Fellow of the Royal Society.

In his own country he soon acquired much reputation as a preacher. He had from the first adopted the practice of preaching extempore, or without writing out his discourses. In 1665 he was, on the presentation of his friend Sir Robert Fletcher, appointed minister of the parish of Saltoun, in East Lothian, on which occasion he received ordination from the bishop of Edinburgh. Here he spent nearly five years, during which he gained the warm attachment of his parishioners. While here also he began his interference in affairs of church and state, by drawing up, in 1666, a strong representation against certain abuses of their authority, which he imputed to the Scottish bishops, and circulating it in manuscript. For this step it is said that Archbishop Sharpe proposed his deprivation and excommunication; but the other bishops did not second the zeal of the metropolitan, and nothing was done.

From 1668, when the administration of Scotland was put into the hands of Sir Robert Murray, and moderate counsels for a short time prevailed, Burnet, young as he was, began to be much consulted by those at the head of affairs. In 1669 he was chosen Professor of Divinity at Glasgow, and from this time he became more than ever mixed up with affairs of state. Keeping to the line of moderation upon which he had set out, he applied his efforts to reconcile the dukes of Lauderdale and Hamilton, the heads of the two parties which then strove for the ascendancy; but in this attempt he had no success. About this time he is said to have refused one of the Scottish

bishoprics, alleging as his excuse that he was too young. In 1669 he published his first work, entitled 'A modest and free Conference between a Conformist and a Non-conformist.' In 1670 or 1671 he strengthened his connection with the moderate party by his marriage with Lady Margaret Kennedy, the daughter of John the sixth earl of Cassilis, a lady considerably older than Burnet.

In 1672 he published a work in spirit very like a defence of the doctrine of passive obedience, under the title of 'A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland,' but he resisted all the attempts that were made to engage him in support of the oppressive measures of the court. In consequence he drew upon himself the resentment of the Duke of Lauderdale, and in 1674 he deemed it prudent to resign his professorship, and to remove to London. Here, in the same year, after having declined the living of St. Giles, Cripplegate, he was made preacher at the Rolls Chapel, by Sir Harbottle Grimstone, then Master of the Rolls; and soon after he was elected lecturer at St. Clement's. He was at the same time deprived of his honorary office of one of the chaplains royal, to which he had been appointed some years before. In 1676 he published his 'Memoirs of the Dukes of Hamilton,' which he had drawn up from the archives of the family while he resided at Glasgow. In 1679 appeared the first folio volume of his great work, 'The History of the Reformation in England,' which was received with much favour by the public, then in a very excited state on the subject of popery, and which had besides the extraordinary honour of procuring for its author the thanks of both houses of parliament. In 1680 appeared the most carefully prepared of all his writings, his tract entitled 'Some passages in the Life and Death of the Earl of Rochester,' being an account of his conversation with that nobleman in his last illness, the result of which was the conversion of the repentant profligate to a belief in Christianity. In 1681 he gave to the world the second volume of his 'History of the Reformation.' In 1682 he published his 'Life of Sir Matthew Hale.' Overtures were now again made to him by the court, and he was offered the bishopric of Chichester by the king, "if he would entirely come into his interests." He still however remained steady to his principles. About this time also he wrote a celebrated letter to Charles, reproving him in the severest style both for his public misconduct and his private vices. His majesty read it twice over, and then threw it into the fire. At the execution of Lord Russell in 1683, Burnet attended him on the scaffold, immediately after which he was dismissed both from his preachingship at the Rolls and his lecture at St. Clement's by order of the king. In 1685 he published his 'Life of Dr. William Bedell, Bishop of Kilmore in Ireland.'

On the accession of James II, Burnet retired to the Continent, and after visiting Paris, continued his travels throughout the South of France, Italy, Switzerland, and the North of Germany, to Utrecht. He afterwards published an account of this journey. Soon after his arrival in Holland he was introduced at the court of the prince of Orange, with whom he became a great favourite. His active exertions in preparing the way for the accession of the prince to the English throne are matters of history. When William came over to this country, Burnet accompanied him in the capacity of chaplain, and immediately after the revolution he was made bishop of Salisbury.

In 1698 he was appointed preceptor to the Duke of Gloucester, the son of the Princess Anne. While in Holland he had made a second marriage with Mrs. Mary Scott, a lady of Scottish descent, but of large fortune and high connection in that country. Upon the death of this lady by small-pox, he soon made a third marriage with Mrs. Berkeley, a widow lady also of good fortune and great piety, the authoress of a work once popular, entitled a 'Method of Devotion.' The remainder of his life Bishop Burnet spent in his episcopal duties, his discharge of which was in every respect most meritorious and honourable; in attendance in parliament, in the business of which he took a considerable share, and where he continued through all changes a zealous partizan of the Whig interest; and in addressing the public with his indefatigable pen. In 1699 appeared another of his most celebrated works, his 'Exposition of the Thirty-nine Articles of the Church of England.' It excited great controversy on its first appearance, and was even condemned as heterodox by the Lower House of Convocation. In 1712 Burnet published separately his 'Introduction to the third volume of his History of the Reformation,' in which, having indulged himself in some very strong observations on what he considered the then alarming state of public affairs, he drew upon himself the ridicule and abuse of Swift, who retaliated for the government in one of the sharpest satires ever written, under the form of 'A Preface' to the bishop's 'Introduction.' In 1714 the third volume of the 'History' itself appeared. It is supplementary to the two former. Having now lived to see the accession of the House of Hanover, an event he had always looked forward to with anxious expectation, as the consummation of the system of national policy which he had constantly supported, the bishop died at his house in St. John's-court, Clerkenwell, London, on the 17th of March 1715.

The most remarkable of all his works appeared soon after his death, in 2 vols. folio, under the title of 'Bishop Burnet's History of his Own Time, from the restoration of King Charles II. to the Conclusion of the Treaty of Peace at Utrecht in the Reign of Queen Anne.' It was published by his son Thomas (afterwards one of the judges of

the Common Pleas), who prefixed to it an account of his father's life. "Those facts," says the writer, "for which no vouchers are alleged, are taken from the bishop's manuscript notes of his own life, and can be supported further by other testimonies if occasion should require." At the end of subsequent editions there is given 'A Chronological and Particular Account of the Works of the Right Reverend and Learned Dr. Gilbert Burnet, late Lord Bishop of Salisbury, corrected and disposed under proper heads, interspersed with some critical and historical observations, by R. F.' (that is, the Rev. Roger Flexman). This list contains the titles of 58 published sermons, 13 discourses and tracts in divinity, 18 tracts against popery, 26 tracts polemical, political, and miscellaneous, and 25 historical works and tracts.

Bishop Burnet's 'History of his own Time' was received with a cry of derision by the Tory wits. Swift wrote 'Short Remarks' on the book; Arbuthnot parodied it in 'Notes and Memorandums of the Six Days preceding the Death of the late Right Rev.—'; and Pope in his 'Memoirs of P. P., Clerk of this Parish,' turned the garrulous and self-important manner of the writer still more successfully into ridicule. In the remarkable one-sidedness of his party zeal, his credulousness and general want of judgment, the looseness of his style, and, as it has been observed, the still greater looseness of his facts, as well as in the too great transparency throughout the whole of "the importance of a man to himself," the bishop undoubtedly gave considerable provocation to these strictures; but still, after all deductions that can fairly be made, the 'History' is a highly-interesting and valuable performance, and has preserved accounts of many curious transactions which otherwise would have remained concealed from posterity. Like everything else also that is known of the author, although it shows him to have been possessed of a considerable share of vanity and bustling officiousness, and not to have been a person of the most capacious judgment, its testimony is very favourable to the excellence of his heart and moral nature, to his disinterestedness, his courage, his public spirit, and even to his ability and talent within the proper range of his powers. Even many of his prejudices in some degree did him honour. He certainly was not in general a good writer; but besides his want of taste, he rarely allowed himself sufficient time either for the collection and examination of his materials, or for their effective arrangement and exposition. Yet, with rarely anything like elegance, there is a fluency and sometimes a rude strength in his style which make his works upon the whole readable enough.

Dryden has introduced Burnet in the third part of his 'Hind and Panther,' in the character of King Buzzard, and sketched him personally, morally, and intellectually in some strong lines. The delineation however is that of a personal as well as a political enemy; for the bishop, who had little respect for poets, and who for his contemptuous mention of 'one Prior' has not unjustly been pilloried in a well-known epigram as 'one Burnet,' after the fashion of his own phraseology—had chosen in one of his pamphlets, with great recklessness of assertion, to speak of Dryden as a monster of profligacy.

The best editions of Bishop Burnet's great work, his 'History of the Reformation,' are those published at Oxford, in 7 vols. 8vo (the index forming the last) in 1829, with a valuable preface by Dr. E. Nares, and again with additional matter under the editorial care of Dr. Routh in 1852.

*BURNET, JOHN, engraver and writer on art, was born at Fisherrow, near Edinburgh, in March 1784. He studied engraving under Robert Scott of Edinburgh, and was a student in the Trustees' Academy in that city, along with Wilkie, by engravings from whose pictures he subsequently became known to the public. When he first came to London to pursue his art, Mr. Burnet was for some time employed on book-plates; but Wilkie having given him his 'Jew's Harp' to engrave, he produced a print which was so much admired that the more important picture of the 'Blind Fiddler' was at once entrusted to him. This engraving of the 'Blind Fiddler' increased the good opinion his first print had won. He afterwards engraved from Wilkie's pictures, the 'Rent Day,' which had a remarkable success; the 'Rabbit on the Wall'; the 'Chelsea Pensioners reading the Gazette of the Battle of Waterloo,' his largest and most elaborate production; the 'Letter of Introduction'; the 'Village School'; and two or three others. Mr. Burnet, though best known by his engravings from Wilkie, has engraved several plates from other recent painters, for Forster's 'British Gallery,' four or five after the pictures by Rembrandt in the National Gallery, for the work published by the Associated Engravers, &c. He has also produced engravings from several of his own paintings, the most important being 'Greenwich Pensioners receiving News of the Battle of Trafalgar,' intended as a companion to Wilkie's 'Chelsea Pensioners,' and engraved on the same scale. Some years back Mr. Burnet devoted considerable attention to the application of mechanical appliances to engraving, and produced some copies from the cartoons of Raffaele in a kind of mezzotint, as the results of his experiment; but though they were produced at a comparatively low price, they were too deficient in brilliancy to attract popular attention. Mr. Burnet has moreover been a diligent writer on the theory of art. His chief work is his 'Practical Treatise on Painting,' 4to, 1822-27, published first in separate divisions, entitled 'Hints on Composition,' 'On Light and Shade,' and 'On Colour.' Although wanting in a due recognition of the higher

principles of art, the work forms a useful introduction to its conventional rules. His other works are—'An Essay on the Education of the Eye with Reference to Painting,' 4to, 1837; 'Practical Essays on Various Branches of the Fine Arts,' 12mo, 1848; 'Landscape Painting in Oil Colours,' 4to, 1849; 'Rembrandt and his Works,' 4to, 1849; 'Practical Hints on Portrait Painting,' 4to, 1850; 'Life and Works of J. M. W. Turner,' 4to, 1852, written in conjunction with Mr. P. Cunningham; and 'The Progress of a Painter,' 8vo, 1854. All these works are illustrated by numerous engravings drawn and executed by himself.

BURNET, THOMAS, was born at Croft, in Yorkshire, about the year 1635. After having been instructed at the free school of Northallerton he was entered at Clare Hall, Cambridge, under the tuition of Dr. Tillotson. On the promotion of Dr. Cudworth in 1654 from the mastership of Clare Hall to that of Christ's College, Burnet removed thither with him. He was elected fellow of Christ's College in 1657, and four years afterwards filled the office of senior proctor. On leaving the university he became travelling tutor to the Earl of Wiltshire, eldest son of the Marquis of Winchester (soon after the revolution created Duke of Bolton), and gave so much satisfaction that he was afterwards invited to accompany the Earl of Ossory, grandson of the first Duke of Ormond, in a similar capacity.

Burnet's first publication after his return, and the work on which his fame almost exclusively rests, was in Latin, 'Telluris Theoria Sacra,' 1650. Five years after its appearance he was elected master of the Charterhouse. The first opposition to the dispensing power which James II. thought fit to assume was made by Dr. Burnet about eighteen months after his election to the mastership of the Charterhouse. The king addressed a letter to the governors, ordering them to admit one Andrew Popham as pensioner whenever such a place should become vacant in their hospital, without tendering to him any oath, or requiring of him any subscription or recognition, in conformity with the doctrine and the discipline of the Church of England; and this was to be done notwithstanding any statute, order, or constitution of the said hospital to the contrary, with which the king was graciously pleased to dispense. Lord Chancellor Jeffries was present, and moved that they should proceed to vote without any debate; but Burnet, who as junior governor was called upon to vote first, delivered his opinion that by express Act of Parliament, 3 Car. I., no officer could be admitted into that hospital without taking the oaths of allegiance and supremacy. An attempt was made, but without effect, to overrule this opinion. The Duke of Ormond supported Burnet, and on the vote being put Popham was rejected; and notwithstanding the threats of the king and of the Romanist party, no member of that communion was ever admitted into the Charterhouse.

Thus barred from the hope of court preferment during the remainder of the reign of James II., Burnet employed himself in writing in Latin the second part of his theory 'De Conflagratione Mundi,' which appeared in quarto in 1659. He had already in 1634 translated the first part into English, and he added the second part in the course of the year in which it appeared in Latin; if indeed those may be called translations which he himself terms "new compositions upon the same ground, there being several additional chapters, and several new moulded."

On the promotion of Archbishop Tillotson, and by special recommendation of that prelate, Burnet succeeded him as clerk of the closet to King William III., and was considered to be on the sure road to preferment. These prospects however were marred by a work which he put forth in 1692, under the title of 'Archæologia Philosophicæ, sive Doctrina Antiqua de Rerum Originibus.' The work was replete with learning, but the Mosaic account of the Fall was treated as an allegory, with an appearance of levity which gave offence to serious men, and of which Burnet afterwards repented. It contains an imaginary dialogue between Eve and the serpent. The cry raised against him was much increased by the unseasonable praise bestowed by Charles Blount, a professed infidel, and it was thought expedient that Burnet should retire from the clerkship of the king's closet. The remainder of his days was passed in retirement at the Charterhouse, where he died September 7th, 1715, and was buried in the chapel of that institution, over which he had presided during thirty years.

Few works have called forth higher contemporary eulogy than 'The Sacred Theory of the Earth.' It will not indeed stand the test of being confronted with the known facts of the history of the earth; and Flansted observed of it that he "could overthrow its doctrine on one sheet of paper, and that there went more to the making of the world than a fine-turned period." Its mistakes arise from too close adherence to the philosophy of Des Cartes, and an ignorance of those facts without a knowledge of which such an attempt, however ingenious, can only be considered as a visionary system of cosmogony; but whatever may be its failure as a work of science, it has rarely been exceeded in splendour of imagination, or in high poetical conception. Burnet printed during his lifetime a few copies of a tract in Latin, 'De Statu Mortuorum et Resurgentium,' one of which having fallen into the hands of Dr. Mead was handsomely reprinted by that great patron of letters, who did not know the name of its author, as a present to some few select friends. Only twenty-five copies were printed in quarto; Maittaire revised the text, and made many blunders by inserting at improper places manuscript notes and additions from the author's own interleaved copy. Upon this the executor of Burnet lent Mead a

corrected copy, from which fifty were printed. It was afterwards surreptitiously published, as well as another in Latin, 'De Fide et Officiis Christianorum,' in consequence of which Mr. Wilkinson, a friend of the deceased author to whom his papers had come, republished them in 1727 from Burnet's own corrected copies. To a second edition of the first tract, in 1733, is added an appendix 'De Futurâ Judæorum Restoratione,' which it appeared that Burnet had designed so to place.

BURNETT, GILBERT THOMAS, was born in Marylebone, on the 15th of April, 1800. He was educated for the medical profession, and paid particular attention to botany. He commenced lecturing on botany at the Hunterian theatre in Windmill-street, and afterwards lectured at the St. George's School of Medicine. On the foundation of King's College he was appointed to the Chair of Botany, and in 1833 he became lecturer to the Society of Apothecaries, and delivered two courses at their gardens at Chelsea. In the same year he published his 'Outlines of Botany,' in 2 vols. 8vo. This work contained an outline of the author's lectures on botany in King's College. It displays great research; is a valuable depository relating to the history and uses of plants; and it contains a very extended introduction to the study of cryptogamic plants. The author however was too fond of mere verbal classification, and has overlaid the whole work with divisions and subdivisions that rather confuse the student than enable him to discover the valuable matter which the work otherwise contains. Mr. Burnett was latterly too much occupied with the bringing out this great work to devote himself to original research. That he was capable of this is however proved by his papers, published from time to time in the 'Journal of Science and Art,' on various branches of natural history, comparative anatomy, and zoology, as well as botany. The most important are those devoted to physiological botany. He also contributed several papers on medical subjects to the 'Lancet' and 'Medical Gazette,' and was an active member of the Westminster Medical and the Medico-botanical Societies.

As a lecturer, Professor Burnett was remarkable for his fluent and graceful style, and his amiable manners won for him the respect and esteem of his pupils. He died in the summer of 1835, of pulmonary consumption. He continued his lectures till within a few days of his death. A bust, subscribed for by his pupils, and executed by Behnes, was erected to his memory at King's College.

BURNETT, JAMES. [MONBODDO.]

BURNETT, JOHN, was admitted advocate at the Scots bar on the 10th of December, 1735, in the twenty-first year of his age. In 1792 he was made one of the deputies to the lord advocate of Scotland, and so continued till October 1803, when, on the resignation of Law of Elvingstone, he was appointed sheriff of the shire of Haddington. In this place he remained till April 1810, when he was promoted to be judge admiral of Scotland. He was also some time standing counsel to the city of Aberdeen. Mr. Burnett is known as the author of a valuable treatise on various branches of the criminal law of Scotland, which was passing through the press at the time of his death, the 8th of December 1810.

BURNEY, CHARLES, Mus. D., was born at Shrewsbury in 1736. He received his earliest education at the free-school of Shrewsbury, but soon removed to the public school at Chester; in which city he commenced his musical studies, under Mr. Baker, organist of the cathedral, and a disciple of the famous Dr. Blow. When he had attained his fifteenth year he returned to his native place, and received further instructions in the art of music, from an elder half-brother, the organist of St. Mary's, Shrewsbury. He then went to London, and was placed for a term of three years under Dr. Arne, but owing to the irregular habits of that distinguished composer, Burney learnt much less from him than from the many opportunities afforded in the metropolis of hearing the best music, especially that of Handel performed under the direction of the great master himself.

In 1749 Mr. Burney was elected organist of a church in the city; and about the same period he engaged to take the harpsichord at a subscription concert, held at the King's Arms, Cornhill. He was now introduced to the great actress, the idol of the theatre, Mrs. Cibber, sister of Dr. Arne, at whose house in Scotland-yard he became acquainted with most of the wits, poets, and men of letters of the day; and by his courteous manners, lively conversation, and powers of pleasing, laid the foundation of that intimacy with persons eminent for talent or elevated by birth and fortune, which proved of the utmost importance to him in after-life. This also led to his composing the music of three pieces for Drury-Lane theatre—Mallet's tragedy of 'Alfred,' Mendoz's burletta, 'Robin Hood,' and Woodward's pantomime, 'Queen Mab.' The success of the latter was remarkable; "it was taught to all young ladies, set to all barrel-organs, and played at all familiar music-parties." Nevertheless the young composer preserved a strict incognito, which his daughter, Madame D'Arbly, accounts for by supposing that as he was still under articles to Dr. Arne, he "was disfranchised from the liberty of publishing in his own name." But from this thralldom he was emancipated by one into whose favour he had ingratiated himself, the accomplished Fulke Greville, Esq., then considered "the finest gentleman about town," who proposed terms to Dr. Arne for the release of his pupil, which were accepted, and Mr. Burney became an inmate in the house of his patron. His residence at Mr. Greville's seat, Wilbury House, near

Andover, was the means of much extending his intercourse with the literati and persons of rank.

Mr. Burney was soon afterwards united to Miss Esther Sleepe, a young lady to whom he was ardently attached, and whose mental and personal qualities have been frequently eulogised. He now settled in London, and may be said to have seriously entered for the first time on his professional career. Scarcely however had a year elapsed, when he was attacked by a dangerous fever, from which he recovered through the assistance of Dr. Armstrong, now only known as a poet. But the disease was followed by symptoms which were thought to indicate consumption, and he was earnestly advised by his physician to quit London: he therefore accepted the situation of organist at Lynn, with a salary of 100*l.*, and resided in that town nine years. There he designed his great work, the 'General History of Music;' and there too he commenced that correspondence with Dr. Johnson, which subsequently ripened into intimacy and friendship.

In 1760, his health being completely restored, Mr. Burney returned to the metropolis, and soon had his time fully occupied by his professional pursuits. Six years afterwards he produced at Drury-lane theatre the 'Cunning Man,' founded on, and adapted to, the music of Rousseau's 'Devin du Village.' In 1769 the university of Oxford conferred on him the degree of Doctor in Music, on which occasion he produced, as an exercise, an anthem, which was afterwards performed in Germany under the direction of the celebrated Emanuel Bach. His primary object however was his 'History;' and in order to collect materials for it he made a personal examination of the great libraries of Europe, and visited many of the more distinguished professors on the Continent. Of this tour he gave an account in his 'Present State of Music in France and Italy,' a work, the arrangement of which was avowedly imitated by Dr. Johnson, in his 'Tour to the Hebrides.'

In 1772 Dr. Burney proceeded again to the continent. In order to complete his inquiries, he found it expedient to visit the Netherlands and Germany. At Vienna he formed an intimacy with Metastasio, and became acquainted with Hasse and Glück. From the capital of the Austrian dominions he went by Prague, Dresden, and Berlin, to Hamburg. In the latter city he passed a great deal of time with C. P. E. Bach, from whom he gained much interesting information concerning the numerous and celebrated family of harmonists, and relative to other objects of his inquiry. In 1778 Dr. Burney was elected a Fellow of the Royal Society.

The first volume of the 'History of Music' appeared in 1776; the second in 1782; and the third and fourth in 1789. The Commemoration of Handel in 1784, an event of too much importance to remain imperfectly recorded, likewise employed Dr. Burney's pen. In 1789 he was appointed by his friend Edmund Burke organist of Chelsea College, an office which he accepted rather for the sake of airy and desirable apartments, which he was in consequence enabled to obtain, than with a view to the trifling emolument arising out of it. In 1796 he produced a 'Life of Metastasio,' in 3 vols. 8vo, a work written in an admirable style, displaying great candour and taste, and highly interesting to the lovers of the lyric drama and music; though many of the poet's letters to his friend Farinelli, the once far-famed soprano, might have been spared. His last literary effort was his contribution to the 'Cyclopædia' of Rees, for which he supplied all the musical articles, except those of a mathematical character.

During the whole of his life, Dr. Burney's high Tory principles were openly avowed, though the party never exerted their influence in his favour; but when the Whigs came into power, in 1806, Mr. Wyndham, backed by Mr. Fox, obtained for him a pension of 300*l.* This solid proof of his country's esteem was followed, four years after, by a testimony to his merits of the most honourable kind—his election as a member of the National Institute of France. From that period Dr. Burney relinquished every pursuit which called for much intellectual effort; he passed the whole of his time in the society of his family and friends, by all of whom he was beloved and admired. But by almost imperceptible degrees his bodily strength diminished, though his mental vigour continued unimpaired, as the writer of this article had many opportunities of witnessing. The severe winter of 1814 produced a visible effect on his enfeebled frame, and on the 15th of April he tranquilly expired, at his apartments in Chelsea College.

Several compositions by Dr. Burney were published at different periods; but posterity will only view him in his literary and critical character, in which, it is by all agreed, he attained a very high rank. "In all the relations of private life," says one who knew him well, "as a husband, a father, a friend, his character was exemplary."

Dr. Burney left two sons and four daughters by his first wife; and by a second wife—Mrs. Stephen Allen of Lynn, a widow—one daughter. JAMES BURNEY, his eldest son, entered early in life into the naval service, and accompanied Captain Cook in his second and third voyages round the world. After an active and honourable career he attained the rank of rear-admiral, and died in 1821, in his seventy-first year. He is perhaps best known as the author of an able and laborious 'History of Voyages of Discovery in the Southern Ocean,' in 5 vols. 4to. Dr. Burney's second son, the REV. CHARLES BURNEY, D.D., rector of St. Paul's, Deptford, who survived his father only three years, was known as one of the most learned and accomplished scholars and able critics, more especially in Grecian literature, of his day. His library was, at his death, purchased by the nation at the

expense of 14,000*l.*, and placed in the British Museum. His second daughter, Frances, so well known by her novel 'Evelina,' and by her 'Diary,' is noticed elsewhere. [D'ARBLAY, MADAME.] A still younger daughter followed the track of Madame D'Arblay as a novelist, with considerable though not equal success.

BURNEY, FRANCES. [D'ARBLAY, MADAME.]

BURNS, ROBERT, was born on the 25th of January 1759, in a small cottage about two miles S.W. from the town of Ayr. His father, William Burness, was the son of a farmer in Kincardineshire, but, in consequence of the reduced circumstances of his family, he had left that part of Scotland in his youth to seek employment in the south as a gardener. After serving different masters for a number of years, he had on his marriage, in December 1757, taken a perpetual lease, or feu, as it is there called, of seven acres of land, with the view of setting up for himself as a nurseryman. Here he built with his own hands the humble dwelling in which Robert, his eldest son, was born.

The history of the poet's early life has been very fully related both by himself and by his brother Gilbert. The narrative of the latter, in particular, is one of the most beautiful and touching ever written. The life of William Burness was one continued struggle, which he carried on with the honourable pride common among his countrymen to better his circumstances, and to give his children a good education. Robert was first sent to a school about a mile distant, in his sixth year. Afterwards a young man was engaged by William Burness and four of his neighbours to teach their children in common, his employers boarding him in turns. When they had removed to another situation, which precluded them from this advantage, the good man, after the hard work of the day, endeavoured to instruct his children himself. "In this way," says Gilbert, "my two eldest sisters got all the education they received." Robert obtained a little more school instruction by snatches, but the amount altogether was very inconsiderable. His chief acquisition was some acquaintance with French, and for this he was almost entirely indebted to himself. What other knowledge he obtained he gathered from the few books, mostly odd volumes, which his father could contrive to borrow. At last, in the beginning of the year 1784, William Burness died, worn out with toil and sorrow, after living just long enough to learn that a law-suit in which he was engaged with his landlord had been terminated by a decision which involved his family in ruin. He left five children younger than Robert and Gilbert.

In these circumstances the youth and early manhood of the future poet were dark enough. "The cheerless gloom of a hermit," he says himself, "with the unceasing moil of a galley-slave, brought me to my sixteenth year." His brother Gilbert writes, "To the buffetings of misfortune we could only oppose hard labour and the most rigid economy. We lived very sparing. For several years butchers' meat was a stranger in the house, while all the members of the family exerted themselves to the utmost of their strength, and rather beyond it, in the labours of the farm. My brother, at the age of thirteen, assisted in threshing the crop of corn, and at fifteen was the principal labourer on the farm, for we had no hired servant, male or female. The anguish of mind we felt, at our tender years, under these straits and difficulties was very great. . . . I doubt not but the hard labour and sorrow of this period of his life was in a great measure the cause of that depression of spirits with which Robert was so often afflicted through his whole life afterwards." Some time before their father's death, and when his affairs were drawing to a crisis, the two brothers had taken another farm, which they stocked in the best way they could with the savings of the whole family. "It was," says Gilbert, "a joint concern among us. Every member of the family was allowed ordinary wages for the labour he performed on the farm. My brother's allowance and mine was 7*l.* per annum each; and during the whole time this family concern lasted, which was four years, as well as during the preceding period at Lochlea, his expenses never in any year exceeded his slender income. . . . His temperance and frugality were everything that could be wished."

A little before his sixteenth year, as he tells us himself, he had "first committed the sin of rhyme." His verses soon acquired him considerable village fame, to which, as he made acquaintances in Ayr and other neighbouring towns with young men of his own age, he greatly added by the remarkable fluency of his expression and the vigour of his conversational powers. The charm of those social meetings, at which he shone with so much distinction, gradually introduced him to new habits. Yet his brother affirms that he does "not recollect till towards the end of his commencing author (when his growing celebrity occasioned his being often in company) to have ever seen him intoxicated." His attachment to female society also, which had from his youth been very strong, was now no longer confined within those "bounds of rigid virtue," says his brother, "which had hitherto restrained him. Towards the end of the period under review (in his twenty-fourth year), and soon after his father's death, he was furnished with the subject of his 'Epistle to John Rankin.'"

Another affair of this description soon after determined the whole subsequent course of his life. This was his connection with Jean Armour, afterwards Mrs. Burns, the fruit of which was the birth of twins. In the difficulties and distress to which both parties were reduced by the consequences of their imprudence, it was agreed between

them that they should make a legal acknowledgment of an irregular and private marriage, and that he should then set out for Jamaica to push his fortune. "But before leaving my native country for ever," he says, "I resolved to publish my poems. I weighed my productions as impartially as was in my power; I thought they had merit; and it was a delicious idea that I should be called a clever fellow, even though it should never reach my ears." An impression of 600 copies of the work accordingly was printed at Kilmarnock. This was in the autumn of 1786. The poems were well received by the public, and after paying all expenses the author cleared nearly 20*l*. "This sum," he says, "came very seasonably, as I was thinking of indenting myself, for want of money to procure my passage. As soon as I was master of nine guineas, the price of wafting me to the torrid zone, I took a steerage passage in the first ship that was to sail from the Clyde, for 'hungry ruin had me in the wind.' I had been for some days skulking from covert to covert under all the terrors of a jail, as some ill-advised people had uncoupled the merciless pack of the law at my heels." This was to oblige him to find security for the maintenance of his children; for the parents of the mother were so indignant that, notwithstanding what had happened, they would not allow the marriage to take place, and the children to be legitimatised. He proceeds: "I had taken farewell of my few friends; my chest was on the road to Greenock; I had composed the last song I should ever measure in Caledonia, 'The gloomy night is gathering fast,' when a letter from Dr. Blacklock to a friend of mine overthrew all my schemes by opening new prospects to my poetic ambition. The doctor belonged to a set of critics for whose applause I had not dared to hope. His opinion that I would meet with encouragement in Edinburgh for a second edition fired me so much, that away I posted for that city, without a single acquaintance or a single letter of introduction."

The result was the introduction of the poet to all who were eminent in literature, in rank, or in fashion, in the Scottish metropolis. The brilliant conversational powers of the unlettered ploughman seem to have struck all with whom he came in contact with as much wonder as his poetry. Under the patronage of the Earl of Glencairn, Dr. Robertson, Professor Dugald Stewart, Mr. Henry Mackenzie, and other persons of note, a new edition of his poems was published, from the profits of which he received nearly 500*l*. In the spring of 1788 he returned to Ayrshire, where his brother Gilbert, who had taken upon him the support of their aged mother, was struggling with many difficulties in the farm they had conjointly taken. Robert advanced 200*l*., and with the remainder of his money he prepared to stock another farm—that of Ellisland in Dumfriesshire—for himself. Here he took up his abode in June 1788, having previously legalised his union with Miss Armour by joining with her in a public declaration of their marriage.

Soon after this, by the interest of Mr. Graham of Fintry, he was appointed, on his own application, an officer of excise for the district in which he lived. The salary which he received in this capacity was originally 50*l*. a year, but was eventually increased to 70*l*. His duties however interfered so much with the attention due to his farm, that he found himself obliged to resign the farm to his landlord, after having occupied it for about three years and a half. About the end of the year 1791 he retired with his family to a small house in the town of Dumfries, placing his dependence for the future exclusively on his chances of promotion in the excise.

In Dumfries Burns spent the short remainder of his life. The habits which he had acquired during the sudden and short-lived intoxication of his first introduction to public notice now gained entire ascendancy over him, as misfortune and disappointment broke or at least embittered his spirit, and enfeebled his powers of resistance. The strong excitements of admiration and applause by which he had been surrounded at Edinburgh were sought for at any cost, and among companions of any order who would join him in drowning reflection. Even the prospects upon which he had placed his reliance of advancement in the excise were suddenly overcast in consequence of some imprudent expressions which he had dropped on the subject of the French revolution, to which some despicable informer had called the notice of the board. It was only through the exertions of his friend Mr. Graham, on this occasion, that he was saved from being dismissed. Ill-health and great dejection of spirits at last came upon him, along with the pressure of accumulating pecuniary difficulties. He had produced many of his happiest pieces, and especially the best and the greatest number of his songs, since the appearance of the first Edinburgh edition of his poems. The songs were principally contributed to an Edinburgh publication called Johnson's 'Museum,' and afterwards to a work of much greater pretension, the well-known 'Collection of Original Scottish Airs,' edited and published by Mr. George Thomson. Burns's correspondence with Thomson on the subject of his contributions to this work has been printed, and forms a highly interesting series of letters, as well as an affecting chapter in the poet's history.

He died on the 21st of July. His remains were consigned to the earth with the solemnities of a public funeral, which was rendered remarkably imposing by the voluntary attendance of a vast multitude of persons of all ranks from every part of the surrounding country. Burns left four sons (besides a boy who died in his infancy), two of whom entered the East India Company's army: one of these has risen to the rank of colonel.

The first collected edition of the poems and letters of Burns was published by Dr. Currie at Liverpool, in 4 vols. 8vo, in 1800, for the benefit of the poet's wife and family. Of the accounts of his life that have appeared since that by Dr. Currie, the most important are that by Mr. Lockhart, first published in 1823, that by Mr. Allan Cunningham, prefixed to his edition of the works of Burns, in 8 vols. 12mo, London, 1834, and that by Mr. R. Chambers comprised with the Works of Burns in 4 volumes.

The history of literature scarcely affords another instance of a popularity either so sudden or so complete as that obtained by the poetry of Burns. Even in his own lifetime, and indeed almost immediately after his genius first burst into public notice, his name and his poems were familiar to all ranks of his countrymen. Nor did the enthusiasm for his poetry die away with the generation among whom it was first kindled. His works are still everywhere a cottage-book in his own land, and they are read wherever the English language is understood.

No poetry was ever better fitted to obtain extensive popularity than that of Burns. It has little of either grandeur or richness of imagination, qualities that demand much cultivation of mind as well as a somewhat rare endowment of the poetic temperament for their appreciation and enjoyment. It is all heart and passion, and every human bosom capable of feeling strongly must be stirred by its fire and tenderness. The themes which Burns has chosen are all of the kind which come home to the natural feelings of men, and his mode of treating them is the most simple and direct. In what he has written, in his native dialect at least, there is nowhere anything of mere rhetorical ornament or display. The expression is throughout, as truly as that of any poetry ever was, the spontaneous utterance of the thought or sentiment, which falls into measured words as if it and they were struck out together by the same creative act. In his lyrical pieces especially, the passion, and the language, and the melody which is 'married' to the 'immortal verse,' seem to come all in one gush from the full fountain of the heart. In this exquisite truth of style no writer in any language has surpassed Burns. But, with all his nature, he is, like every great writer, also a great artist, nature being the inspiration of his art. Nothing can be more masterly—more demonstrative both of high skill and of general elevation of mind—than the manner in which he triumphs over the disadvantages of a dialect so much vulgarised as that of Scotland had come to be at the time when he wrote. Of mere licence and indecorum there is certainly no want in some of his productions; but notwithstanding the familiar character of his subjects and the freedom of his diction, even in his broadest humour, in his most unpardonable violations of moral propriety, in the rudest riot of his merriment and satire, there is never anything that is mean or grovelling, anything that offends our sense of what is noble and elevated. Some of the most immoral of his pieces are distinguished by a studied propriety of expression springing from the finest taste and most delicate sensibility to the beautiful.

* BURRITT, ELIHU, was born in New Britain, Connecticut, United States, on the 8th of December 1811, and was the youngest of ten children. His father was a shoemaker. Elihu had only about three months tuition at the district school, till after the term of his apprenticeship to the village blacksmith had expired, when, having in the meantime laboured hard at self-instruction, he became a student for six months under his brother Elijah, who was a schoolmaster. At this period he made considerable progress in mathematics, and in the Latin and French languages. On returning to his employment as a blacksmith, in which he was engaged from ten to twelve hours daily, he diligently prosecuted the study of languages, and managed, he says, to acquire a knowledge of Greek, Hebrew, Syriac, Spanish, Danish, Bohemian, and Polish. Mr. Everett, the governor of Massachusetts, having heard some extraordinary accounts of the attainments of a young blacksmith at Worcester, invited him to Boston, where he received much attention and kindness. Returning to his labours, he continued his studies, and in 1842 translated some of the Icelandic Sagas. He also supplied to the 'American Eclectic Review' a series of translations from the Samaritan, Arabic, and Hebrew, and was in the habit of delivering lectures on literary and scientific subjects. In 1843 he began to study the Ethiopic, Persian, and Turkish languages. In 1844 he commenced the publication of a newspaper entitled 'The Christian Citizen.'

Mr. Burritt has taken a leading part in advocating the principles of the society calling itself the 'League of Universal Brotherhood.' He has also lectured and spoken for the temperance and anti-slavery societies. He first visited England in June 1845, and from that time till the present he has been occupied in promoting the extension of what are called 'peace and brotherhood' principles, and in urging the adoption of an ocean penny postage. In pursuit of these objects he has had a principal share in convening congresses of representatives of peace societies, at London, Paris, Brussels, and Frankfurt; and has likewise revisited his native country. The 'Bond of Brotherhood,' a small periodical issued by the 'League,' is chiefly the production of Mr. Burritt. His other literary productions include, 'Sparks from the Anvil,' 'A Voice from the Forge,' and 'Peace Papers for the People.'

* BURTON, JOHN HILL, son of Lieutenant Burton of the 94th regiment of foot, was educated for the Scottish law, and passed advo-

cate in 1831. He was a contributor to the later volumes and to the Supplement of the 'Penny Cyclopædia,' chiefly on subjects connected with Scottish law. In 1842 Mr. Burton assisted Sir John Bowring in preparing for the press the edition of the collected works of Jeremy Bentham, which was published at Edinburgh in parts. After the completion of that publication, Mr. Burton in 1843 wrote an 'Introduction to the Study of the Works of Jeremy Bentham,' and also 'Benthamiana, or Select Extracts from the Works of Jeremy Bentham.' In the 'Introduction' Mr. Burton enters into an explanation of the views of Bentham, and classifies his works according to their nature, extent, and success, and also defends him for certain peculiarities of nomenclature, and against those who have charged him with obscurity of style. The 'Benthamiana' is subsidiary to the 'Introduction,' exhibiting Bentham's principles and opinions in his own words. In 1846 he published 'The Life and Correspondence of David Hume,' 2 vols. 8vo, Edinburgh; in 1847 'Lives of Lord Lovat and Duncan Forbes of Culloden,' 8vo, London; in 1849 he edited 'Letters of Eminent Persons addressed to David Hume: from the Papers bequeathed by his Nephew to the Royal Society of Edinburgh,' 8vo, Edinburgh, 1849, and wrote 'Political and Social Economy,' 16mo, Edinburgh, one of a series of 'books for the people' issued by the Messrs. Chambers. In 1851 he published 'Emigration in its Practical Application to Individuals and Communities,' 12mo, Edinburgh, 1851; and in 1852, 'Narratives from Criminal Trials in Scotland,' 2 vols. 8vo, London. The most important narrative of this series is that of the trial of Captain Green for piracy. Green was captain of an English merchant vessel, and the piracy was committed on the crew and cargo of a vessel fitted out by the Scotch Darien Company. Captain Green was found guilty, and was executed April 9, 1705. Mr. Burton's account is mainly drawn from materials which he found in an old chest in a cellar belonging to the Advocates' Library. The chest contained a mass of papers connected with the concerns of the Darien Company, which was established in 1695. In 1853 Mr. Burton published 'The History of Scotland, from the Revolution to the Extinction of the Jacobite Insurrection,' 2 vols. 8vo, London. This work embraces a period of about sixty years, from 1689 to 1748, and includes an account of the re-establishment of Presbyterianism in Scotland after the Revolution, the Union with England, the insurrection of 1715, and the insurrection of 1745. Mr. Burton has also published a 'Manual of the Law of Scotland,' and a 'Treatise on the Law of Bankruptcy,' in that country. In 1854 he was appointed Secretary to the Prison Board of Scotland.

BURTON, ROBERT, author of the 'Anatomy of Melancholy,' was born at Lindley, in the county of Leicester, on the 8th of February, 1576, and was descended of a reputable and ancient family. He received part of his education at the grammar-school of Sutton Coldfield, in the county of Warwick; and was admitted a commoner of Brasenose College, Oxford, in 1593, where he made considerable progress in logic and philosophy. In 1599 he was elected student of Christchurch. In 1616 he was presented to the vicarage of St. Thomas, in the gift of that college; and at a later period, after the year 1628, he was presented by Lord Berkeley to the rectory of Segrave in Leicestershire. It is said that he composed the 'Anatomy of Melancholy,' published in 1621, with the intent of diverting his own thoughts from that feeling. These are all the facts and dates recorded by Anthony Wood concerning Burton's life. He died at Christchurch on the 25th of January, 1639-40, at or very near the time which he had before foretold, from the calculation of his own nativity. This coincidence gave rise to a rumour which probably was jocular rather than serious, at least there is not a particle of evidence to support it, that he hastened his own death that his astrological skill might not be put to shame. He bequeathed two sums of 100*l.* each to the Bodleian and the Christchurch library, the annual proceeds to be employed in purchasing books; and he also ordered that those two establishments should select from his own collection any books which they did not possess. Those acquired by the Bodleian are said by Bliss, in his edition of Wood's 'Athene Oxon.,' to form one of the most curious additions ever made to that collection. "They consist of all the historical, political, and poetical tracts of his own time; with a large collection of miscellaneous accounts of murders, monsters, and accidents. In short, he seems to have purchased indiscriminately everything that was published."

Wood gives the following character of Burton:—"He was an exact mathematician, a curious calculator of nativities, a general-reading scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humourous person, so by others who knew him well, a person of great honesty, plain dealing, and charity. I have heard some of the ancients of Christchurch often say that his company was very merry, facetie, and juvenile; and no man in his time did surpass him for his ready and dexterous interlarding his common discourses among them with verses from the poets, or sentences from classical authors; which, being then all the fashion in the university, made his company more acceptable."

We give the title at length, as it contains also an analysis, of his famous work:—"The Anatomy of Melancholy: what it is, with all the kinds, causes, symptoms, prognosticks, and severall cures of it. In three maine partitions, with their severall sections, members, and

subsections. Philosophically, medicinally, historically opened and cut up. By Democritus Junior. With a satyricall Preface, conducing to the following Discourse. Macrob. Omne meum; nihil meum.' In defence of this title, he says:—"It is a kind of policy in these days to prefix a fantastical title to a book which is to be sold; for as larks come down to a day-net, many vain readers will tarry and stand gazing." The name of Democritus Junior is introduced in the inscription on his monument in Christchurch cathedral; on which the calculation of his nativity was also engraved. A plate of it is given in Nichols's 'History of Leicester,' vol. iii. p. 418, from which, together with the 'Athene Oxoniensis,' this article is compiled. The 'Anatomy,' &c., at first was very popular, and went through five editions before the author's death. Towards the close of the 17th century it fell into oblivion, and was seldom seen except on book-stalls, until brought into notice by Johnson (who said that it was the only book that ever took him out of bed two hours sooner than he wished to rise), Warton, and others. Mr. Steevens in his own copy noted a rise in price, within a few years, from eighteen pence to a guinea and a half. Since that time one edition at least has been published. Sterne was largely indebted to Burton's peculiar humour, though he never acknowledged it: many even of his stories are copied word for word from the 'Anatomy of Melancholy': this Dr. Ferriar has fully shown in his 'Illustrations of Sterne,' 1798. The 'Anatomy of Melancholy' displays that extent and variety of out-of-the-way reading to which Sterne was a pretender; it is termed a 'cento' by its author, and consists chiefly of an immense mass of quotations, bearing on a great variety of subjects, some very little connected with the main topic of the work. It is a book which will always be relished by men of scholarly habits, for its abundant learning and dry, quaint, and often splenetic humour. And we may add that Sterne is not the only writer who has resorted to the 'Anatomy of Melancholy' as to a common place-book, for learned garnishings of his literary wares.

Not to be confounded with the above is the author of a number of cheap books published about the beginning of the 18th century, with the name of Robert Burton in the title-page.

BUSBEQUIUS, A. G., a celebrated traveller and ambassador of the 16th century. His real name was Auger Gislen de Busbec, which, according to the practice of his age and country, was Latinised into Augerius Gislenius Busbequius. He was born at Commines, a town in Flanders, on the river Lys, and was the illegitimate son of the lord of Busbec, a nobleman of ancient family, who brought him up in his own house, and spared no care or expense in his education. The boy made such rapid progress in his studies, and his disposition, person, and abilities, were so promising, that his father became very fond of him, and was induced to obtain from his sovereign, the emperor Charles V., a rescript of legitimacy in his favour. When he grew up, Busbequius was sent to study in the best schools and universities on the continent—to Louvain, Paris, Venice, Bologna, and Padua; at which several places he associated with the most learned professors and distinguished men of his times. Having finished his academical studies and returned from Italy, he visited London, where he passed some time with Don Pedro Lasso, ambassador at the English court from Ferdinand, then titular king of the Romans, but shortly afterwards Ferdinand I., emperor of Germany. During his stay in England he was present as one of the ambassador's suite at the solemnisation of the marriage between Philip II. of Spain and Queen Mary of England, in 1554. Shortly after this he returned to Flanders. His reputation for ability, knowledge, and experience in public affairs stood so high, and his friends at the court of Vienna were so influential, that on the 3rd of November of the same year he received a letter from Ferdinand, advising him that he was destined for the important post of ambassador to Constantinople, and that he must begin his journey immediately. Busbequius accordingly mounted on horseback (for there was then no other mode of making the journey), and rode from Brussels to Vienna through very bad weather and detestable roads. Having received his despatches and instructions from King Ferdinand, he set out with boldness and alacrity for Constantinople, although the circumstances of the case would have been sufficient to deter most persons. The Turks were then at the height of their power, intolerance, and insolence; they had conquered Transylvania, and nearly all Hungary; they were within a few days' march of Vienna, where their mere name spread terror; and the reigning Sultan, Solyman the Great, or Magnificent, was fierce and unrelenting, and accustomed to treat the envoys of Christian powers who did not please him in a very summary manner. On arriving at Constantinople, Busbequius found that the sultan was with his army at Amasia, in the interior of Asia Minor. As his commissions did not permit delay, he crossed over into Asia, and rode on to Amasia, where he staid a considerable time, and had several audiences of Solyman, with whom he succeeded in concluding a further truce of six months. He rode back to Vienna, where he arrived in August, 1555.

In November of the same year he was again sent as ambassador to Constantinople. This time Solyman was at his capital, where Busbequius took up his residence for nearly seven years. At first he had many difficulties to encounter from the pride and obstinacy of the Turks: "For you must know," he says in one of his epistles, "that a long series of happy success hath so elevated the minds of this people

that they make their own wills, forsooth, the sole rule of all reason, right or wrong." But Busbequius showed admirable tact and temper, and at the end of his long mission concluded an advantageous treaty with Solyman.

In 1582 he returned to Vienna, and was soon after appointed governor and tutor to the sons of Maximilian, then king of the Romans. Though attached to the pleasures of private life and literary ease, he became more and more involved with courts and princes. When Maximilian's daughter, the Princess Elizabeth, was married to Charles IX. king of France, he was commissioned by the court to accompany her to Paris. The young queen appointed him intendant of her household and of all her affairs, and when, on the premature death of her husband, she quitted France, she left Busbequius at Paris as her agent and representative. The Emperor Rodolph on ascending the throne of the Caesars, appointed Busbequius his ambassador to the French court, where he remained until 1592. Having then obtained permission to visit Flanders, his native country, in order to put his estates and private affairs in order, he left the French court and took his way through Normandy. Unfortunately it was a time of trouble and civil war. The faction of the League were in arms against the government, and occupied or over-ran a good portion of the kingdom. Busbequius had very properly furnished himself with passports from both parties, from the Leaguers as well as from the court, but his passes did not save him from being robbed and ill-treated by a party of Leaguers at Cailli, a village in Normandy, about three leagues from Rouen. On representing to them the inviolable and sacred rights attached to his character as ambassador, the brigands set him at liberty, and even restored the bulk of his baggage. But Busbequius, now an old man, had received a shock from which he did not recover. Instead of continuing his journey into Flanders, he ordered his attendants to convey him to the house of Madame de Maillot, at Saint Germain, close to Rouen, where he died in a few days, on the 28th of October, 1592. Philip Camerarius, Joseph Scaliger, and other writers, assert that he was murdered by the robbers, but the well-authenticated facts regarding his death are what we have stated.

The body of Busbequius was honourably interred in the church of the place where he died, and his heart was carried to Flanders to be placed in the tomb of his ancestors.

As a literary character and a man of refined taste, this distinguished diplomatist occupies a very honourable place. The letters in which he describes his two journeys into Turkey, his residence at the court of Solyman, &c., which are in Latin, and were published under the title of 'Augerii Gialenii Busbequii Legationis Turcicae Epistolae Quatuor,' are admirably written, and abound in information which will always be interesting, and which was of great political utility at the time he wrote, when the cabinets of Europe knew not what to make of the Ottoman Porte. He thoroughly understood the state of the Ottoman empire, which was then the terror of Europe, and he laid down a judicious system for resisting and attacking it, in a treatise entitled, 'De Re Militari contra Turcam instituendâ consilium.' The orations which he delivered in France to the different French kings have been very much praised, but we cannot speak of these of our own knowledge. Besides contributing to various scientific and literary works, Busbequius was the author of some interesting letters on the state of France under the reign of Henri III., and on the expedition of the Duke d'Alençon to the Low Countries. These letters, addressed to the Emperor Rodolph, were first published in 1632.

Notwithstanding the constant labours of correspondence and diplomacy, he found time, while in Turkey, to collect inscriptions, coins, manuscripts, rare plants, and other specimens of natural history. On his second embassy he engaged and took with him an artist to make drawings of curious botanical and zoological specimens at that time little known in the west of Europe. The fruits of his taste, judgment, and liberality frequently appear in the works of Gruterus, Mathioli, and other contemporary writers.

Busbequius spoke seven languages—Latin, Italian, French, Spanish, German, Flemish, and Slavonian in perfection. He always wrote in Latin; and the Latinity of his Turkish travels has been much admired by scholars. This book, which has appeared in all the modern languages of civilised Europe, was translated into English, and went through several editions in the course of the last century. A very good edition, with index, was published at Glasgow by Robert Urie in 1761. The title is 'Travels into Turkey. Translated from the original Latin of the learned A. G. Busbequius.'

(Busbequius's works, as named above; Bayle, *Dictionnaire Historique et Critique*; Guicciardini, *Italian Hist.*)

BUSBY, RICHARD, second son of Richard Busby, of the city of Westminster, was born at Luton in Northamptonshire, September 22, 1606. Having passed through Westminster School he was elected student of Christchurch, Oxford. So low were his finances that his fees for the degree of bachelor and master of arts were defrayed by donation from the parish of St. Margaret, Westminster, 5*l.* having been given him for the former, and 8*l.* 13*s.* 4*d.* for the latter. This favour he gratefully acknowledged in his will by leaving 50*l.* to the poor housekeepers in that parish, having already bequeathed to the parish for charitable purposes an estate of 325*l.* per annum, and very nearly 5000*l.* in personal property. In 1639 he was admitted to

the prebend and rectory of Cudworth in the church of Wells, and on the 13th of December in the following year he was appointed head master of Westminster School, in which occupation he laboured during more than half a century, and by his diligence, learning, and assiduity has become the proverbial representative of his class. In July 1660, he was installed as prebendary of Westminster, and in the following August he became canon residentiary and treasurer of Wells. At the coronation of Charles II. in 1661 he had the honour of carrying the ampulla. His benefactions were numerous and most liberal. He died April 6th 1695, full of years and reputation, and was buried in Westminster Abbey. His works were principally for the use of his school, and consist for the most part either of expurgated editions of certain classics which he wished his boys to read in a harmless form, or grammatical treatises, chiefly in a metrical form. The severity of his discipline is traditional, but it does not appear to rest upon any sound authority; and strange as it may appear, no records are preserved of him in the school over which he so long presided.

BÜSCHING, ANTON FRIEDRICH, was born at Stadthagen, in Westphalia, September 27, 1724. He studied at Halle, and afterwards went to St. Petersburg as tutor to the children of Count Lynar, the Danish ambassador to the court of Russia. He was early struck with the want of good geographical works in his time, and he applied himself to supply the deficiency. Having gone to Copenhagen, he published in 1752 a description of the duchies of Holstein and Sleswick, which was much approved of. In 1754 he was appointed professor of philosophy at Göttingen, and would have obtained the chair of theology in that university but for a treatise in which he expressed opinions which were considered as swerving from Lutheran orthodoxy. About 1760 he was elected pastor of the German Protestant church at St. Petersburg, where he remained four years, and founded a lyceum, which soon became one of the best institutions for education in the Russian capital. In 1766 he was appointed director of the gymnasium of Grauen Kloster at Berlin. He composed for that institution a number of elementary works, which became very popular in North Germany. Büsching however is more generally known for his 'Neue Erdbeschreibung,' or 'Universal Geography,' the first part of which appeared in 1751. In 1759 he had completed the description of Europe in eight volumes, which became a standard work. He was one of the first modern writers who introduced in a work of descriptive geography statistical information on the wealth, industry, commerce, and institutions of the various countries. His statements were made after careful inquiry, and were generally accurate. Büsching's description of Europe was translated into English, 'A New System of Geography,' 6 vols. 4to, London, 1762. His account of the northern countries, Denmark, Norway, Sweden, the Netherlands, and Germany, is the most full and elaborate part of the work. Germany in particular is treated very minutely, and occupies about one-half of the whole. It was translated into French under the title 'Atlas Historique et Géographique de l'Empire d'Allemagne,' 4 vols. 4to. Büsching's whole work went through eight editions in his lifetime, and was translated into the principal European languages. In 1768 he published the first volume of 'Asia,' which treated of Asiatic Turkey and Arabia, but went no further with it. He published also 'Magazin für die neue Historie und Geographie,' 23 th. 4to, Hamburg and Halle, 1767-93; 'Nachrichten von dem Zustande der Wissenschaften und Künste in dem Dänischen Reichen und Ländern,' 3 vols. 8vo, Copenhagen, 1754-65; besides numerous other works of geography, biography, education, and likewise on religious subjects. His 'History of the Lutheran Churches in Russia, Poland, and Lithuania,' has been mentioned with praise. Of his biographies, that of the great Frederic has been translated into French by D'Arnex, 'Caractère de Frederic II.,' 8vo, Berne, 1788. Büsching was a most indefatigable writer, honest and independent; and he laboured earnestly for the advancement of education and general information. The Prussian government afforded him encouragement and support; and in his latter years his correspondence, which was very extensive, was made free of postage charges. He died at Berlin May 28, 1793.

His son, JEAN GUSTAVUS THEOPHILUS BÜSCHING, born at Berlin in 1788, was a diligent and useful writer chiefly on the literature and arts of Germany in the middle ages. He was for some time keeper of the records at Breslau, and in 1823 he was appointed professor of archaeology in that city. He died in May, 1829.

BUSSY D'AMBOISE, LOUIS DE CLERMONT DE, one of the favourites of the Duc d'Anjou, brother of Henri III., king of France. Little is known of this minion but the history of his desperate bravery and his crimes. During the massacre of St. Bartholomew, having joined the assassins, he murdered with his own hand his relation, Antoine de Clermont, with whom he had a law-suit for the marquise of Réné; but the edict which soon afterwards passed in favour of the Huguenots deprived him of any profit from this bloody deed. He afterwards commanded at Angers, where his exactions rendered him most unpopular; and having long interrupted the tranquillity of Paris by private brawls and combats, in which he set at naught the terrors of the Bastille and the authority of the king, he became so odious to Henri III. by frequent acts of presumption, that he gave information to Charles de Chabres, count of Montsoreau, of an intrigue which Bussy carried on with his wife. Montsoreau compelled the wretched adulteress to write a letter with her own hand,

making an assignation in the Château de Constanciers, where the injured husband awaited Bussy with a numerous ambuscade of armed men, and, in spite of a most courageous resistance, put him to death on August 19th, 1579. (De Thou, lxxviii. 9.) With the strange taste for loathsome subjects which characterises so many of the present race of popular French writers, Dumas has chosen the fate of Bussy for the subject of a romance—"La Dame de Montoreau."

BUTE, JOHN STUART, third EARL OF, was the eldest son of John, earl of Bute, in the Scottish peerage, and of Lady Anne Campbell, daughter of the first duke of Argyll. He was born in 1713, and received his education at Eton. He appears to have been introduced to public life in February 1737, by being elected one of the sixteen Scottish representative peers. From that period he seems to have proceeded in a steady course of court favour. In 1737 he was appointed one of the Lords Commissioners of Police in Scotland, a board which was suppressed in 1782. It was probably about this time that he was introduced to the notice of Frederick, prince of Wales. Of the circumstances of this introduction, 'The Contrast' gives the following curious account:—"The Duchess of Queensberry having entertained her friends with the play of the 'Fair Penitent,' the part of Lothario fell to the lot of his lordship, in which he succeeded so much better than in his late performances in the character of a statesman, that he was greatly admired, and particularly by his late Royal Highness Frederick, prince of Wales, who took great notice of this occasional Roscius, and invited him to Leicester House." Lord Waldegrave ('Memoirs,' p. 36) also states the prince used frequently to say of him, "Bute is a fine showy man, and would make an excellent ambassador in any court where there was no business." In August 1738 Lord Bute was made a Knight of the Thistle, and a few days after one of the lords of the bedchamber to the prince. On the death of Frederick, in March 1751, Lord Bute retired for some time to the country; but it soon became apparent that he was not only consulted by the princess in regard to all points connected with the education of her son, afterwards George III., but that he was in all political matters her chief adviser. He was eventually appointed Groom of the Stole to the young prince; and Junius scarcely appears to have exaggerated when he said that from "that moment Lord Bute never suffered the Prince of Wales to be an instant out of his sight."

On the accession of George III. (October 1760), Lord Bute, who had obtained a great ascendancy over the mind of his pupil, was sworn a member of the privy council, and made Groom of the Stole. In March 1761 he resigned that office, and was appointed one of the principal secretaries of state. This elevation of the favourite to a place in the government was effected by the dismissal of Mr. Legge, the able chancellor of the exchequer, and by the concerted resignation of the Earl of Holderness, who resigned his place in consideration of a handsome pension, and the reversion of the wardenship of the Cinque Ports. Mr. Pitt however still continued for some time longer nominally at the head of the administration. On the 5th of October Mr. Pitt retired from the cabinet before the growing influence of the new secretary. Of the heads of the old Whig connexion, the Duke of Newcastle, who was First Lord of the Treasury, still clung to office; but at length, on the 29th of May 1762, he resigned, and Lord Bute was appointed his successor. On the 22nd of September following he was admitted a Knight of the Garter. On the 4th of April 1761 his countess had been created a British peeress, by the title of Baroness Mountstuart, with remainder to her issue male by his lordship.

The history of the administration of Lord Bute belongs to the history of the country, and it is one which it is impossible to read without feelings of something like humiliation. His career was shaped apparently, from first to last, with a view to his own elevation, and the removal of every one from office who was likely to stand in his way was effected in a more open and unscrupulous manner than had been seen for some years. His sudden rise, unsupported by any description of ability, soon called forth its natural accompaniments in bitter personal attacks and unscrupulous libels. To say nothing of the well-known 'History of the Minority,' the object of which is a defence of the politics of Lord Chatham and Earl Temple, Wilkes's weekly paper, the 'North Briton,' which began and ended with Lord Bute's administration, is throughout occupied in the abuse of his lordship and everything connected with him. The 'North Briton' was set up in opposition to the 'Briton,' a paper established in the interest of the minister.

Lord Bute was certainly the most unpopular English minister of modern times. While he madly attempted to govern the country by the king's name alone, he had opposed to him not only all the old factions of the state, which he aimed at putting down and destroying, but the whole nation; and professing to hold the doctrine that the ministers were not really the executive government, but literally only the servants or clerks of the crown, he surrounded himself while in power with individuals in general utterly incapable of adding strength to his ministry by their abilities or personal importance. The late Lord Liverpool indeed (then Mr. Jenkinson) was his private secretary; but his chancellor of the exchequer, for instance, was Sir Francis Dashwood, afterwards Lord Despensers, a person wholly incompetent.

The most important event in Lord Bute's administration was the termination of the war with France, by the peace of Paris, concluded

February 10th 1763. It was long a strong popular belief that the English minister was bribed by France to consent to this treaty; but no evidence worthy of credit was ever brought forward to confirm this rumour. But it may be mentioned as a proof how far the belief extended, that Wilberforce records in his 'Diary' under July 16, 1789, that Lord Camden told him, "he was sure Lord Bute got money by the peace of Paris." As we said, there is no good ground for any such belief, but Lord Bute's undignified eagerness for the peace, and the readiness he was known to have expressed to have accepted far less honourable terms than those ultimately obtained—unworthy as they were generally esteemed—were quite sufficient to give countenance to the rumour. The peace was violently denounced in the House of Commons by Pitt, who went so far in his invective as to refer to Bute as "not the foreign enemy but another enemy." Bute however had large majorities in both houses, and he carried himself with his usual haughtiness, dismissing from their employments every one who had ventured to protest against his measures. The dukes of Newcastle and Grafton, and the Marquis of Rockingham, had their lord-lieutenancies taken from them, and it is affirmed that Bute carried his enmity so far as to dismiss inoffensive clerks from their employments in the public offices, "merely because they had been, in the first instance, recommended to them by some statesmen adverse to the peace" (Mahon, v. 23, chap. xli.) But the storm of unpopularity was too fierce for Bute to make head against it. On the 8th of April 1763 Lord Bute suddenly resigned. His friends generally gave out at the time that he had taken office only with the purpose of bringing the war to an end, and that in now retiring he only followed a determination which he had from the first openly avowed. His own account however is somewhat different, as it is given in a letter to a friend, which has been published by Mr. Adolphus.—"Single," he there says, "in a cabinet of my own forming, no soul in the house of lords to support me except two peers (Lords Denbigh and Pomfret), both the secretaries of state silent, and the lord chief justice, whom I brought myself into office, voting for me, yet speaking against me—the ground I tread upon is so hollow, that I am afraid not only of falling myself, but of involving my royal master in my ruin: it is time for me to retire." His lordship's own powers of oratory were not such as to make up for the silence of his colleagues. He expressed himself with a deliberate pomposity of utterance, his words slowly dropping out at regular intervals, which the witty Charles Townshend used to call the minister's minute guns.

Though Lord Bute retired from office he still retained the confidence of the king; and he undoubtedly nominated his immediate successors. In the following August, also, when the sudden death of the Earl of Egrémont, one of the secretaries of state, again shook the new cabinet, he engaged in a negotiation, which came to nothing, with the view of bringing Lord Chatham into office. Lord Bute's continued influence, as supposed to be exerted behind the throne, was long a favourite topic of popular declamation; but no proof of the fact was ever brought forward, and all the recent evidence which has appeared tends to show that from the time Bute ceased to be a minister, the king began gradually to rely more and more on his own judgment. Bute himself authorised his son to state "upon his solemn word and honour," that he never offered an advice or opinion concerning the disposition of offices or the conduct of measures, either directly or indirectly, by himself or any other, from the time the late Duke of Cumberland was consulted in the arrangement of a ministry in 1765." As Lord Mahon observes ('Hist. of Eng.' c. xlv.), "this statement is as to the main fact—the cessation of all intercourse between the king and the earl—quite sufficient and satisfactory." (See also Lord John Russell's 'Introduction to Bedford Papers,' vol. iii.)

According to Sir Egerton Brydges, in his edition of Collins's 'Peerage,' Lord Bute passed the last six or seven years of his life in the most deep and unbroken retirement, principally at a marine villa, which he built on the edge of the cliff at Christchurch, in Hampshire, overlooking the Needles and the Isle of Wight. Here his principal delight was to listen to the melancholy roar of the sea." "He was more fond of the sciences," it is added, "than of works of imagination; but his favourite study was botany, on which he printed at his own expense a work in nine volumes quarto, of plates appertaining only to England." Only twelve copies were printed, of which the expense amounted to 10,000*l.* Lord Bute died at his house in South Audley-street, London, on the 10th of March 1792. He had married in 1736, Mary, the only daughter of Edward Wortley Montagu, of Wortley, in Yorkshire; and by that lady, who eventually inherited a large fortune by the death of her brother, Edward W. Montagu, the traveller, he had seven sons and six daughters. His eldest son was in 1796, created Marquess of Bute, in the British peerage. A daughter, Lady Louisa Stuart, who contributed some interesting 'Introductory Anecdotes' to Lord Wharfedale's edition of Lady Mary Wortley Montagu's works, died in August 1851, when within a few days of completing her 94th year.

BUTLER, CHARLES, was born in London of a Roman Catholic family in 1750. He was the son of Mr. James Butler, who was the youngest son of Simon Butler of Appletree, Northamptonshire: his mother's name was Grano. After receiving the rudiments of education at a Roman Catholic school at Hammersmith, he was sent to the English college at Douay; and on quitting that removed to Lincoln's

Inn, where he entered on the study of the law, and ultimately practised as a conveyancer. The remainder of his life may be comprised in the history of his numerous publications. He first appeared before the public anonymously in an essay published in 1773, 'On Houses of Industry,' which chiefly related to the county of Norfolk, and beyond that county, as its author very modestly says of it, it obtained very little circulation. Five years afterwards he wrote a more important pamphlet, 'On the Legality of Impressing Seamen,' which procured for him the acquaintance of Lord Sandwich, at that time first lord of the Admiralty, who wrote a few pages in the second edition, and of Wedderburne, then solicitor-general, and afterwards Lord Loughborough. The chief arguments and authorities were taken from the speech of Sir Michael Forster, in the case of Alexander Broadfoot, who was indicted for the murder of a sailor, being one of a party that endeavoured to impress him. So little original matter is added in the pamphlet to the arguments of Sir M. Forster, that Mr. Butler afterwards refused to admit it into the general collection of his works. In the following year Mr. Butler prepared a speech, which Lord Sandwich delivered in the House of Lords, in defence of his government of Greenwich Hospital; and about the same time, in conjunction with Mr. Wilkes, he appeared as an inquirer into the authorship of Junius. A letter, including the results of their conversations, was printed without Mr. Butler's knowledge in the 'Anti-Jacobin Review,' and it is reprinted in his 'Reminiscences.' In the additional remarks made on the reprint in the 'Reminiscences,' Mr. Butler seems inclined to believe that Junius himself has never been detected; that he was of too high a rank to be bought, and that Sir Philip Francis was his amanuensis. Mr. Butler next engaged himself in the professional task of continuing and completing Mr. Hargrave's edition of 'Coke upon Littleton.' Numerous editions of 'Coke upon Littleton' followed at intervals during the life of Mr. Butler. To this work succeeded 'Horæ Juridicæ subsecivæ; being a connected series of Notes respecting the Geography, Chronology, and Literary History of the Principal Codes and Original Documents of the Grecian, Roman, Feudal, and Canon Law,' an outline of great use to the historian as well as to the lawyer. Mr. Butler also superintended a new edition of Fearn's 'Essay on Contingent Remainders,' and he contributed to Mr. Seaward's 'Anecdotes' an 'Essay on the Character of Lord Mansfield's Forensic Eloquence.' The 'Horæ Biblicæ' comes next, and is perhaps the most popular of all Mr. Butler's works: it speedily ran through five editions. The first part professes to contain an historical and literary account of the original text, early versions, and printed editions of the Old and New Testaments; the second to embrace a similar account of the Koran, the Zend-Avasta, the Kings, and the Edda. In 1806 the great change in the constitution of the Austrian dominions induced Mr. Butler to draw up, chiefly from Anderson and Koch, a succinct history of the geographical and political revolutions of the German empire. His pen for the remainder of his life was largely employed on subjects regarding his own church, which are collected in his general works. Among them are—lives of Bossuet, of Fenelon, of Abbé de Rancé, abbot of La Trappe; of St. Vincent de Paul, of Erasmus, of Grotius, of Henrie Marie de Boudon, of Thomas à Kempis, of the Chancellor L'Hôpital, &c., and of his own uncle, the Rev. Alban Butler, author of 'Lives of the Saints,' a work which Mr. Butler himself continued. The relief proposed to be given to the Roman Catholics in 1795 occasioned three books, written in conjunction with Joseph Wilkes, a Benedictine, and named from the colour of their covering the 'Blue Books.' It is needless to say that Mr. Butler was a strenuous advocate of Roman Catholic emancipation, and that much of the successful progress of that measure is to be attributed to the 'Historical Memoirs of the English, Irish, and Scottish Catholics,' 1819. Hitherto he had abstained from controversy, but the appearance of Dr. Southey's 'Book of the Church' engaged him in a series of letters to that writer, and afterwards in two replies to the present Bishop of London, and to the Rev. George Townsend. They were written in a spirit of gentleness very seldom found in similar publications. The first volume of his 'Reminiscences,' chiefly containing the history of his literary life, was published in 1822, the second in 1827. They contain some interesting details, but are expressed in the cramped style of most autobiographies. As a conveyancer Mr. Butler had full practice, and he was the first of his communion who was called to the bar after the Relief Act in 1791. He was afterwards made king's counsel. Mr. Butler died at his own house in Great Ormond-street, London, leaving behind him an unblemished character and a considerable literary reputation, June 2, 1832. (*Gentleman's Magazine*, 1832; *Reminiscences*.)

BUTLER, JAMES. [ORMOND, DUKE OF.]

BUTLER, JOSEPH, born at Wantage in Berkshire in 1692, was the son of Thomas Butler, a respectable shopkeeper, and a dissenter of the Presbyterian denomination. He received the rudiments of his education in the free grammar-school at Wantage, whence he was removed to the Dissenting Academy of Towkesbury in Gloucestershire, then superintended by Mr. Jones, who had the singular fortune of having for pupils, with the view of being ordained to the Presbyterian ministry, three young men, afterwards prelates of the Established Church—Chandler, Butler, and Secker; the two latter were contemporaries. It was here that Butler gave the first proofs of the peculiar bent of his mind to abstract speculation. Being dissatisfied with the argument 'a priori' of Dr. Samuel Clarke in his 'Demonstration of the

Being and Attributes of God,' he ventured, being then only in his twenty-second year, to express by a letter his doubts, and to offer his objections, to that acute writer. Dr. Clarke was for a time unacquainted with the name of his correspondent. The manner in which he replied to Butler's objections, and the fact of his publishing the letters in which they were conveyed, with his own answers, in subsequent editions of his work, sufficiently show that he felt the remarks of his youthful correspondent to be not without their weight.

About this time Butler was led to a more particular examination of the tenets of the religious body to which he belonged, the result of which, after some natural opposition from his father, accompanied with remonstrances from several respectable Presbyterian divines, was a secession from Presbyterianism, and a conformity to the Church of England. His views being thus changed, he entered Oriol College, Oxford, in March, 1714, and soon after was admitted into holy orders. While at Oriol he formed a friendship with Mr. Edward Talbot, the second son of Dr. Talbot, bishop of Durham, a circumstance to which he appears to have owed his subsequent promotion. In 1718 he was recommended by Mr. Talbot and Dr. Clarke to Sir Joseph Jekyll, Master of the Rolls, by whom he was appointed preacher at the Rolls. In 1721, on being presented by Bishop Talbot to the rectory of Haughton, near Darlington, he divided his residence between the Rolls and his parochial benefice. In 1725 he received Stanhope, one of the wealthiest but most retired rectories in England, from the same patron, in exchange for Haughton. In 1726 he resigned the Rolls preachership, and went to reside upon his rectory of Stanhope. In the same year he published a volume of fifteen sermons preached at the Rolls. These sermons are, upon his own acknowledgment, of a somewhat abstract character, which arises as much from the method as from the scope of his argument, which is to demonstrate vice to be "a violation or breaking in upon our nature." He wished to show that man was formed for virtue, and that vice is a departure from his intended condition; to prove that religion and virtue were primarily natural to man; that they constitute order, whereas their opposite is disorder. Although his object might have been effected by the more direct proof that "vice is contrary to the nature and reason of things," he chose the other method, as "in a peculiar manner adapted to satisfy a fair mind, and as more easily applicable to the several particular relations and circumstances in life." The first three sermons are entitled 'Upon Human Nature; or, Man considered as a Moral Agent.' That man is made for society, is evident from all we know of him; the very parts of his body show dependence one on another; and it is no wresting of words or of argument to carry the comparison further, and to show that mankind in general is a body made up of a number and variety of members, like the natural body. As it is the office of his own several component parts, or members, each to assist and benefit the others, so it is the duty of each member of society to promote the general welfare; and any deviations from this rule, which is in fact a rule of nature, have been the deviations of ignorance and sin. The author establishes his point by three proofs. First, there is in man a natural principle of benevolence, which is, in its degree, to society what self-love is to the individual; and that there is such a principle, appears from the existence and operation of those feelings which are called affections. Are we not inclined to love, to friendship, to compassion? That we are thus inclined in any degree is enough for the purpose. It matters not how narrow and obscure these feelings are. If they exist at all, they "prove the assertion, and point out what we were designed for." Secondly, there are several affections or passions distinct both from benevolence and self-love, which in general contribute and lead us to public good as really as to private. Thirdly, there is a principle of reflection by which men approve or disapprove of their own actions; this is conscience, which faculty tends to restrain men from doing mischief to one another, and leads them to do good. That man has evil dispositions is no objection to this mode of argument, for his ungoverned passions incline him to act against his own interests as well as against the interests of others. The pure nature of man then would lead him to right conduct in society, or what we denominate virtue. To understand the purpose of a being, we must ascertain the bent of his true nature; and where the true nature is known, there can be no difficulty. The illustration used is that of the eye. The eye is designed for vision; and, as we are not to judge of first design from any state of defect into which it may have casually fallen, neither are we to judge of the true nature of man from any present perversion of inclination; and the objection to his argument, "that nature is that to which any man is most inclined, and that the following of nature is but a following of inclination, which may be different in different individuals," is answered by an explanation of the term. "By nature," he says, "is often meant no more than some principle in man, without regard either to the kind or degree of it." This however is manifestly wrong; for the same person may have contrary principles, driving or urging him contrary ways. Again, "Nature is frequently spoken of as consisting in those passions which are strongest, and most influence the actions." This is wrong too. Men are certainly now vicious, as it were, by nature; but they are so because their nature is deteriorated, and the argument refers to the original and pure nature. In neither of these senses is man's primary nature to be received, because, to follow nature in either of them, would be a wandering from the original design, and a following of

what had become faulty. The text of the second sermon shows the meaning in which the word nature ought to be used. "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves. Which show the works of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Conscience makes man a moral agent. It justifies and it condemns. It cannot justify what is wrong; it cannot condemn what is right; right therefore is natural to man, and determined by the testimony of conscience alone. After establishing the supremacy of conscience, he forms his notion of human nature, in the following of which virtue is said to consist, and the deviation from which is vice. "As the idea of a civil constitution implies in it united strength, various subordinations, under one direction, that of the supreme authority, the different strength of each particular member of the society not coming into the idea; whereas, if you leave out the subordination, the union, and the one direction, you destroy and lose it: so reason, several appetites, passions, and affections prevailing in different degrees of strength, is not that idea or notion of human nature; but that nature consists in these several principles considered as having a natural respect to each other, in the several passions being naturally subordinate to the one superior principle of reflection or conscience. Every bias, instinct, propension within, is a real part of our nature, but not the whole. Add to these the superior faculty, whose office it is to adjust, manage, and preside over them, and take in this its natural superiority, and you complete the idea of human nature." A deviation from it, or its violation, he thus defines: "And as in civil government the constitution is broken in upon and violated by power and strength prevailing over authority, so the constitution of man is broken in upon and violated by the lower faculties or principles within prevailing over that which is in its nature supreme over them all." Man indeed cannot be considered as left to himself, to act as present inclination may lead him: the very ability of putting the questions, "Is this I am going about right, or is it wrong? Is it good, or is it evil?" implies an obligation to act rightly, for it shows that he has a natural conception of right. The objection, "Why should we be concerned about anything out of and beyond ourselves?" is thus removed. Are we, or can we be, indifferent to disgrace, neglect, or contempt? Man is by nature disposed to action; and "upon comparing some actions with this nature, they appear suitable and correspondent to it: from comparison of other actions with the same nature, there arises to our view some unsuitableness or disproportion." Those which are most suitable to it are the law or design of nature; and that which promotes real happiness, or the true purpose of nature, is virtue.

These sermons contain the germ of those principles of analogy which were afterwards developed by the author in a separate work; when viewed in all their parts and bearings, they must be considered as one of the most successful attempts to explain the true nature of man as a moral agent, and to discover the springs of human action. It has been observed by a recent writer (Austin, 'The Province of Jurisprudence determined,' p. 109), "In so far as I can gather his opinion from his admirable sermons, it would seem that the compound hypothesis (that is, the hypothesis compounded of the hypothesis of utility, and the hypothesis of the moral sense) was embraced by Bishop Butler. But of this I am not certain: for, from many passages in those sermons, we may infer that he thought the moral sense our only index and guide." In this remark we concur: in several passages Butler seems to consider the moral sense as that by which we judge of the character of actions, and yet there are other passages which appear to prevent us from adopting this conclusion.

It is unnecessary to analyse the other admirable discourses: that on the government of the tongue is a masterpiece of its kind; and the sermons on resentment and forgiveness of injuries are equally remarkable for the profound insight into the principles by which human society is held together, and for their practical utility.

To this volume, in a later edition, he appended six other sermons, preached on certain public occasions. One of these sermons (the fourth) is well calculated to meet certain objections that have been made to the education of the poor.

His residence at Stanhope continued until 1733, when he was drawn from his retirement by being appointed chaplain to Lord Chancellor Talbot. About the same time he was presented by his patron to a prebend in the church of Rochester. This was done through the interposition of his friend and fellow-pupil Secker, who was anxious for his re-appearance in the world, and wished to see him in some more conspicuous station than the rectory of Stanhope. Secker, having taken occasion to mention him to Queen Caroline, her Majesty remarked that she thought he was dead; and, not satisfied with his assurance to the contrary, she inquired of Archbishop Blackburne, who replied, "No, madam, but he is buried." In 1736 Butler was appointed clerk of the closet to the queen, upon whom he was in constant attendance until her death in the following year. He had lately produced his great work, 'The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature,' which he had presented to her Majesty before publication, and which he dedicated to the Lord Chancellor Talbot, "in acknowledgment of the highest obligations to the late Lord Bishop of Durham and to himself." In this

work it was his aim to demonstrate the connection between the present and a future state, and to show that there could be but one author of both, and consequently one general system of moral government by which they must be regulated. Of this admirable work it has been justly observed—"Upon the whole, as our author was the first who handled the argument in proof of religion from analogy in a set treatise, he has undeniably merited the character of a first discoverer; others indeed had occasionally dropped some hints and remarks of the argument, but Dr. Butler first brought it to a state of perfection. The treatise contains the finishing and completion of that way of reasoning, the foundation whereof was laid in his sermons."

The year after the death of Queen Caroline, Butler was made bishop of Bristol; and in 1740 he was presented to the deanery of St. Paul's, on which occasion he resigned the rectory of Stanhope. One of his first acts of patronage was to bestow on his old master, Mr. Barton, master of the school at Wantage, the rectory of Hutton in Essex. Butler was always liberal in the expenditure of his money; he laid out on the episcopal palace of Bristol 4000*l.*, and he was a munificent benefactor to charitable institutions. In 1746 he was appointed clerk of the closet to the king; and in 1750 was translated to the see of Durham, vacant by the death of Dr. Edward Chandler, who had also been a pupil, as already mentioned, at the academy at Tewkesbury. The short time that he held this see allowed him to make only one visitation of his diocese. The charge which he delivered to his clergy on that occasion subjected him to much animadversion. He had begun by lamenting the general decay of religion, and noticed it "as a complaint by all serious persons." As an aid in remedying this evil he recommended his clergy to "keep as well as they were able the form and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often to the minds of the people; and to endeavour to make this form more and more subservient to promote the power and reality of it." He insisted that although the form might and often did exist without the substance, yet that the substance could not be preserved among mankind without the form. He instanced the examples of heathen, Mohammedan, and Roman Catholic countries, where the form had been very influential in causing the superstition to sink deeply into the mind; and he inferred that true religion would, by the same rule, sink the more deeply with such aid into the minds of all who should be serious and well disposed. These observations, which, like all the remarks of this profound thinker, show an intimate acquaintance with human nature, were strongly censured as savouring of popery, and he was particularly attacked in a pamphlet entitled 'A Serious Inquiry into the use and importance of External Religion, occasioned by some passages in the Right Reverend the Lord Bishop of Durham's Charge to the Clergy of that Diocese.' The very sentence in which he says that the form is to be made "subservient to promote the reality and the power," ought to have been sufficient to protect him. Bishop Butler did not long enjoy his last preferment. His health rapidly declined, and he died at Bath on the 16th of June 1752, and was buried in Bristol cathedral. His writings, though not numerous, are sufficient to show the extent of his knowledge, the solidity of his judgment, and the great powers of his mind. His statement of a question is fair and candid, his reasoning is close and sincere, and his conclusions nearly always just and convincing. His piety was unostentatious but fervent, with something from natural disposition and the grave direction of his studies approaching to gloom. A man whose thoughts were so seriously employed, whose inquiries were of so abstruse a character, could hardly be otherwise. Still "no man ever more thoroughly possessed that meekness of wisdom which the apostle enjoins; he had noticed the expression for its beauty; his heart and disposition were conformed to it, and in high as in humble life it was uniformly manifested in his conversation. Neither the consciousness of intellectual strength, nor the just reputation which he had thereby attained, nor the elevated station to which he had been raised, in the slightest degree injured the natural modesty of his character, or the mildness and sweetness of his temper." His intercourse with clergy and laity was open and free; his income he considered to belong to his station, and not to himself; and so thoroughly was this feeling of his understood that his relatives never indulged the expectation of pecuniary benefit from his death. It was his remark, on his promotion to Durham, "It would be a melancholy thing in the close of life to have no reflections to entertain oneself with, save that one had spent the revenues of the bishopric of Durham in a sumptuous course of living, and enriched one's friends with the promotions of it, instead of really having set oneself to do good, and to promote worthy men." It has already been stated that he was accused of a disposition to popery, in consequence of some expressions in his charge to the clergy of Durham. This charge was repeated by an anonymous writer fifteen years after his death, and was made to rest chiefly on the circumstance of his having put up a cross in the episcopal chapel of Bristol. It was also asserted that he had died in communion with the Church of Rome. His friend Secker, at that time archbishop of Canterbury, satisfactorily disproved the charge. He did not deny that the bishop had erected the cross, but this, he contended, was no manifestation of popery; it was merely as an emblem and a memorial of the Christian faith. With respect to his having died in communion with the Church of Rome, the circumstance was not even hinted at until fifteen years

after his death; and it is clearly shown, by the testimony of those who attended him in his last illness, that there is no truth in the statement. Bishop Butler was never married. His works are collected in two volumes, 8vo, which have been several times reprinted.

BUTLER, SAMUEL, was born at Strensham, in Worcestershire, about 1612, and educated in the Free School at Worcester. The finances of his father, who was a small farmer, would not allow him to be matriculated at Cambridge, to which university he desired, and his proficiency in learning entitled him to proceed. Accordingly, he engaged as clerk to Mr. Jeffereys, an eminent justice of the peace, of Carlsebrook, in his native county. Here in his leisure hours he employed himself in studying history, poetry, music, and painting; some specimens of his skill in the last-named art existed not long since, and it is said were not worth preserving. We know not how he afterwards obtained an introduction to Elizabeth countess of Kent, but under her patronage he had access to a well-stocked library, and enjoyed the conversation of the learned Selden. He entered afterwards into the service of Sir Samuel Luke, a knight of ancient family in Bedfordshire, who had been one of Cromwell's commanders, and is supposed to have been the prototype of the character of Hudibras. After the Restoration he became secretary to Richard, earl of Carbury, Lord President of the Principality of Wales, who, on the revival of the court of the Marches, made him steward of Ludlow Castle; soon after which he married Mrs. Herbert, a gentlewoman of good family, whose fortune was lost to him by being invested in bad securities. It is also said that he was secretary to the second George Villiers, Duke of Buckingham, when he was chancellor of Cambridge. With that nobleman, with the Earl of Dorset, and with many other wits of the time, he certainly lived on terms of familiar intercourse; yet he died, according to the common report—for which however there does not appear to be any real foundation—in great poverty in 1680, and was buried in the churchyard of St. Paul's, Covent Garden, at the expense of his friend Mr. William Longueville, a bencher of the Inner Temple, who became possessed of his papers.

The first part of Hudibras, containing three cantos, was published in 1663, and soon became eminently popular, and was much quoted even at court. In the next year appeared the second part. The third part, which does not bring the poem to a conclusion, was not published till 1678. Three small volumes of posthumous works were published, as Johnson says, "I know not by whom collected or by what authority ascertained." Two more, undoubtedly genuine, were afterwards printed by Mr. Thyer of Manchester. Some of his posthumous poems are very obscene.

Such is the scanty record of perhaps the most witty writer in our language. "The events of his life," says his biographer, whom we have already cited, "are variously stated, and all that can be told with certainty is that he was poor." On a work so well known as Butler's 'Hudibras' it is scarcely necessary to make a single remark. Voltaire well said of it that it unites the wit of Don Quixote with that of the Satyre Menippée. Hudibras, the hero, is a Presbyterian justice, who, fired with the same species of madness as the Don Quixote of Cervantes, undertakes the reform of abuses, in company with his Squire Ralph, an Independent clerk, with whom he is almost always engaged in controversy. This union of the knight errant and the Presbyterian is faulty in the outset, and in the conduct of the poem there is little to satisfy the reader. The adventures are tiresome and tedious, but the dialogues are carried on with a strain of wit which appears to be exhaustless. The characters which were before the eyes of our forefathers have passed away, but so great was Butler's knowledge of human nature, that many of his distichs have become proverbial. However easy may appear the style of burlesque which he has adopted, and however frequently a similar course has been followed after him, it is not among the least proofs of Butler's extraordinary excellence that he is still without a rival among his imitators. The standard edition was published in 1744 in two vols. 8vo, with laboriously illustrative notes by Dr. Gray. In 1721 John Barber, citizen and one time Lord Mayor of London, erected a cenotaph in Westminster Abbey to Butler's memory, which provoked a just epigram from Samuel Wesley, and a sarcasm, which appears to have been little merited, from Pope.

BUTLER, SAMUEL, D.D., Bishop of Lichfield, was born at Kenilworth, Warwickshire, 30th of January, 1774. His father was Mr. William Butler, a respectable inhabitant of the village. He was educated at Rugby School, and in 1792 was entered at St. John's College, Cambridge. His university career was very successful: besides obtaining three of Sir William Browne's medals, two for the Latin ode and one for the Greek ode, he was elected in 1793 to the Craven University scholarship, and, after taking his bachelor's degree, he gained the first of the Chancellor's two gold medals that are annually given for classical scholarship; and both in 1797 and 1798 he carried off the Members' prize for the best Latin Essay by Bachelors of Arts. In 1797 he had been elected a Fellow of his College, and in 1798 he accepted the appointment of head master of Shrewsbury School. In 1802 he was presented by the Karl of Clarendon to the vicarage of Kenilworth; in 1807, by Bishop Cornwallis, to a prebendal stall in Lichfield Cathedral; and in 1822 he was made archdeacon of Derby. He had taken his degree of D.D. in 1811. Under Dr. Butler Shrewsbury School, the reputation of which had fallen very low,

gradually rose to eminence, and he continued to preside over it till he was promoted, in 1836, to the see of Lichfield and Coventry, or, as it is now entitled, of Lichfield, the archdeaconry of Coventry having been annexed the same year to the diocese of Worcester. But from that time his health rapidly gave way, and his death took place at Ecclehall Castle, Staffordshire, the episcopal residence, on the 4th of December 1839. He had married, in 1798, Harriet, fifth daughter of the Rev. Dr. Apthorp, vicar of Cropton and rector of St. Mary-le-Bow; and he left a son and two daughters.

Dr. Butler is stated to have been much beloved in private life; his public distinction was derived from his able conduct of his school and his steady profession of liberal or Whig politics. Of his literary works the most considerable is his edition of Æschylus, which he was selected to superintend by the Syndics of the Cambridge University Press about the time when he removed to Shrewsbury, and the first of the four 4to volumes of which appeared in 1809, the last in 1816. It is also printed in 8 vols. 8vo. This edition, in which the text is that of Stanley, has not much reputation. The first volume soon after its appearance was made the subject of an article in the 'Edinburgh Review,' No. 29 (October, 1809), which immediately drew from Butler 'A Letter to C. J. Blomfield, containing Remarks on the Edinburgh Review of the Cambridge Æschylus,' 8vo, 1810. A more elaborate criticism on the second volume appeared in the same work, No. 38 (for February, 1812). Dr. Butler's best known work is his 'Sketch of Modern and Ancient Geography, for the use of Schools,' 8vo, which originally appeared at Shrewsbury in 1813, a work of little value when first published, and wholly obsolete now; and the two Atlases which the author afterwards published to be used along with it may be described in the same terms. Dr. Butler published in 1797 an 8vo volume, entitled 'M. Musuri Carmen in Platonem, Ia. Casauboni in Jos. Scaligerum Ode; acedunt Poemata et Exercitationes utriusque Lingue;' and 'A Praxis on the Latin Prepositions,' 8vo, 1823 (afterwards three times reprinted). He also translated Lucien Bonaparte's poem of 'Charlemagne,' in conjunction with the Rev. F. Hodgson; and he published sundry single sermons at divers times. Dr. Butler left a valuable collection of Aldine editions, and also of Greek and Latin manuscripts.

BUTTMANN, PHILIP KARL, an eminent scholar and mythologist, was born on the 5th of December 1764, at Frankfurt-on-the-Main. In the latter part of his life he dropped his second Christian name, but they both appear on the title-pages of his earlier works. He was descended from the French Protestants who took refuge in Germany from the persecutions of Louis XIV. His father, Jacob Buttmann, a respectable stationer, placed him, at an early age, under the care of Purman, the learned rector of the gymnasium of his native place. In 1782 he went to Göttingen to follow up his classical investigations under the superintendance of Heyne. In 1786, after a short stay at Frankfurt, he visited his brother-in-law, Dr. Ehrmann of Strasbourg. There he became acquainted with Schweighäuser, who was then engaged on his edition of 'Polybius,' and Buttmann made his first appearance as a philologist in some notes which he furnished to that laborious work. Shortly after this he was appointed geographical teacher to the young prince of Anhalt Dessau, in which situation he remained for about eight months. In 1788 he went to Berlin, and in the course of a year or two, became assistant librarian to the king, adding to his rather inadequate salary by taking private pupils, and writing for the booksellers. In 1792, he published a short Greek grammar, which at once established itself in all the schools of Germany. Buttmann was appointed, in 1796, secretary to the royal library, and four years afterwards he was made a professor in the Joachimthalsche gymnasium, the high school of Berlin; he held this appointment till 1808, when he was appointed one of the original professors in the new university. He was elected a member of the royal academy of sciences in 1806; but so great was his reputation, that his 'Essay on Apollo and Artemis' was inserted in the transactions of that society three years before he entered it. Shortly after his appointment as professor in the university he was selected from his colleagues as classical tutor to the prince royal. After Spalding's death, in June, 1811, Buttmann was elected his successor as secretary to the historical philological class of the royal academy of sciences; but he felt this office so irksome, that nothing but his regard for the interests of the academy could have induced him to retain it. The peculiar constitution of the society however induced him to accept this appointment, and his pangyriat adds that in conducting its business, he introduced many convenient abridgments of formalities without departing from essentials. In 1821 he was appointed head librarian to the king, and in 1824 was made a knight of the Prussian Red Eagle of the third class. From this year till his death he was afflicted with repeated attacks of apoplexy: he died on the 21st June 1829. Buttmann was married, in 1800, to the eldest daughter of Dr. Selle, the king's physician, by whom he left a family; his son Augustus republished, in 1833, his father's well-known edition of 'Demosthenes' Oration against Midias.' Buttmann wrote his own life, up to the time of his becoming a member of the Berlin academy, in the third part of Löwe's collection ('Bildnisse jetzlebender Berliner Gelehrter mit Selbstbiographien').

The best known of Buttmann's writings are:—I. His three celebrated Grammars: (1), the School Grammar; (2), the intermediate Greek Grammar, of which a translation by Boileau was published in

London in 1833, and another in America by Professor Robinson; (3), his complete Greek Grammar, which however only contains the Accidence. II. His 'Lexilogus,' which has been well translated by Mr. Fishlake. III. His 'Mythologus,' a collection of his mythological and historical essays.

A memorable feature in Buttman's literary character was his willingness to give assistance to other writers. He began with assisting Schweighäuser; and Heindorf, Biester, Wolf, Spalding, and Niebuhr, successively received and acknowledged his valuable aid. In all his literary labours Buttman was distinguished for an honest and discriminating scepticism; he never doubted however but with a wish to find out the truth, and in contriving methods of fathoming a difficulty he never was exceeded in ingenuity. His private character was very amiable, and doubtless Schleiermacher was justified in saying that "there was hardly one in the circle of his literary acquaintances so well known, so unanimously appreciated, and so entirely beloved as he was."

BUTTON, SIR THOMAS, one of the early Arctic navigators, was an able seaman in the reign of James I., whose son (the Prince Henry) seems to have been his first patron. In 1612, about three years after the unhappy death of the navigator Hudson, the merchants of London engaged Button to follow up Hudson's discoveries with two ships, the 'Resolution' and the 'Discovery.' Crossing the Atlantic, Button entered Hudson's Straits to the south of Resolution Islands, and then keeping without deviation a western course, he reached Southampton Island. Sailing still to the west, he fell in with the American continent, in 60° 40' N. lat. From this point of the mainland, which he named 'Hope Checked,' he made away to the south, and on the 15th of August 1612, he discovered the mouth of Nelson's River, in 57° 10' N. lat. At this point he determined to winter; and to secure his ships against the icebergs, he caused strong piles to be driven into the sea. Button, like several recent commanders of Arctic expeditions, showed great ability in amusing his men, in order to keep up their spirits against the depressing effects of inactivity: he proposed to them questions connected with navigation and mathematics, and thus mingled instruction with amusement. During their detention here several of the sailors died. On the return of spring he employed his ships' companies in killing game, which was so abundant that 1800 dozen of white partridges were brought in during their stay.

The river thawed on the 16th of February, and in two months, the sea being clear of ice, he explored the bay in the neighbourhood of Nelson's River, and named it Button's Bay. He then went north as far as lat. 65°, and fell in with a cluster of islands, which he called Mancel's Islands (now Mansfield's). Proceeding to Cape Chidley, he discovered the passage between that cape and Labrador, and thence reached England in sixteen days, in the autumn of 1613. He was the first navigator that reached the eastern coast of America through Hudson's Straits. Button never published an account of his voyage; all that we have from his journal is an extract in Purchas. The government of the day made him a knight.

(Purchas, *His Pilgrims*; Cooley, *Hist. Maritime Discoveries*.)

BUXTON, JEDEDIAH, was born at Elmlton, near Chesterfield, about the year 1705. His grandfather had been clergyman of the parish, and his father was schoolmaster of the same place; but Jedediah was so illiterate that he could not even write, and his mental faculties, with one exception, were of a low order. He possessed however remarkable facility in performing arithmetical calculations, and when he fairly understood a problem, which it was not easy for him to do if it was a little complicated, he solved it with wonderful rapidity. He was altogether incapable of looking into the relation of things, except with respect to the number of parts of which they were composed. After hearing a sermon he knew nothing more of it than that it contained a certain number of words, which he had counted during its delivery. If a period of time were mentioned he began calculating the number of minutes which it included; and if the size of any object were described, he would at once compute how many hair's-breadths it contained. His ideas were comparatively childish; and his mind was only stored with a few constants which facilitated his calculations, such as the number of minutes in a year, and of hair's-breadths in a mile. His system of mental arithmetic was not founded upon any sound principles; in fact he could scarcely be said to have a system. He would, for instance, in order to ascertain the product of 478 multiplied by 100, proceed first to multiply it by 5, and then by 20, instead of at once adding a couple of ciphers.

His condition in life appears to have been either that of a small land-owner or a day-labourer; but probably the former. Having a strong desire to see the king, he walked up to London to gratify this wish, but from some circumstance or other he did not see him. During his stay in the metropolis, Jedediah was examined in calculation by several members of the Royal Society. He was taken to see Garrick in Richard III., and during the performance occupied himself in counting the number of words which each of the actors made use of, and the quantity of steps in a dance; but he acknowledged that the instrumental music, with its complication and variety of sounds, baffled his skill. In June 1754 a portrait of Buxton appeared in the 'Gentleman's Magazine,' with a short account of his life. He is represented in the print as being in his forty-ninth year. His death occurred between 1770 and 1780. He was married, and had a family.

BUXTON, SIR THOMAS FOWELL, BART., was born on the 1st of April 1786, at Castle Hedingham in Essex. For his early education he was sent to the school of Dr. Charles Burney, of Greenwich; he was afterwards intrusted to the private tuition of a clergyman at Donnybrook in Ireland, and subsequently became an undergraduate at Trinity College, Dublin, where he highly distinguished himself. On the 13th of May 1807 he married Hannah, the fifth daughter of John Gurney, of Earham Hall, near Norwich, by whom he had several children. Of these, the present Sir Edward North Buxton was born in 1812.

In 1808 Mr. Buxton entered the brewing establishment of Truman, Hanbury, & Co., in which his uncles, Sampson and Osgood Hanbury, were partners. In 1811 Buxton himself became a partner, and soon after obtained the principal management of the brewery, to the duties of which he closely and successfully applied himself for several years.

Mr. Buxton's first appearance in public affairs was at a meeting of the Norfolk and Norwich Auxiliary Bible Society, in September 1812. In 1816 he took a prominent part at a large meeting held at the Mansion House, London, to inquire into the best means of relieving the extreme distress of the population of Spitalfields. As the result of this meeting, a sum of about 44,000*l.* was collected for the Spitalfields weavers. His attention was also directed to the state of prison discipline; he inspected many prisons, and published an 'Inquiry' into the subject, illustrated by descriptions of several jails, and an account of the proceedings of the Ladies' Committee in Newgate, the most active of whom was Mrs. Elizabeth Fry, his sister-in-law.

In 1818 Mr. Buxton was elected member of parliament for the borough of Weymouth, after a severe contest; and in 1819 he took a prominent part in the debates of the House of Commons on prison discipline, the amelioration of the criminal law, the suppression of lotteries, and the abolition of the practice of burning widows in India. He continued to represent the borough of Weymouth for nearly twenty years, during which period he was assiduous in the performance of his parliamentary duties (few members so frequently addressed the House), nor did he ever slacken or deviate in the assertion and working out of those benevolent principles with which he started in public life.

But it is with the Anti-Slavery cause that Fowell Buxton's name is most closely and honourably associated. An earnest coadjutor of Mr. Wilberforce in his efforts on behalf of the oppressed negroes, Mr. Buxton succeeded to that philanthropist's place in the House of Commons as the acknowledged leader of the emancipationists. On the 15th of May 1823, Mr. Buxton brought forward a resolution to the effect "that the state of slavery is repugnant to the principles of the British constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British colonies, with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned." In opposition to this motion, Mr. Canning, on the part of the government, moved and carried certain amendments, one of which asserted the anxiety of the House for the emancipation of the slaves "at the earliest period that shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the rights of private property." During the struggles and agitations, both at home and in the colonies, for the ensuing ten or twelve years, Mr. Buxton was steadily engaged in the prosecution of the cause of freedom, encouraged and supported by the moral feeling of the country, and in parliament by Brougham, Lushington, Macaulay, and a few other earnest opponents of slavery. At length, when in 1833 the secretary for the colonies, Mr. Stanley (now Earl of Derby), brought forward his plan for the abolition of slavery, Mr. Buxton, although dissatisfied with the apprenticeship and compensation clauses, gladly accepted the measure, and he had very soon the additional satisfaction of finding the apprenticeship abandoned by the slaveholders themselves.

In 1837 he lost his election for Weymouth, and from that time refused to be again put in nomination for that or any other borough. In 1838 he was chiefly occupied with the preparation of a work on the best means of extirpating the African slave-trade. In 1839-40 the state of his health caused him to seek relaxation in a continental tour. At Rome he visited the prisons, and suggested improvements. On his return in 1840 the crown conferred on him the dignity of a baronet. On the 1st of June a public meeting in behalf of African civilisation was held in Exeter Hall, at which Prince Albert presided, and the first resolution was moved by Sir T. F. Buxton. The result of this movement was the well-meant but disastrous expedition to the Niger in 1841. During 1843 and 1844 Sir Thomas Fowell Buxton found his health declining, and his death took place on the 19th of February, 1845, at his residence, North-Repps Hall, near Aylsham in Norfolk, at the age of 59.

Sir Thomas Fowell Buxton was a man of singularly commanding person; he was more than six feet four inches in height, and of a fine expression of countenance. As a speaker he was somewhat heavy both in style and delivery, but the influence arising from his high character always secured him a respectful attention. He had no great reach of intellect or imagination, and except when roused on exciting occasions, he had little of the fervour of an orator; but in collecting facts his industry was untiring, and in exhibiting and commenting upon them

he was zealous and persevering, reiterating his attacks till his object was attained or found to be unattainable. He gave a liberal support to many benevolent and philanthropic institutions, particularly to those in the vicinity of his residence, and in Spitalfields, the locality of his brewery.

(*Memoirs of Sir Thomas Powell Buxton, Bart.*, edited by his son, Charles Buxton, Esq., 1848.)

BUXTORF, a family celebrated for its attainments in Hebrew literature.

JOHN BUXTORF was born on Christmas-day 1564 at Camen in Westphalia, of which place his father was Calvinist minister. He was educated at Marburg and Herborn under Piscator, and afterwards received instructions at Basel and Geneva from Gryneus and Theodore Beza. He occupied the Hebrew chair at Basel for thirty-eight years of his life, and so attached was he to that university that he declined many advantageous offers of a similar occupation both at Saumur and at Leyden. Besides maintaining a large correspondence with all who were skilled in the leading object of his research, he lodged and supported in his house many learned Jews, with whom he familiarly conversed during his leisure hours respecting their language. He died September 13th, 1629, after having published, besides many separate tracts, more than one grammar and lexicon of the Hebrew and Chaldee tongues, a 'Concordance,' and a 'Hebrew Bible' with the notes of the Rabbins.

JOHN BUXTORF, the younger, son of the preceding, was born at Basel, August 13th, 1599, and exhibited precocity so remarkable that in his fourth year it is said that he understood German, Latin, and Hebrew, a statement doubtless greatly exaggerated. After cultivating Hebrew in France, Germany, and Italy, he succeeded his father at Basel in 1630, where he died, August 16th, 1664. Besides collecting, augmenting, and editing many of his father's works, he was the author of several original treatises on Hebrew literature.

JOHN JAMES, son of the preceding, like his father and grandfather, was professor of Hebrew at Basel, where he was born September 4th 1645, and died April 1st 1704. He travelled in Holland, France, and England, and was received everywhere with honour, especially at Cambridge. He printed nothing in his lifetime but a preface to his grandfather's work entitled 'Tiberias,' which is an historical and critical vindication of the Masoreth points, the origin of which he assigns to Eedras; but he left behind him many manuscripts connected with Rabbinical literature. Another JOHN, nephew to the above, was also professor of the Oriental languages at Basel, and died in 1732, leaving a son to distinguish himself by similar learning.

The works of the Buxtorfs greatly advanced the progress of Hebrew literature, and the depth of their learning has never been disputed. By the Romanists in general they have been regarded as too much addicted to Rabbinical fancies, and in the controversy respecting the Hebrew points, their espousal of them has been a frequent object of attack.

BYNG, GEORGE, VISCOUNT TORRINGTON, was the eldest son of John Byng, Esq., of Wrotham in Kent, and was born in 1663. He entered as a volunteer in the navy at fifteen years of age. From 1681 to 1684 he was engaged as a cadet in the land service with the garrison of Tangiers, where he received promotion first as ensign, afterwards as lieutenant. In the following year, while acting as lieutenant on board the 'Phoenix' in the East Indies, he was desperately wounded in an action with a Zinganeze pirate. In 1688 he was particularly active in attacking the fleet to the interests of the Prince of Orange, and he afterwards served with distinction under Sir G. Rooke and Admiral Russell. In 1706 he was commissioned vice-admiral of the red, and returned member of parliament for Plymouth, which borough he represented till he was created a peer in 1721. His services obtained for him the dignity of baronet in 1715. In 1718 he totally defeated a Spanish fleet off Messina, and he was finally rewarded with some of the highest professional honours, as Rear-Admiral of England and treasurer of the navy; he was also made a member of the Privy Council, Baron Byng of Southhill in the county of Bedford, Viscount Torrington in Devonshire, knight of the Bath, and first lord of the Admiralty, in which exalted station he died on January 17, 1732-33.

BYNG, JOHN, fourth son of the preceding, by Mary, daughter of James Master, Esq., of East Langdon in the county of Kent, was born in 1704, and entered early into his father's profession, in which he made the usual progress through subordinate stations. In 1756 he was appointed to command a squadron of ten ships of the line in the Mediterranean, destined for the relief of Minorca, at that time menaced by the French, and hoisted his flag accordingly on board the *Ramilies*. His equipments were inadequate to the service required, and on touching at Gibraltar to take in provisions and to refit, he learned that not less than twelve sail of the line, numerous frigates, and a large flotilla of transports from Toulon, had already landed 19,000 men in Minorca, and that the whole of the island, excepting Fort St. Philippe, was reduced. A council of war declared, on the unanimous authority of officers well acquainted with the island, that relief under these circumstances was impossible. Nevertheless Byng proceeded, and made an unsuccessful attempt to establish a communication with the garrison by his frigates. An engagement with the French squadron under the Marquis de la Galissonière ensued, and the fleets separated after an

indecisive action in which Byng took little part. The clamour raised at home was directed as much against the ministry, who had neglected to fit out the fleet properly, as against the admiral, who had fought languidly; but the cabinet resolved to sacrifice Byng in the hope of securing their own reputation. Such an object was assisted by Byng's professional unpopularity; his habits were austere; he was a rigid disciplinarian; and he had no brilliant former service to urge in his favour. He was accordingly superseded, and brought to a court-martial. It appeared from the evidence that he had not been anxious to engage, but ample testimony was borne to his courage. In his defence he inveighed against the policy of the enterprise, showed the little chance of victory which the crippled state of his ships permitted him to entertain, and the calamitous results which must have followed defeat. After a long trial he was found guilty of not having done his utmost, sentenced to be shot, but unanimously recommended as a proper object of mercy. Yet despite the recommendation of his judges, and the many representations in his favour, the sentence was executed at Portsmouth on March 17, 1757. Byng met his fate with calmness and fortitude; and posterity has done justice to his memory.

BYNKERSHOEK, CORNELIUS VAN, was born at Middelburg, in Zealand, on the 29th of May, 1673. His father, who was a merchant, paid great attention to his education. He was sent when about seventeen years of age to the university of Franeker, at that time a seat of learning of considerable reputation, where after two years' study he began to apply himself sedulously to jurisprudence, and in the course of the two following years wrote three disputations, which gained him great credit by the erudition and judgment displayed in them. After taking the degree of Doctor in the year 1694, he went to practise as an advocate at the Hague, where was held the supreme court of justice for the provinces of Holland, Zealand, and West Friesland.

In 1703 he was elected by the states-general a member of the Supreme Court. As such he was called upon to administer the common law of his own country, which, as he describes it, besides being grossly defective, was vague, uncertain, and obscure. Bynkershoek saw and pointed out the necessity of having some fixed standard to appeal to. He had always admired the Roman law for its manly simplicity, and valued it highly as furnishing the soundest principles of legal decision. Having now a practical object in view, he pursued his studies with greater ardour. About 1710 he published his first work of any great importance, the 'Observationes Juris Romani,' consisting, as its title imports, of a collection of detached dissertations and criticisms. In 1719 appeared under the title of 'Opuscula varii Argumenti,' a collection of treatises, which he had written at different times. One of these, which he had before published in 1695, soon after his coming to the Hague, contained the substance of his three academical disputations. On the 26th of May 1724 he was appointed by the states-general president of the supreme court: but the activity of his intellect was not slackened by promotion, nor confined to the practical duties of his office. He published in 1730 another collection of treatises, under the title of 'Opera Minora,' all of which had previously appeared separately at various times between 1697 and 1721.

In 1733 appeared four more books of 'Observationes Juris Romani,' written in continuation of the former work of the same name, which he had published more than twenty-two years before. About the same time he retired from the bench, of which he had been forty years a member. His retirement however was not a period of idleness. "Having now more leisure than formerly, I will do my utmost," he says, "to render a good account of it to the world." His labours were however henceforth turned into a different channel. He gave up the study of the Roman law, and applied himself for the last years of his life to the task of laying before the world the learning which in the course of his study and his practice he had acquired on two very important subjects—international law, and the law of his own country. On the former of these he had already written two treatises, which are printed among his 'Opera Minora.' The one, 'De Dominio Maris,' which originally appeared in 1702, as an appendix to another dissertation, has always been appealed to with respect on a difficult and still disputed question. The other, 'De foro Legatorum Competenti,' was first published in 1721, and was soon after translated into French, by Barheyras. In 1737 he produced a more important work, 'Questiones Juris Publici,' in two books; the first of which treats of war and peace, and the second is on miscellaneous subjects. The 'Questiones Juris Publici,' as well as the treatise 'De foro Legatorum,' though founded too exclusively on Dutch authorities, and written with too exclusive a reference to Dutch institutions, so that they appear to treat rather of the public law of Holland than of international law in general, have nevertheless been regarded by the publicists of all nations as works of the highest authority and most universal application.

The next and last labour undertaken by Bynkershoek was on the laws of his own country,—'Questiones Juris Privati.' He did not live to complete the work, but as much of it as was prepared for publication at the time of his death appeared soon afterwards.

Besides his published works, Bynkershoek had employed himself during the whole of his professional life in the execution of two very laborious undertakings. One of these, which he called 'Observationes Tunultuarie,' consisted of notes which he had taken of the decisions and proceedings of the supreme court. The other, a work

of still greater interest and importance, was a collection of all the scattered laws of his own country, whether existing in the enactments of the several legislative powers which had successively prevailed there;—in the decisions of the courts, the practice of the bar, or the customs and statutes of particular cities and districts. This immense mass he had digested, so as to form a complete 'Corpus Juris Hollandici et Zelandici.' These two collections were intended solely for his own use; and in his will he left directions that they should never be published.

Bynkershoek had long suffered from asthma; to this, at last, was added dropsy on the chest, of which he died on the 16th of April, 1743. He was twice married; and by his first wife left six daughters. A complete edition of his works was published at Geneva, in 1761, in folio, by Vicat, professor of law at Lausanne; and another in two volumes folio, at Leyden, in 1766.

BYRGIUS, JUSTUS, or JUST BYRGE, a mathematician and artist, chiefly distinguished by the reputation of having been the first person who invented, or, at least, gave indications of numbers corresponding to logarithms. He was born in Switzerland, in the year 1552, and was long attached to the observatory which had been built at Hesse-Cassel by the Landgrave William IV.; at this place he made celestial observations, which were afterwards published by Snell, and he was occasionally employed in making mathematical and astronomical instruments. He is said to have invented an instrument similar to that which is now called proportional compasses; and to have constructed a pendulum clock in the year 1600, which is above fifty years before the application of a pendulum to an instrument for measuring time was made by Huyghens. He executed for the landgrave a celestial globe or orrery, which was afterwards purchased by the emperor Rudolph II., who appointed him his instrument-maker. On the death of the landgrave he went to reside at Prague; but in 1632 he returned to Cassel, where he died in the following year. Dithmarsus, who designates himself a pupil of Byrgius, observes that Byrgius had studied neither Latin nor Greek; and Kepler describes him as an indolent and reserved man, who withheld his discoveries from the public.

Dithmarsus ascribes to his tutor the discovery of two rules for resolving spherical triangles; one, when the three sides, and the other, when two sides and the angle contained between them are given; and he considers them as much more simple than any which had been used before that time. He states also that Byrgius had discovered a method of dividing any given angle into equal parts, or into parts having given relations to one another; and he adds, that by such means he could compute with great facility a table of sines, either in natural or in *logistic* numbers. These last are supposed to be a species of logarithms, and as the work of Dithmarsus was published in 1588, or twenty-six years before the 'Canon' of Napier [NAPIER], it is possible that Byrgius may have preceded the latter in the time of the discovery. This is directly asserted by Kepler, in the preface to the 'Rudolphine Tables,' where it is also observed that the *Logistic indices* (the accents by which minutes, seconds, thirds, &c., of a degree are designated in sexagesimal arithmetic) led Byrgius to the discovery of logarithms similar to those of Napier. If this assertion be correct, it may be presumed that Byrgius formed, by the means obscurely indicated in the work of Dithmarsus, two series of numbers, one series in an increasing arithmetical progression, and the other in a decreasing geometrical progression; like the denominations above alluded to, and as in the original table of logarithms computed by Napier.

From Montucla (*Histoire des Mathématiques*, tom. 2) we learn that there is a passage in a work on Perspective by Bramer, in which it is stated that Byrgius (his brother-in-law) had published at Prague, in 1620, a table containing two series, one in arithmetical and the other in geometrical progression; it is added, that he entertained the idea of publishing several of his works, among which was a table of sines to every two seconds of the quadrant, and that the distress occasioned by the Thirty Years' War prevented the design from being put in execution. An imperfect copy of the tables first mentioned was in the possession of M. Küstner, and from this it was found that the logarithmic numbers began with zero, and increased constantly by 10, while the natural numbers began with 1, and formed an increasing geometrical progression. Bramer infers from the publication of this table, that his brother-in-law was in possession of logarithms long before Napier had made the discovery; but, as the 'Canon Mirificus' was published six years earlier than that table, this inference is unfounded. It may be admitted however from the circumstances mentioned by Dithmarsus, that twenty-six years before the publication of Napier's book, Byrgius had a knowledge of the properties of the numbers called logarithmic in facilitating arithmetical computations; but it does not appear that he was the first to form a table of them for the purpose.

It is remarkable that Kepler, who himself computed a table of logarithmic numbers, does not mention Byrgius till the year 1627, when he states that the latter had discovered logarithms similar to those of Napier. Previously to that time he always spoke of Napier as the inventor, and of his discovery as the most useful that had been made since numbers were known. If therefore Kepler, in Germany, had no knowledge of the discoveries of Byrgius from the work of Dithmarsus, it cannot be supposed that the latter had found its way

to Scotland, or that its obscure indications guided Napier to the discovery which has immortalised his name.

BYRON, GEORGE GORDON, LORD, was born on the 22nd of January, 1788, in Holles-street, Cavendish-square, London. His descent dates from the time of the Norman conquest of this island. The Byrons, or Birones, who had been knights and baronets long before, were first made lords during the reign of Charles I., whose cause they espoused in opposition to that of the Commons of England. Notwithstanding his ancient lineage, of which he was always proud, Byron, owing to the imprudence and vices of his father (Captain Byron, nephew to the then lord), was born and brought up in what, considering the notions of his class, must be called poverty. Owing to an accident attending his birth, one of his feet was distorted, a defect which was a source of pain and mortification to him during the whole of his life.

In 1790, when he was only two years old, his mother, who had separated from her husband, retired with her child to Scotland, her native country, and established herself in humble lodgings in the town of Aberdeen. Proud, impetuous, and of a most inflammable temper, this unfortunate woman was not at all fitted to correct those hereditary vices which Byron in after years was accustomed to say were strong within him. The most important of all the parts of education is that for which the child stands indebted to its mother, and nothing could well be worse than the poet's maternal tuition and example. As for his father he took no charge of him, but withdrawing to the continent in order to escape his creditors, he died at Valenciennes in 1791. When about five years old, Byron was sent to a day-school at Aberdeen, kept by one Bowers, who received from the poet's mother five shillings a quarter for such instruction as he could give. After staying rather more than a year at this school, he was placed under the tuition of a poor but well-informed Scotch clergyman, called Ross, who taught him to read. From the care of Mr. Ross his mother removed him to that of Mr. Paterson, the son of his shoemaker, who taught him a little Latin, and attended to him with much kindness until Mrs. Byron sent him to the free grammar-school of Aberdeen, where he was studying when the death of the lord, his grand-uncle, recalled him to England, and to the enjoyment of such a provision as suited a peer of the realm in his minority. This uncle, to whom he succeeded, was a man of turbulent passions, and a melancholy occurrence had thrown a gloom over the last thirty years of his life. In a duel, or as some said, rather a chance scuffle arising out of the heat and intoxication of the moment, he killed his neighbour and relative Mr. Chaworth. The House of Peers, before whom he stood his trial in 1765, acquitted him, but his own conscience and his country neighbours never did. He shut himself up in his patrimonial mansion, the old and then melancholy Abbey of Newstead in Nottinghamshire, and thenceforward led an unsocial and eccentric course of life. He took no interest in his heir, who was destined to illustrate the proud name of Byron: he never seems to have exercised any pecuniary generosity towards him, and it is said that on the rare occasions when he mentioned him, it was always as "the little boy who lives at Aberdeen." In 1798, when the poet succeeded to his uncle's titles and estates, he was little more than ten years old. His mother, whose weak head was turned by the sudden change in her fortunes, immediately removed to Newstead Abbey, and took great pains to keep always before his eyes the fact that, though only a boy, he was now a lord. To attend both to body and mind, she employed one Lavender to straighten his unfortunate foot, and a Mr. Rogers to instruct him in Latin. The former, who was an impudent quack, did him no good; but the latter, a respectable schoolmaster of Nottingham, improved him considerably by reading passages from Virgil and Cicero with him. In less than a year Byron's mother carried him to London, whence, after consulting more able surgeons, who could no more cure a deformity than the empiric had been able to do, she had him conveyed to Dulwich and placed in a quiet boarding-school, under the direction of Dr. Glennie. But for the indiscretions and constant interference of Mrs. Byron, Dr. Glennie might not only have made him a better scholar than he ever became, but have checked in the germ at least some of those infirmities of temper and those vices which embittered his after-years. He had not been two years under the charge of this excellent man, when his mother removed him to Harrow, where, with the exception of the usual long vacations, he remained till 1805, when he was sent to Cambridge. During his stay at Harrow he was irregular and somewhat turbulent in his habits; but he frequently gave signs of a frank, noble, and generous spirit, which endeared him to his school-fellows: he had no aptitude for merely verbal scholarship; and his patience seems to have failed him in the study of Greek. He however read a great deal, and by occasional fits of application laid in some store of miscellaneous knowledge. During his vacations his mother continued to spoil him by alternate fits of harshness and indulgence. She introduced him to masquerades and other scenes of excitement and fashionable fooleries before he was fifteen years old. It was at about this period of his life that he became acquainted with Miss Chaworth, the heiress of Annesley, and descendant of the Mr. Chaworth whom his lordship's great uncle had killed. We have no doubt that this very circumstance had a great effect on his excitable and romantic imagination. In one of his memorandum-books he wrote—"Our union would have healed feuds in which blood had been

shed by our fathers; it would have joined lands broad and rich; it would have joined at least one heart, and two persons not ill matched in years—she was two years my elder." His lordship had fancied himself in love two or three times before, but this more than half-imaginary passion for Mary Chaworth seems to have haunted him almost to the last hours of his existence, and he always persisted in saying that had he been united to her he should have proved a better and a happier man. The young lady treated him as a clever, warm-hearted, but capricious school-boy, a friend and nothing more, and a year or two after her first acquaintance with the poet she gave her hand to Mr. John Musters, a gentleman of Nottinghamshire. But all Byron's Harrow vacations were not spent in making love; he passed one of them in the house of the Abbé Rouffigny, in Took's-court, for the purpose of studying the French language; but he spent most of his time in boxing and fencing, to the no small disturbance of the old Abbé's establishment.

In October 1805 he went to Trinity College, Cambridge, where he spent two years in the way that is not uncommon with young men of rank and fashion; but still, by fits and starts, he devoted himself to pretty hard study, and continued to cultivate that taste for poetry which first showed itself when he was about ten years old, and which he had never since permitted to lie wholly dormant. At the same time he indulged in many eccentricities, and caused great annoyance by keeping a bear, and several bull-dogs. But at Cambridge, as at Harrow, he frequently evinced the most generous and noble feelings, and chose his associates, with one or two exceptions, from among the young men of the greatest ability, wit, and character, to a few of whom he seems to have continued much attached in after-life. In 1806, while yet at college, he printed a very thin quarto volume of poems for private circulation. Of this edition Mr. Moore says there are but two or at the most three copies in existence. In 1807 he brought out, in 1 vol. 8vo, his 'Hours of Idleness,' which were very severely, but we cannot say altogether unjustly, handled in the 'Edinburgh Review.' It was just such a collection of fugitive pieces as any tolerably read young man of nineteen might write: it was not less, and it certainly was not more, than this. In this volume we can scarcely discover any indication of the superior genius which he afterwards displayed; and there was in it an assumption of aristocratic airs that rendered the author peculiarly obnoxious to writers who advocated liberal principles. The severity of the reviewers seems to have produced a good effect on his lordship's muse, which was always too readily animated and inspired by feelings of spite and revenge. He collected his powers, he brought them to bear on one point, he took more pains with his style, and in 1809 appeared his well-known satire, 'English Bards and Scotch Reviewers,' which, however faulty in parts as a composition, and blameable in moral feeling, was a wonderful improvement on his preceding productions. A few days before its publication he took his seat in the House of Lords.

At one time Byron thought seriously of devoting himself to politics, and wrote to his mother that he "must do something in the House soon." He delivered two set speeches in the Lords, with indifferent success and a tolerable ignorance of the subjects on which he spoke, and then his senatorial ardour ceased altogether. This was after his return from his travels, in 1812.

On the 2nd of July 1809 Lord Byron, in company with his friend Mr. John Cam Hobhouse (now Lord Broughton), left England to travel in Portugal, Spain, Greece, Turkey, &c. He was absent two years on this classical tour, which enriched his mind with incidents and poetical imagery, and filled it with reflections of some of the finest and most melancholy scenery in the world. His travels, in fact, finished his poetical education, and nearly everything he wrote afterwards is redolent of the glowing atmosphere of the East, and bears more or less directly on the adventurous, impassioned narratives which he heard in 'the clime of the East,' in 'the land of the sun.'

In March 1812 Byron published the first two cantos of his splendid poem 'Childe Harold,' which at once gained him the very highest name among the poets of the day. The popularity of this production was as immediate as it was great, and he used to say, he went to bed one night, and, on waking the next morning, found himself famous. He was now sought after by the rich and great, who formerly knew him not, or avoided him; and he threw himself into the vortex of fashionable dissipation without much taste for its pleasure, and with little respect for the mass of those with whom he associated.

To pass over some minor productions, it was in the month of May 1813, that his wild oriental tale, or rather fragment of a tale, 'The Giaour,' first appeared; this was followed, in December of the same year, by the 'Bride of Abydos,' another passionate Eastern poem, more consecutive as a narrative than the 'Giaour,' and equally rich in scenic descriptions. In January 1814 he published his 'Corsair,' one of the most applauded, though far from one of the best of his productions. He however showed in it an admirable mastery of the ten-syllable English verse and what he called "the good old and now neglected heroic couplet." His descriptions of the Greek islands and the scenery of the coast of Greece are exquisitely beautiful: they are moreover correct pictures, as must be felt by all who have travelled in those climes. The story, like all his stories, is badly constructed: the characters are not very dramatically sustained, and have little in them to lay hold of the heart when the fervour and passions of youth

are passed. It is stated on the best authority that 14,000 copies of the 'Corsair' were sold in one day. In May 1814 he published his splendid ode on the first fall of Bonaparte. In August of the same year appeared his 'Lara,' an irregular sort of sequel and wind-up to the 'Corsair,' written in much the same style, but with less power.

During the blaze of his poetical fame, and his intoxicating success in society, Byron was hardly ever happy, and he occasionally withdrew for considerable periods to the solitude of the old abbey at Newstead. In October 1814 he was married to Miss Milbanke, a great heiress in prospect, but at the time possessed of little money, while the poet stood in need of a great deal. He was in fact so involved in his pecuniary affairs, that he tells us he had nine executions in his house during the first twelve months of his marriage, besides having his door continually beset by duns. These were not circumstances likely to soothe the irritable temperament of Lord Byron: he sought a refuge from them in pleasures from home; and an utter incompatibility of character between him and his lady becoming every day more and more conspicuous, augured ill for this hastily-formed alliance. On the 10th of December 1815 Lady Byron bore him a daughter, the Ada of his poems (the late Countess of Lovelace). In the latter end of January Lady Byron left his house with her infant, and retired to her father's residence in Leicestershire: the poet never saw his wife or child again.

At the end of February 1815 Byron published his two poems, the 'Siege of Corinth' and 'Parisina.' On the 25th of April following he set sail for Ostend, with a fixed determination never more to return to a country which had given him honours, titles, competent wealth, and fame.

On starting on his continental travels he went through Belgium, up the Rhine, and then through part of Switzerland to Geneva, where he fixed himself for some time, his favourite companions there being the late Mr. Shelley, the poet, and Mrs. Shelley. He often crossed the lake to visit Madame de Staël at Coppet. His frequent voyages on the Lake of Geneva, and excursions among the Alps, revived all his passionate adoration of sublime scenery. During his stay at the villa Diodati, near Geneva, he wrote the third canto of 'Childe Harold,' the 'Prisoner of Chillon,' 'The Dream,' and several of his fugitive pieces. In October 1816 he left Switzerland for Italy, and by the middle of the following November we find him at Venice, where he remained for more than three years, which were mainly spent in an alternation of literary labour and debauchery. We must however deduct from this long sojourn some three weeks, which he employed in visiting Rome in company with his friend Hobhouse, and a few excursions he made to Bologna and other places. In January 1820 he took up his residence at Ravenna, where he involved himself with secret societies and Italian plots to overthrow the government of the pope. The brother and other near connections of the Countess Guiccioli, a married woman to whom he had attached himself, were so seriously committed, that the papal government exiled them from the States of the Church. Upon this the lady and her relatives took refuge in Tuscany, and ultimately fixed themselves at Pisa, whither Byron followed them in November 1821.

Soon after his arrival at Pisa he was joined by Mr. and Mrs. Shelley, and his party was subsequently increased by Mr. Leigh Hunt and family. Byron, Shelley, and Hunt started a work called 'The Liberal,' which was to appear periodically, and to be written and edited by the three conjointly. It was altogether a badly-devised scheme, and after the irregular appearance of two or three numbers the work stopped. He was much affected by the death of his friend Shelley in July 1822, and in October he went to Genoa. Early in 1823 he received flattering overtures from the committee of friends to the Greeks established in London for the purpose of aiding that people in their struggle for independence. His knowledge of the country, the beauty and energy of the many verses in which he had described her sad condition under the Turks, naturally directed attention to his lordship, who, after a short correspondence with the committee, determined not only to assist in purse, but in person and with arms in his hands. With his usual haste and impetuosity he prepared forthwith to leave Italy. During his stay in that beautiful country he had written the fourth canto of 'Childe Harold,' 'Beppo, a Venetian Story,' 'Masseppe,' 'Manfred,' the 'Lament of Tasso,' 'Ode to Venice,' the 'Prophecy of Dante' (wherein he imitated, not very successfully, the *terza rima* of the Italians); 'Cain, a Mystery,' 'Marino Faliero,' the 'Two Foscari,' 'Sardanapalus,' and 'Werner,' tragedies; the cantos of 'Don Juan' (the most astonishing of all his productions); the 'Vision of Judgment,' and many fugitive pieces.

With his head full of warlike notions, Byron sailed from Genoa on the 14th of July; on the 19th he put into Leghorn to purchase gunpowder and other commodities for the Greeks, and sailing again on the 24th, he reached the island of Cephalonia in about ten days. He had scarcely arrived there and looked a little into the affairs of the Greeks, when he repented of his expedition. "I was a fool," he wrote to a friend, "to come here; but being here, I must see what is to be done." He however showed a talent for public business that surprised most people, and a degree of good common sense that contrasted very advantageously with the wild theoretic dreamings of many of the Philhellenes who had repaired to Greece.

At the end of December 1823 his lordship sailed from Cephalonia,

and after a narrow escape from a Turkish frigate landed at Dragomestri, a wretched seaport of the Greeks on the coast of Acarnania. In sailing from this point to Missolonghi he was near suffering shipwreck, and by an act of imprudence sowed the seeds of the malady that soon terminated his existence. On the 3rd of January, during a rough and cold night, he leaped into the sea, and swam a long way: two or three days after he complained of a severe pain in all his bones, which continued more or less to the time of his death. He reached Missolonghi on the 10th of January 1824, where he found everything in a most perplexing and almost hopeless state of anarchy and confusion. He set to work with spirit and application, and again showed a great aptitude for the despatch of public business. The weather was detestable and the place unhealthy. At the beginning of February he got wet through; on the evening of the 15th he was seized with a dreadful convulsive fit, and was for some time speechless and senseless. Soon after this paroxysm, while stretched on his bed faint with over-bleeding, a crowd of mutinous Suliotas whom he had engaged to fight for their country burst into his apartment brandishing their arms, and furiously demanding their pay. Sick and nerve-shaken as he was, Byron is said to have displayed great calmness and courage on this occasion, and his manner soon inspired the mutineers with respect and awe. At the end of January he had received a regular commission from the Greek government, and was appointed to the command of an expedition that was to besiege Lepanto, then in the hands of the Turks. The difficulties and obstructions encountered by his lordship in preparing and providing for this siege were perplexing and irritating in the extreme, and altogether too much for a man whose health was evidently undermined. Still however he would not listen to those who advised him to retire. "I will stick by the cause," said he, "as long as a cause exists."

On the 9th of April he again got wet through, and returned to Missolonghi in a state of violent perspiration. Fever and violent rheumatic pains ensued. On the following day he took a ride among the olive woods, but complained of shuddering, and had no appetite. On the evening of the 11th he was much worse, and by the 14th he was evidently in danger. For several days he obstinately refused to let his medical attendants bleed him, and when he gave his consent the bleeding was too late. Inflammation fell upon his brain, and he expired at six o'clock on the afternoon of the 19th of April 1824, being only thirty-six years and three months old. The bitter grief of his followers and attendants of all nations was a proof of his frequent kindness of heart, and his goodness as a master.

As a poet of description and passion Lord Byron will always occupy a high place among English poets, though the absolute supremacy which so many of his contemporaries gave him as his right has already passed away. The least successful of Byron's productions, notwithstanding the admirable passages in which they abound, are his tragedies: the work which gives us the highest notion of his genius, power, and versatility is his 'Don Juan.' The Don is at times free and almost obscene, and the whole tendency of the poem may be considered immoral; but there are, scattered throughout it, the most exquisite pieces of writing and feeling,—inimitable blendings of wit, humour, raillery, and pathos, and by far the finest verses Byron ever wrote. He may be said to have created this manner; for the Bernese style of the Italians, to which it has been compared, is not like it.

(Thomas Moore, *Letters and Journal of Lord Byron, with Notices of his Life*; Galt, *Life of Lord Byron*; Dallas, *Memoir*; Lady Blessington, *Conversations with Lord Byron*; &c.)

BYRON, JOHN, second son of William Lord Byron, by his third wife Frances, second daughter of William Lord Berkeley of Stretton, was born Nov. 8, 1723. He was engaged as midshipman on board the *Wager*, the store-ship which accompanied Lord Anson's squadron in its voyage round the world, commenced in September 1740. On the 15th of May the *Wager*, having before parted company with the remainder of the squadron in consequence of her bad sailing, struck on a sunken rock about 47° S. lat. on the western coast of America. She soon afterwards bilged, and grounded between two small islands about a musket-shot from the shore. Her captain, who had succeeded to the command during the voyage in consequence of the death of his superior officer, appears to have rendered himself hateful to the ship's company by imperious and tyrannical conduct; and the crew, on the other hand, were mutinous and insubordinate. The mariners landed upon a wild shore, which afterwards proved to be part of an uninhabited island, and the wretchedness of which may be inferred from the name which the sailors gave it, 'Mount Misery.'

After several months' residence, part of the crew embarked in the cutter and long-boat to attempt the passage of the Straits of Magellan, and a homeward return by Brazil. The cutter was lost, but the long-boat, after undergoing incredible hardships and sailing more than 1000 leagues, arrived at the Portuguese settlements in Brazil. Byron and his companions, after enduring the utmost extremity of famine, bad weather, cold, fatigue, hunger, sickness, and general destitution, were relieved by a Chonos Indian cacique, who conveyed them to the island of Chiloe, after thirteen months had expired since the loss of the *Wager*. The narrative which Byron published on his return to England in 1745 is among the most interesting accounts of nautical adventures with which we are acquainted. Byron afterwards served with distinction in 1758 during the war against France; in 1760

he performed a brilliant service in destroying a French squadron in Chaleur Bay, and on the return of peace in 1764 he was despatched on a voyage of discovery to the South Sea, in command of the ships *Dolphin* and *Tamar*. He may be considered as one of the ablest precursors of Captain Cook, in the preliminary volume to whose voyages, collected by Hawkesworth, Byron's journal occupies the first place.

He was afterwards, in 1769, appointed governor of Newfoundland. In 1778 he commanded the fleet destined to observe the movements of M. d'Estaing in the West Indies, but the French admiral profiting by his great superiority in numbers (27 ships of the line to 21), eluded every attempt to bring him to close engagement. During this expedition Byron received the highest promotion which he attained, that of Vice-Admiral of the White. In 1748 he married Sarah, daughter of John Trevanion, Esq., of Cartrays, in the county of Cornwall, by whom he had two sons and seven daughters. Commodore Byron, as he is usually styled, died in London on April 10, 1786, in the enjoyment of a high and merited reputation for courage and professional skill.

BYZANTINE HISTORIANS is the name given to a series of Greek historians and writers who lived under the Eastern or Byzantine empire between the 6th and the 15th centuries. They may be divided into two classes:—1. The historians properly so called, whose collected works constitute a complete history of the Byzantine empire from the time of Constantine the Great to the taking of Constantinople by the Turks; 2. The general chroniclers who have attempted to give a chronography of the world from the oldest times. The *historians* are:—1. Joannes Zonaras of Constantinople, first an officer of the imperial court, and afterwards a monk of Mount Athos, who died about 1118, and wrote the 'Annals of the World,' in 18 books. In the first part of his work he belongs to the class of general chroniclers or compilers, but from the time of Constantine he treats more particularly of the history of the Eastern empire, which he brings down to the death of Alexius I. Comnenus in 1118. 2. Nicetas Acominatus of Chonæ or Colosse, in Phrygia, who filled several high offices in the court of Isaac Angelus, and who died at Nicæa in 1216. His 'History of the Byzantine Emperors,' in 21 books, begins with 1118 and ends with 1206. 3. Nicephorus Gregoras of Heraclea enjoyed the favour of Andronicus Palæologus the elder of the Palamites; but owing to the controversy, he was confined in a convent by the patriarch in 1361, where he died. He wrote a Byzantine, or, as he styles it, a 'Roman History,' in 83 books, of which the first 24 only have been printed, containing the history of the Byzantine empire from 1204 to 1381. The 14 remaining in manuscripts bring the history down to 1359. 4. Laonicus (Nicolas) Chalcondylas of Athens wrote a 'History of the Turks and of the Downfall of the Greek Empire,' in 10 books, to the year 1462. An anonymous writer has continued the history of the Turks down to 1565. These four writers form by themselves an entire history of the Byzantine empire from the time of Constantine to the Turkish conquest. The following writers have treated of detached periods of the same history, or have written the lives of particular emperors. 5. Procopius of Cæsarea in Palestine, the most celebrated of the Byzantine writers, wrote the 'History of his own Time,' in 8 books, to the year 545. He also wrote a 'Secret History' (Anecdota) of the reign of Justinian down to the year 553, which, as to the manner in which he speaks of that emperor and of his court, contrasts singularly with the panegyric tone of his former work. 6. Agathias of Myrina in Æolis, a poet as well as historian of the 6th century, is well known for his *Anthology* and his *Daphniaca*, or amatory verse. He studied first at Alexandria, whence he removed to Constantinople in 554, being then about eighteen years of age, and applied to the study of the law, in which he became eminent. He was surnamed *Scholasticus*, a word which then meant an advocate. He wrote a history in 5 books of the years 553–59 of Justinian's reign, which forms a sequel to Procopius. He died about 582. Agathias is one of the most trustworthy Byzantine historians—inferior to Procopius in talent and information, but superior to him in honesty. 7. Menander of Constantinople, surnamed *Protector*, continued the history of Agathias to the year 582. Menander's history is lost, but fragments of it are found in the works of Constantine Porphyrogenetus, which relate to the history of the Huns, the Avari, and other northern and eastern races, and also to the negotiations and missions between Justinian and Chosroes. All that remains of Menander has been published by Bekker and Niebuhr, Bonn, 1829. 8. Joannes of Epiphania wrote a history of the Persian war under the emperor Maurice, of which the only manuscript known is in the Heidelberg collection. 9. Theophylactus Simocatta lived in the first part of the 7th century, and wrote a history in 8 books, from 582 till the death of Maurice in 602. 10. Joannes, a monk of Jerusalem, in the 8th century, wrote a brief history of the Iconoclasts, which was published by Combéffis for the 'Corpus Historiæ Byzantiæ,' together with an anonymous work against Constantine IV., probably written by the same monk. 11. Theodosius, a monk of Syracuse, in the 9th century, has left a narrative of the taking of Syracuse by the Spanish Arabs. It was published for the first time by Hase, with the 'History of Leo Diaconus,' Paris, 1819. 12. Constantinus VI. Pophyrogenetus wrote the life of his grandfather, Basilus the Macedonian, from 867 to 886. He also wrote several other works which

may serve as illustrations of the Byzantine history, such as 'De Administrando Imperio,' on the Administration of the State, addressed to his son Romanus; 'De Ceremoniis Aulae Byzantinae;' 'De Thematibus,' or military divisions of the empire. He also caused several learned men to compile a kind of historical library out of the works of all previous historians. This great compilation was divided into 53 books, of which the titles of 26 only are known. One was on the succession of kings, another on the art of generalship, &c. Under each of these heads, passages from the various historians bearing upon the subject were collected. Three books alone, more or less mutilated, have come down to us. One, entitled 'De Legationibus,' is an account of the various embassies between the Romans and other nations; another 'De Sententiis,' and the third 'De Virtute et Vitiis.' 13. Genesis of Byzantium wrote a history of Leo the Armenian, Michael II., Theophilus, and Michael III., embracing the period from 813 to 867. 14. Leontius of Byzantium, called the younger, wrote also a history of the same period, to serve as an introduction to Constantine's life of Basilus. 15. An anonymous writer has left a continuation of Constantine's life of Basilus, embracing the lives of Leo VI. and his brother Alexander, of Constantine VI. himself, and his son Romanus. 16. Joannes Cameniata of Thessalonica wrote an account of the taking of that city by the Saracens in 904, of which he was an eye-witness. 17. Leo Diaconus of Kaloe, born about 950, accompanied Basilus II. in his wars against the Bulgarians, and wrote the lives of Romanus, Nicephorus Phocas, and Tzimisceas, from 959 to 975. 18. Michael Constantine Paellus wrote a history from the death of Tzimisceas in 975 till the accession of Constantine Ducas in 1059. 19. Nicephorus Bryennius, the husband of Anna Comnena, wrote 'Historical Materials,' being a kind of memoirs of the Comneni family to the accession of Alexius I. 20. ANNA COMNENA has written the history of her father Alexius. 21. Joannes Cinnamus, who lived towards the end of the 12th century, was imperial notary at Constantinople. He wrote the lives of John Comnenus and of Manuel his son from 1118, when Anna Comnena ends, till 1176. 22. Georgius Acropolita, born in 1220 at Constantinople, filled several important offices under Michael Palaeologus, and died in 1282. There are two works under his name, one styled a 'Chronography,' and the other a 'Short Chronicle of the late Events,' both referring to the period from 1204, when the Franks took Constantinople, to 1261, when they were finally expelled. Acropolita has also written a 'General Chronicle from the Creation to the taking of Constantinople by the Franks,' which is not yet printed. 23. Georgius Pachymeres, born at Nicæa in 1242. After the recovery of Constantinople by the Greeks, he was raised to high offices in the state. He wrote a 'Byzantine History,' which forms a continuation to Acropolita's work, and comes down to 1308. Pachymeres is a faithful but dull writer. He wrote also several philosophical works and a history of his own life. 24. Joannes Cantacuzenus, after his abdication of the empire in 1355, retired to a convent where he wrote a Byzantine history from 1320 to 1357. Cantacuzenus is in general a good authority for the history of that period in which he acted an important part, though he is of course somewhat partial in his own cause. 25. Joannes Ducas, of the imperial family of that name, fled from Constantinople at the time of the Turkish invasion, and took refuge at Lesbos under the Genoese adventurer Prince Castelluzzi. He wrote a Byzantine history, which begins from Adam, after the fashion of the chroniclers, and is but a brief general chronicle as far as the year 1341, after which his account becomes more circumstantial, being more especially occupied with the history of the latter period of the eastern empire: it ends with the taking of Lesbos by the Turks in 1462. This latter part therefore forms a continuation to Cantacuzenus. 26. Joannes Anagnostes of Thessalonica has left an account of the taking of that city by the Turks in 1430. 27. Joannes Cananus has written a history of the war against Sultan Murad II. in 1420. 28. Georgius Phranza, born in 1401, of a family related to the Palaeologi, filled some of the highest offices in the state under the last emperors. He was made prisoner by the Turks at the taking of Constantinople, was sold as a slave, recovered his liberty, and took shelter for a time with Thomas Palaeologus, prince of Peloponnesus. When the Turks invaded that part of Greece Phranza escaped to Italy, and at last became monk at Corfu in 1468. There he wrote his 'Chronicle' in four books, which begins with 1260 and ends with 1477, embracing the whole history of the Palaeologi. The work of Phranza is most valuable, though it is full of digressions upon religious controversies, the origin of comets, &c.

The following are the general 'chroniclers' properly so called, who are also included under the general appellation of Byzantine historians:—1. Georgius Synoellus lived in the 8th century. He wrote a 'Chronography' from the beginning of the world to the time of Diocletian, in which he has availed himself of Eusebius and Africanus. 2. Theophanes Isaacius of Constantinople, who died about 817, continued the chronicle of Syncellus from 280 till 813. 3. Joannes of Antioch, called Malalas, a Syrian word meaning a rhetor or sophist, lived in the 9th century, and wrote a chronicle from Adam till 566. 4. Joannes Scylitzes, who lived in the 11th century, wrote a 'Short History' or chronicle from 811 till 1057, which he afterwards recast and continued till 1081. 5. Leo Grammaticus wrote a chronography, which is a continuation of Theophanes, from 813 to 949. 6. Georgius Monachus has also left a chronicle embracing the same period as Leo's. 7. The 'Chronicon Paschale,' called also 'Alexandrian Chronicle,' is attributed

by some to Georgius the Bishop of Alexandria, who lived in the 7th century. It is also called 'Fasti Siculi,' because the manuscript was discovered in Sicily. It extends from the beginning of the world to 1042. 8. Georgius Hamartolus, an Archimandrite, wrote a chronicle to the year 842, which is yet unedited. 9. Joannes of Sicily wrote in the 9th century a chronicle from the creation of the world till 866, which is not yet printed. An anonymous continuation of it till 1222 exists in the imperial library at Vienna. 10. Nicephorus, patriarch of Constantinople in the first part of the 9th century, has left a 'Breviarium Chronographicum,' or short chronicle, from the creation to the author's death in 828, giving series of the kings, emperors, patriarchs, and bishops, &c. He wrote also a 'Breviarium Historicum,' or general history of events from 602 to 770. 11. Julius Pollux, not the author of the 'Onomasticon,' wrote a chronicle with the title of 'Historia Physica,' from the creation to the reign of Valens. A manuscript in the national library at Paris brings it down to the death of Romanus the younger in 963. This chronicle is chiefly engrossed with church matters. 12. Georgius Cedrenus, a monk of the 11th century, wrote a chronicle compiled chiefly from the former chronicles of Scylitzes and others. It is mixed up with fictions, and is one of the least valuable in the Byzantine collection. 13. Simeon Metaphrastes filled some high stations at the imperial court in the first part of the 10th century. His chronicle comes to 963, and has the merit of being compiled from the works of ten lost writers who lived between Leo Grammaticus and Michael Psellus. 14. Hippolytus of Thebes lived towards the end of the 10th and the beginning of the 11th centuries. He wrote a chronicle from the birth of Jesus Christ to his own time. 15. Michael Glykas, whose country and age are not ascertained, wrote a chronicle from the creation to the year 1118. It is valuable both for its historical and its biblical references. 16. Constantine Manasses, who lived in the 12th century, has left a chronicle in verse down to 1081. 17. Ephraemius, believed to be the son of John XII., patriarch of Constantinople, wrote a chronicle in iambics of the emperors, from Julius Cæsar to the restoration of the Byzantine empire after the Frankish invasion. It is followed by a chronology of the patriarchs of Constantinople till 1313. The whole poem contains 10,410 lines. Angelo Mai published it first in his Vatican collection of inedited manuscripts. 18. Joel wrote a short general chronicle of the world to the Frankish invasion of Constantinople in 1204. 19. Theodosius of Melite has left a chronicle which is not yet printed. Professor Tafel of Tübingen has published a notice of this writer: 'De Theodosio Melitano inedito historiam Byzantinam Scriptore,' 4to, Tübingen, 1828, from the manuscript of his chronicle which is at Tübingen, and which was brought from Constantinople by St. Gerlach in 1578. 20. Hesychius of Miletus, who lived under Justinus and Justinian, wrote a history of the world, which is lost, except a valuable fragment on the origin of Constantinople, which has been extracted and preserved by Codinus.

Besides the above historians and chroniclers there are other Byzantine authors who have written on the statistics, politics, antiquities, &c., of the Roman empire, whose history properly so called they serve to illustrate, and who are generally included in the collection of Byzantine historical writers. Among these Procopius stands foremost by his curious work, 'De Edificiis Domini Justiniani,' lib. vi., which contains a brief notice of the towns, temples, convents, bridges, roads, walls, and fortifications built or repaired under the reign of Justinian. 2. Joannes Laurentius, called Lydus from his being a native of Philadelphia in Lydia, lived under Justinian, and was both a poet and prose writer. He has left a work 'on the Roman Magistrates,' which affords valuable assistance for the knowledge of Roman civil history. The manuscript was first discovered by Choiseul Gouffier and Vilvoisin in the library of Prince Morousi at Constantinople in 1781, and is now in the public library at Paris. It was published by Hase at Paris, 1812. In the same manuscript was found another work of Lydus, 'De Ostentis,' or on divination or "augurs' science," which has been also published by Hase with notes in 1823. 3. Hierocles, called the grammarian, to distinguish him from the philosopher of the same name, wrote a Synecdemus, or traveller's guide, in which he describes the 64 provinces of the eastern empire, and the 935 cities or towns contained in it. It has been published in several collections, among others in Banduri's 'Imperium Orientale,' Paris, 1711. Some suppose that Hierocles lived under Justinian, others later, but certainly previous to the 10th century. 4. Theophylactus, archbishop of Aechria in Bulgaria in the latter part of the 11th century, wrote a work 'On the Education of Princes,' intended for the young Constantine, the son of Michael VII., Parapinaces. It is published in Banduri's 'Imperium Orientale.' 5. Alexius I. Comnenus wrote 'Novam Rationarium,' or Inventory of the Revenues of the State, in imitation of Augustus. It has been published in the collection of the Benedictines, Paris, 1688. 6. A monk, of unknown name, who lived under Alexius I., wrote a book on the antiquities of Constantinople, which gives a description of its buildings, monuments, &c. It is inserted in Banduri's 'Imperium.' 7. Mattheus Blastares, a monk, wrote, about 1305, an account of the numerous household charges and offices in the imperial palace of Constantinople, which is inserted in the eighteenth volume of the Venetian edition of the 'Corpus Hist. Byzant. Scriptorum.' 8. Georgius Codinus, surnamed Curopalates, lived in the latter age of the empire, and wrote 'On the Dignities and Offices of

the Church and Court of Constantinople.' He has also left 'Extracts from the Chronicle of Hesychius on the Origin and History of Constantinople.' 9. The Emperor Manuel Palæologus wrote a book 'On the Education of Princes.' He also wrote 'A Dialogue with a Turk held at Ancyra in Galatia,' where Manuel was once stationed in winter-quarters with his auxiliary corps serving under Sultan Bajazet. This work, which is yet unpublished, is said to give an interesting view of the tottering condition of the once mighty empire towards the beginning of the 15th century. There are also 66 unpublished letters of Manuel in the public library at Paris, which contain interesting allusions to the history of that period. (See Hase, 'Notices et Extraits des Manuscrits de la Bibliothèque du Roi,' vol. ix.)

Most of the above Byzantine historians, chroniclers, and other writers were collected and published in the great edition made by order and at the expense of Louis XIV., in 36 vols. folio, Paris, 1645-1711. The jesuits Labbe and Maltrait, Petau and Poussines, the Dominicans Goar and Combéfis, Professor Fabrot, Charles du Fresne, Seigneur du Cange; Allacci, the librarian of the Vatican; Banduri, librarian at Florence; Boivin, the king's librarian at Paris; and Bouilliaud, a mathematician, were each entrusted with parts of this splendid work. The Greek text is accompanied with a Latin transla-

tion, and notes. The last volume contains the Arabian chronicle of Abu-Ben-Raheb, which serves to illustrate Byzantine history.

Another edition was published at Venice in 23 vols. folio, 1729, and the following years, which contains several works omitted in the Paris edition, such as Phranza, Genesius, and Malalas. Others were published separately afterwards as a supplement to the Venice edition:—'Opera Georgii Pisidæ, Theodosii Diaconi et Corippi Africani,' Rome, 1777, folio; 'Julii Pollucis Historia Sacra,' Bononiæ, 1779, folio; 'Constantini Porphyrogeneti, libri ii. de Ceremoniis Aulæ Byzantinæ,' 2 vols. folio, Leipzig, 1751; 'Leonis Diaconi Calcoensis Historia,' by Hase, folio, Paris, 1819. Several of the Byzantine historians however still remain inedited, as we have above observed.

A new edition of the Byzantine historians was projected by the late B. G. Niebuhr: 'Corpus Scriptorum Historiæ Byzantinæ. Editio emendatior et copiosior,' &c., 8vo, Bonn, 1828, and following. It has been proceeding, since Niebuhr's death, under the care of Bekker, Dindorf, and other philologists. About fifty volumes have appeared.

(For a full account of the Byzantine writers see Schoell's *History of Greek Literature*, and Fabricius, *Bibliotheca Græca*, editio nova, vols. vii. and viii.)

END OF VOLUME I.

THE following is a list of the names of persons who have died since the publication of the 'Penny Cyclopædia,' and of "those living names" which, in accordance with the announcement in the Prospectus, are included in the first volume of the Biographical Division of the 'English Cyclopædia.' The asterisk is prefixed to living names:—

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| <ul style="list-style-type: none"> • Abd-el-Kader • Abdu-l-Mejid • Aberdeen, Earl of • Adair, Sir Robert • Adama, John C. • Adolphus, John • Affre, Archbishop of Paris • Agassiz, Louis • Aikin, Arthur • Ainsworth, W. H. • Airy, G. B., Astronomer Royal • Albert, Prince • Alexander II. Emperor of Russia • Alison, Sir Archibald, Bart. • Allen, Joseph W. • Amari, Michele • Amoros, Colonel Francis • Andersen, Hans Christian • Anglesey, Marquis of • Arago, François Jean Dominique • Argyll, Duke of • Arndt, Ernest Moritz • Arnott, Dr. Neil • Ashburton, Alexander Baring, Baron • Auber, D. F. E. • Babbage, Charles • Back, Sir George • Baillie, Joanna • Bailly, Edward H. • Balbi, Adrien • Balzac, Honoré de • Bancroft, George • Barante, Baron de Brugières • Barham, Rev. R. H. • Barker, Thomas • Barlow, Peter • Barrot, Camille-Hyacinthe-Odilon • Barrow, Sir John • Barry, Sir Charles • Barry, Martin • Barton, Bernard • Basevi, George • Bastiat, Frederic • Bathyani, Count Casimir | <ul style="list-style-type: none"> Bathyani, Count Louis Beazley, Samuel • Becquerel, Antoine C. • Beechey, Frederick William Bekker, Immanuel Bell, Dr. Andrew • Bell, John, Sculptor • Bell, Thomas Bellot, Joseph René Bem, General Joseph Bentinck, Lord William Bentinck, Lord George • Beranger, Pierre Jean de Beresford, Viscount • Berghaus, Heinrich • Berlioz, Hector • Berry, Duchesse de • Berryer, Antoine Pierre Berzelius, Jöns Jacob Beasel, Friedrich Wilhelm Betham, Sir William • Biard, Auguste-François Bickersteth, Rev. Edward Biela, Baron Von • Biot, Jean-Baptiste Bishop, Sir Henry Rowley Blainville, Henri Marie Ducratoy de • Blanc, Louis Blanchard, Laman Blessington, Countess of • Blomfield, C. J., Bishop of London • Bockh, August • Boissier, Sulpiz • Boissonade, Jean-François • Bonaparte.—Napoleon III. • Bonaparte, Jerome • Bonaparte, Charles Lucien, Prince of Canino • Bonaparte, Louis Lucien • Bonaparte, Napoleon Joseph Charles Paul • Bonheur, Rosa • Bonpland, Aimé • Bopp, Franz • Bordeaux, Duc de | <ul style="list-style-type: none"> • Borghesi, Bartolomeo • Borrow, George Bory de St. Vincent, J. B. Bosio, François-Joseph, Baron • Bosquet, General • Bosworth, Joseph, D.D. • Botta, Paul-Émile Bourmont, Marshal Count de Bourne, Rev. Hugh Bowles, Rev. W. Lisle • Bowring, Sir John • Bremer, Frederika • Brewster, Sir David Bridgewater, Earl of • Bright, John • Britton, John • Broderip, W. J. • Brodie, Sir Benjamin C. Brongniart, Alexandre • Brongniart, Adolphe Theodore Brontë, Charlotte • Brooke, Sir James • Brougham, Henry, Lord • Brown, General Sir George • Brown, John, D.D. • Brown, Robert • Brown, Captain Sir Samuel • Browning, Robert • Browning, Elizabeth Barrett Brunel, Sir Mark I. • Brunel, Isambard K. • Bryant, William Cullen Buch, Leopold Von Buckingham, James Silk • Buckland, Dean Bugesud, Marshal • Bulgarin, Thaddeus Buller, Right Honourable Charles • Bulwer, Sir Henry Lytton • Bunsen, Chevalier • Burgoyne, Lieutenant-General Sir John • Burnet, John • Burritt, Elihu • Burton, John Hill |
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